|| AUM ||

YAJURVEDA

यजुर्वेदः

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

Read Vedas and spread the knowledge.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

P Q

Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine.

Homage to Mother Trinity of Ida, Saraswati, Mahi with Bharati.

Homage to the Ṛshis from Brahma to Dayananda.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his relentless and indispensable dedication to the management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

Thanks to Sarvshri Amar Erry, Bhai Anand Roop Narain, Aditya Kumar, Amar Uma Das, Ramesh Gupta, and the other members of Arya Samaj Markham, Toronto and North America.

Thanks and homage of gratitude to the teachers, scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodar Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt Devi Chand and a lot many others.

Thanks to Shri Dharampal Arya, of Arsh Sahitya Prachar Trust, for the publication of this work.

—Tulsi Ram

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)
Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayananda's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayananda's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (paropakarini Sabha, Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D. Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan,1984)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani, Rajasthan,1984)

"Shakespeare as a Creative Yogi" in *Shakespeare*, the Indian Icon Ed. Vikram Chopra for Jay L. Halio (2011)

And now: English translation of all the four Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: "I came for this". While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram - A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an

advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof. and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman,
Dept. of Sanskrit and Vedic Vangmaya,
Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Yajurveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

Dr. Krishna Lal
Former Professor and Head
of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

–Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the yaugik method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the rudhi method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication

–Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

Message

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the Yajurveda into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the Yajurveda reveals it fully. Here he has translated the Yajurveda, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

–Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows-'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University,
Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

–Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living

which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of

language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a

member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be incompatible with the practical objects for which the Boden Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into**

Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The

language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami

Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: "May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate." How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to

destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction

This translation of Yajurveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time.

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is, is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and environment, without hurting any form of life, that is Veda.

Veda is knowledge pure and simple as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story, no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including Nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti is, praise, solemn reverential remembrance and description and celebration of the attributes, the nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). So formally Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is “Yajna” which, in simple words, means a selfless and participative way of life and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature

is a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme Purusha. That is there, and that is here in me.

Om is the saviour. Om is Brahma. Brahma is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: “Be vibrant as the winds!” But we must be gratefully vibrant: “O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul.” All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic action, we must not hurt the cosmic ‘Cow’, and we must not allow a thief to boss over us and deprive us of our freedom of thought, word and deed.

As you open the text of Yajurveda, you find the words: Savita Devata, Prajapati Parameshthi Rshi. ‘Devata’ here means the subject which is dealt with in the mantra. ‘Devata’ as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The ‘Devata’ of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra; or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the ‘Devata’ means in any

particular mantra depends on the total context that emerges from the mantra.

Prajapati Parameshthi is the Rshi of the opening mantra. The Rshi in the Arsh tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the *Nirukta*, Rishis are the 'seers of the mantras': they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra; the mantra, a Semantic correspondence of the Divine Voice; the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the chhandas of Atharva-veda and from Him were born the Yajus" (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world, with the vision of their journey, and its culmination.

Swami Dayananda works out the age of the Vedas on the basis of *Surya Siddhanta* which in the year 2010 A.D. comes to 1,96,08,53,110 years. If someone does not accept it and insists on historical proof, we learn the problem but no possibility of solution on scientific and historical grounds from Max Muller, a world renowned Vedic scholar and exegesist of the West: Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". The daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his book: *Underworld : The Mysterious Origins of Civilization (2002)*. If no history, no Science, no human imagination can help, better follow the sages, tradition, *Surya Siddhanta*, and the daily sankalpa of the dedicated Brahmanas, and lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation.

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the *Nirukta* and *Nighantu* of Maharshi Yaska, the grammatical works of Pinini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of words. Without reference to these bases of Vedic interpretation, certain words have been given a very twisted meaning in other translations, by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper

translation today is the Arsh tradition followed by Swami Dayananda.

The Arsh way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rigveda, had to admit in his *Biographical Essays* that: "To Swami Dayanand, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). **I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom".** (see Bankim, Tilak, Dayananda, p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingential solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1,

52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. Position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas and Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	lṛ	ॡ	lṝ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ   विसर्ग (:) ḥ

(ँ) ň

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	’	ॐ	m̆				

AUM

YAJURVEDA

यजुर्वेदः

CHAPTER–I

1. **(Savita Devata, Parameshthi Prajapati Ṛshi)**

इषे त्वोर्ज्जे त्वा वायवं स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण ऽआप्यायध्वमघ्न्या ऽइन्द्राय भागं प्रजावती–रनमीवा ऽअयक्ष्मा मा व स्तेन ऽईशत माघशंसो ध्रुवा ऽ–अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि ॥१॥

Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnyā'indrāya bhāgam prajāvatīranamīvā' ayakṣmā mā va stena' īśata māghaśaṁso dhruvā' asmin gopatau syāta bahvīryajamānasya paśūn pāhi.

Be vibrant as the winds and thank the Lord Creator, Savita, for the gifts of food and energy, light and life, for the body, mind and soul. Pray that you dedicate yourself to the noblest action, yajna, and play your part in the service of the Lord. Be blest with the best of health and wealth in plenty, cows, healthy, strong and fertile, sacred, not to be killed. No thief to rule over you, no sinner to boss over you ! Growing in power and prosperity, be firm and loyal to this Lord of the Nation and protect the wealth and honour of the yajamana.

2. (Yajna Devata, Parameshthi Prajapati Ṛshi)

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वधाऽअसि । परमेण धाम्ना दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ॥२॥

Vasoḥ pavitramasi dyaurasi pṛthivyasi mātariśvano gharmo'si viśvadhā'asi. Parameṇa dhāmnā dṛm̆hasva mā hvārmā te yajñapatirhvārṣīt.

Yajna is sacred. It is the light of the sun, the life of the earth, the breath of air, the holy warmth of life that sustains and sanctifies existence. Go on, expand and raise the joy of life to the heights of heaven. Neglect not yajna. May the Lord of yajna never forsake you.

3. (Savita Devata, Parameshthi Prajapati Ṛshi)

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् । देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक्षः ॥३॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi sahasradhāram. Devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadhukṣaḥ.

Yajna is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify yajna. May the Lord purify and sanctify us with yajna and the knowledge of the Veda. What message do you hope to receive ?

4. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

**सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भागꣳसोमेनातनच्मि विष्णो हव्यꣳरक्ष ॥४॥**

Sā viśvāyuḥ sā viśvakarmā sā viśvadhāyāḥ. Indrasya tvā bhāgam̆somenātanacmi viṣṇo havyam̆ rakṣa.

Yajna: it is the life of the world. It is the science and structure of the universe. It is the law and sustenance of the system. It is the very act of the Lord of Creation. I stand by it fast and firm with the light of knowledge and the joy of life.

5. (Agni Devata, Parameshthi Prajapati Ṛshi)

**अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात् सत्यमुपैमि ॥५॥**

Agne vratapate vratam cariṣyāmi tacchakeyam tanme rādhyatām. Idamahamanṛtātsatyamupaimi.

Lord of the fire of yajna, Lord of Law and vows of faith, I take to the vow of commitment to truth and I give up the untruth. Bless me that I may be able to keep the vow. Bless me that I may realize it.

6. (Prajapati Devata, Parameshthi Prajapati Ṛshi)

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति । कर्मणे वां वेषाय वाम् ॥६॥

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā yunakti. Karmaṇe vām veṣāya vām.

Who enjoins you? He enjoins you. Unto what does he enjoin you? Unto That/Himself (yajna) does

He enjoin you. He enjoins you for karma (action) knowledge and virtue (through yajna).

7. (Yajna Devata, Parameshthi Prajapati Ṛshi)

**प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽ-
अरातयः। उर्वन्तरिक्षमन्वेमि ॥७॥**

Pratyuṣṭam̆ rakṣaḥ pratyuṣṭā' arātayo niṣṭaptam̆ rakṣo niṣṭaptā' arātayaḥ. Urvantarikṣamanvemi.

Evil is uprooted, the selfish are eliminated. The lawless are punished and corrected. The selfish and anti-socials have suffered and converted. Let us be generous, as vast as space.

8. (Agni Devata, Parameshthi Prajapati Ṛshi)

**धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान् धूर्वति तं धूर्व यं वयं
धूर्वामः । देवानामसि वह्नितमꣳसस्नितमं पप्रितमं जुष्टतमं
देवहूतमम् ॥८॥**

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smān dhūrvati tam dhūrva yam vayam dhūrvāmaḥ. Devānāmasi vahnitamam̆ sasnitamam papritamam juṣṭatamam devahūtamam.

Fire of yajna, you are destroyer and preserver both. You save by burning up the evil and the dross. Destroy that which destroys. Destroy him who desecrates the yajna. Destroy what our yajna burns to destroy. To the good you are the quickest and the fieriest, greatest purifier, giver of highest fulfilment, most reverenced and worshipped by the good and noble people.

9. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

अह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत्।
विष्णुस्त्वा क्रमतामुरु वातायापहतꣳरक्षो यच्छन्तां पञ्च॥९॥

Ahrutamasi havirdhānam dṛm̆hasva mā hvārmā te yajñapatirhvārṣīt. Viṣṇustvā kramatāmuru vātāyāpahatam̆ rakṣo yacchantām pañca.

Lord of yajna, Vishnu, yajna is simple, straight and natural. Bless and increase the materials of yajna. Neglect not yajna, O man. May the master of yajna never forsake it. Lord Vishnu, the sun, expands yajna to space to purify the air, to cleanse the environment of evil and pollution. Apply your mind and senses to purify the yajna (and augment its power).

10. (Savita Devata, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
अग्नये जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥१०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Agnaye juṣṭam gṛhṇāmya-gnīṣomābhyām juṣṭam gṛhṇāmi.

In this yajna of the creator, Lord Savita, I perform the yajna with the heat of the sun and the cool energy of the moon, and with the two-way motion of the pranic energy of the air for the sake of the knowledge of fire and of fire and water in the service of the Lord and his children.

11. (Agni Devata, Parameshthi Prajapati Ṛshi)

भूताय त्वा नारातये स्वरभिविख्येषं दृꣳहन्तां दुर्याः पृथिव्या-
मुर्वन्तरिक्षमन्वेमि पृथिव्यास्त्वा नाभौ सादयाम्यदित्याऽ-
उपस्थेऽग्ने हव्यꣳरक्ष ॥११॥

Bhūtāya tvā nārātaye svarabhivikhyeṣam dṛm̆hantām duryāḥ pṛthivyāmurvantarikṣa-manvemi. Pṛthivyāstvā nābhau sādayāmyadityā' upasthe'gne havyam̆ rakṣa.

I set the vedi of yajna on the navel of the earth and in the centre of the sky for the prosperity of living beings and eradication of poverty and selfishness. Open the doors of the homes on earth and let us rise to the sky for visions of heavenly bliss. Lord of yajna, Agni, protect our yajna and the holy materials for oblations.

12. (Ap-Savita Devate, Parameshthi Prajapati Ṛshi)

पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः। देवीरापोऽअग्रेगुवोऽअग्रेपुवोऽग्रऽइममद्य यज्ञं नयताग्रे यज्ञपतिꣳ सुधातुं यज्ञपतिं देवयुवम् ॥१२॥

Pavitre stho vaiṣṇavyau saviturvaḥ prasava utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Devīrāpo' agreguvo' agrepuvo'gra' imamadya yajñam nayatāgre yajñapatim̆ sudhātum yajñapatim devayuvam.

In this cosmic yajna of Lord Savita, holy fire and wind are two carriers of yajna, sanctified by the ceaseless showers of the purest rays of the sun. The holy waters electrified by the sun, raised by the fire and carried by the wind travel through space and sky and shower on the earth to feed the growth of life. May the same divine rays of the sun, fire and wind, and the holy water carry the yajna ever forward, and may these and the yajna bless the yajnapati to move ever onward with health, wealth and noble virtue.

13. (Indra Devata, Parameshthi Prajapati Ṛshi)

युष्माऽइन्द्रोऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्ये प्रोक्षिता स्थ । अग्नये त्वा जुष्टं प्रोक्षाम्यग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि। दैव्याय कर्मणे शुन्धध्वं देवयज्यायै यद्वोऽशुद्धाः पराजघ्नुरिदं वस्तच्छुन्धामि ॥१३॥

Yuṣmā' indro'vṛṇīta vṛtratūrye yūyamindrama-vṛṇīdhvam vṛtratūrye prokṣitā stha. Agnaye tvā juṣṭam prokṣāmyagnīṣomābhyām tvā juṣṭam prokṣāmi. Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo'śuddhāḥ parājaghnuridam vastacchundhāmi.

In the cloud-break-up, Indra, the sun, raises the waters. On the break-up, the waters act under Indra, Sun and wind. The waters are holy and you are sanctified by the showers. I consecrate yajna for the sake of agni, fire. I sanctify yajna for the sake of agni and soma, fire and water. Be pure and seasoned for noble action, for godly yajna. If there be things gone impure and polluted, I purify the same with yajna for you.

14. (Yajna Devata, Parameshthi Prajapati Ṛshi)

शर्मास्यवधूतꣳरक्षोऽवधूताऽअरातयोऽदित्यास्त्वगसि प्रति त्वा–दितिर्वेत्तु । अद्रिरसि वानस्पत्यो ग्रावासि पृथुबुध्नः प्रति त्वादित्यास्त्वग्वेत्तु ॥१४॥

Śarmāsyavadhūtam̐ rakṣo'vadhutā'arātayo-dityāstvagasi prati tvāditirvettu. Adrirasi vānaspatyo grāvāsi pṛthubudhnaḥ prati tvā-dityāstvagvettu.

The home of yajna is blessed. Evil is washed off. Selfishness and want is eliminated. Yajna is the shield of the earth, this home is the shield of the earth. Know this and the earth knows this and responds in covenant.

Yajna is the cloud in the vast sky, replete with water for the earth. It feeds and is fed by the greenery. It is the preserver of the earth and the sky. Know this and the yajna responds in covenant.

15. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अ॒ग्नेस्त॒नूर॑सि वा॒चो वि॒सर्ज॑नं दे॒ववी॑तये त्वा गृह्णामि बृ॒हद्ग्रा॑वासि वानस्प॒त्यः सऽइ॒दं दे॒वेभ्यो॑ ह॒विः श॑मीष्व सु॒शमि॒ शमीष्व । हवि॑ष्कृ॒देहि॒ हवि॑ष्कृ॒देहि॑ ॥१५॥

Agnestanūrasi vāco visarjanam devavītaye tvā gṛhṇāmi bṛhadgrāvāsi vānaspatyaḥ sa'idam devebhyo haviḥ śamīṣva suśami śamīṣva. Haviṣkṛdehi haviṣkṛdehi.

Yajna is the metaphor of Agni in fire, wood and soma stone, speaking in the divine voice. I do it for the gods to receive the gift of divine bliss. Prepare, prepare the holy food for the fire. Offer it to the gods and receive the divine bliss. Come, come fragrance of life, from the flames of yajna-fire.

16. (Vayu Devata, Parameshthi Prajapati Ṛshi)

कु॒क्कु॒टो॒ऽसि॒ मधु॑जिह्व॒ऽइष॒मूर्ज॒माव॑द॒ त्वया॑ व॒यꣳस॑ङ्घातꣳ-स॑ङ्घातं जेष्म व॒र्षवृ॑द्धमसि॒ प्रति॑ त्वा व॒र्षवृ॑द्धं वेत्तु परा॑पूत॒ꣳरक्षः॒ परा॑पूता॒ अरा॑त॒योऽप॑हत॒ꣳरक्षो॑ वा॒युर्वो॑ विवि॑नक्तु दे॒वो वः॑ स॒वि॒ता हिर॑ण्यपा॒णिः॒ प्रति॑गृभ्णा॒त्वच्छि॑द्रेण पा॒णिना॑ ॥१६॥

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayam̆ samghātam̆ samghātam jeṣma varṣa-vṛddhamasi prati tvā varṣavṛddhaṅ vettu parāpūtam̆ rakṣaḥ parāpūtā arātayo'pahatam̆ rakṣo vāyurvo vivinaktu devo vaḥ savitā hiraṇya-pāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā.

You are the voice of the dawn soaked in honey-dew. Bring us the taste of life, strength of energy and the light of wisdom and, with you, we'll win the battles of the world. Lord of rain as you are, open for us the flood-gates of showers. Sin is washed off, miseries are gone, evil is eliminated. May the wind refine and carry your gifts around. May the Lord of life and light hold you fast and bless you with his hand of gold.

17. (Agni Devata, Parameshthi Prajapati Ṛshi)

धृष्टिरस्यपाऽग्नेऽअग्निमामादं जहि निष्क्रव्यादꣳसेधा देवयजं वह । ध्रुवमसि पृथिवीं दृꣳह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय ॥१७॥

Dhṛṣṭirasyapā'gne' agnimāmādaṁ jahi niṣkravyādam̆ sedhā devayajam vaha. Dhruvamasi pṛthivīm dṛm̆ha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya.

Agni, Lord of yajna, bold and fearless you are, come and blow out the fire that consumes flesh cooked or raw; light the fire that brings holy men together for common good. Firm as you are, hold the earth steady and advancing. Protect the Brahmana for knowledge, protect the Kshatriya for justice and peace, protect all mankind and living beings. I call upon you for the protection of life, for the destruction of the enemies of life.

18. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने ब्रह्म गृभ्णीष्व धरुणमस्यन्तरिक्षं दृꣳह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय । धर्त्रमसि दिवं दृꣳह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय । विश्वाभ्यस्त्वाशाभ्यऽउपदधामि चित स्थोर्ध्वचितो भृगूणामङ्गिरसां तपसा तप्यध्वम् ॥१८॥

Agne brahma gṛbhṇīṣva dharuṇamasya-ntarikṣam dṛm̆ha bṛahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya. Dhartramasi divam dṛm̆ha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛ-vyasya vadhāya. Viśvābhyastvāśābhya'upa-dadhāmi cita sthordhvacito bhṛgūṇā-maṅgi-rasām tapasā tapyadhvam.

Lord of yajna, Agni, you are the centre-hold of the universe. Accept our hymns of praise and worship. Expand the light and love in our heart. I hold on to you for the protection of knowledge, justice and love for all like myself and for the elimination of the enemies of the joy of life. Lord of the cosmic dance of existence, protect and extend our vision of higher knowledge, justice and love of life as ourselves, and eliminate the enemies of the joy of life. We hold on to you for freedom and fearlessness from all directions in time and space. Children of the earth, be sanctified in freedom and fearlessness in your heart and soul, be consecrated in the bright and blazing discipline of the energy of life and the law of existence.

19. (Agni Devata, Parameshthi Prajapati Ṛshi)

शर्मास्यवधूतꣳ रक्षोऽवधूताऽअरातयोऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु । धिषणासि पर्वती प्रति त्वादित्यास्त्वग्वेत्तु दिव स्कम्भनीरसि धिषणासि पार्वतेयी प्रति त्वा पर्वती वेत्तु ॥१९॥

Śarmāsyavadhūtam̆ rakṣo'vadhūtā'arātayo'-dityāstvagasi prati tvāditirvettu. Dhiṣaṇāsi parvatī prati tvādityāstvagvettu divaskambha-nīrasi dhiṣaṇāsi pārvateyī prati tvā parvatī vettu.

Yajna is the source of joy, it is joy itself. Evil is eliminated, selfishness is eliminated. It is the protective cover of the earth. Let the children of the earth know this. The chant is the voice of omniscience. It is the light of heaven and main-stay of the stars. The chant is the music of the showers and the thunder of the clouds. Let the children of the earth know, let the beneficiaries of heaven know and realize.

20. (Savita Devata, Parameshthi Prajapati Ṛshi)

धान्यमसि धिनुहि देवान् प्राणाय त्वोदानाय त्वा व्यानाय त्वा । दीर्घामनु प्रसितिमायुषे धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना चक्षुषे त्वा महीनां पयोऽसि॥२०॥

Dhānyamasi dhinuhi devān prāṇāya tvodānāya tvā vyānāya tvā. Dīrghāmanu prasitimāyuṣe dhāṁ devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā cakṣuṣe tvā mahīnām payo'si.

It is food consecrated by yajna, water purified by yajna. It is food for the gods, our body, senses, mind and soul. Take it for strength and energy, for smartness and vitality, for virtue and action toward a long and full life. May the Lord Savita, with His unstinted and generous hand, bless us with the gifts of light and life on the earth in abundance.

21. (Yajna Devata, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सं वपामि समापऽओषधीभिः समोषधयो रसेन । सꣳरेवतीर्जगतीभिः पृच्यन्ताꣳ सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥२१॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Sam vapāmi samāpa' 'oṣadhībhīḥ samoṣadhayo rasena. Sam̆ revatīr-jagatībhiḥ pṛcyantām̆ saṁ madhumatīr-madhu-matībhiḥ pṛcyantām.

With the joint action of the light of the sun and the vital warmth of the earth, and with the up and down movement of the breath of air, I carry on a triple yajna in this creation of Lord Savita. The waters join and nourish the herbs, and the herbs join to produce the juices. The juices are mixed with the soothing herbs, and the soothing herbs with the honey-sweet juices. The yajna goes on. Keep it up and on for the sake of life and good health.

22. (Yajna Devata, Antyasya Aagni Sautram Devate Parameshthi Prajapati Ṛshi)

जनयत्यै त्वा संयौमीदमग्नेरिदमग्नीषोमयोरिषे त्वा घर्मोऽसि विश्वायुरुरुप्रथाऽ उरु प्रथस्वोरु। तै यज्ञपतिः प्रथतामग्निष्टे त्वचं मा हिंसीद्देवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि नाकै॥२२॥

Janayatyai tvā saṁyaumīdamagneridamagnī-ṣomayoriṣe tvā gharmo'si viśvāyururuprathā' uru prathasvoru. Te yajñapatiḥ prathatā-magniṣṭe tvacaṁ mā him̆sīddevastvā savitā śrapayatu varṣiṣṭhe'dhi nāke.

The yajna I perform is for the well-being and prosperity of all on earth. The materials I offer is for Agni, to atomize in the fire. It is for Agni and Soma, generative powers of nature, for the production of food. The fire of yajna is the life of the earth, it is universal. Expand it, O man, and join the generative powers of

nature. May the Lord of Yajna, Agni, expand it for universal happiness. May the fire never injure your protection of body and wealth. May Lord Savita mature and perfect your yajna and bring about a very heaven of bliss on the earth.

23. (Agni Devata, Parameshthi Prajapati Ṛshi)

मा भेर्मा संविक्थाऽअतमेरुर्यज्ञोऽतमेरुर्यजमानस्य प्रजा भूयात् त्रिताय त्वा द्विताय त्वैकताय त्वा ॥२३॥

Mā bhermā saṁvikthā' atameruryajño'tamerur-yajamānasya prajā bhūyāt. Tritāya tvā dvitāya tvaikatāya tvā.

Fear not, be firm in faith. Yajna is an act of faith. May the yajaman's children and other people be faithful. Keep it up for three: fire, action and the materials; for the purification of air and rain; and for the sole aim of happiness and well-being.

24. (Dyauvidyutau Devate, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददेऽध्वरकृतं देवेभ्यऽइन्द्रस्य बाहुरसि दक्षिणः सहस्र-भृष्टिः शततेजा वायुरसि तिग्मतेजा द्विषतो वधः ॥२४॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade'dhvarakṛtam devebhya' indrasya bāhurasi dakṣiṇaḥ sahasra-bhṛṣṭiḥ śatatejā vāyurasi tigmatejā dviṣato vadhaḥ.

In this world of Lord Savita's creation, I perform the sacred act of yajna for the well-being of the holy ones, for benefit from the light of the sun, soothing peace of the moon and the vital breath of air. It is the mighty

arm of the sun working with a hundred thousand rays maturing the vegetation on earth. It is the caressing power of the wind and the generative shower of the clouds on all forms of life for growth and energy. It is the death of mutual opposition, the elimination of hate and resolution of contradictions.

25. (Savita Devata, Parameshthi Prajapati Ṛshi)

पृथिवि देवयजन्योषध्यास्ते मूलं मा हिꣳसिषं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्॥२५॥

Pṛthivi devayajanyoṣadhyāste mūlam mā hiṁsiṣam vrajam gaccha goṣṭhānam varṣatu te dyaurbadhāna deva savitaḥ paramasyām pṛthivyām̐ śatena pāśairyo'smāndveṣṭi yam cha vayam dviṣmastamato mā mauk.

Lord Savita of light and glory, I shall never do violence to the fertility of the earth, mother of vegetation. The earth is sacred, seat of yajna for the holiest of the holy. May the fragrance of yajna rise to the clouds and reach the sun and shower rain and light on the earth from heaven. On this holy seat of yajna, whoever oppresses us, and whom we oppose, bind him down with a hundred bonds and leave him not.

26. (Savita Devata, Parameshthi Prajapati Ṛshi)

अपाररुं पृथिव्यै देवयजनाद्वध्यासं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् । अररो दिवं मा पप्तो द्रप्सस्ते द्यां मा स्कन् व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥२६॥

Apārarum pṛthivyai devayajanādvadhyāsam vrajam gaccha goṣṭhānam varṣatu te dyau-rbadhāna deva savitaḥ paramasyām pṛthivyām̆ śatena pāśairyo'smāndveṣṭi yam cha vayam dviṣmastamato mā mauk. Araro divam mā papto drapsaste dyām mā skan vrajam gaccha goṣṭhānam varṣatu te dyau-rbadhāna deva savitaḥ paramasyām pṛthivyām śatena pāśairyo'-smāndveṣṭi yam cha vayam dviṣmastamato mā mauk.

I destroy the evil from the earth which is the holy seat of yajna. Go to the congregation for knowledge, and shower the rain of knowledge and light of heaven on the earth. Lord Savita of light and glory, who ever opposes our yajna and whoever we oppose, bind him with a hundred bonds and leave him not. The wicked must not stop the light of heaven. The bubbles of his drink must not vitiate the nectar. Keep going to the congregation, bring the light of heaven on earth.

27. (Yajna Devata, Parameshthi Prajapati Ṛshi)

गायत्रेण त्वा छन्दसा परिगृह्णामि त्रैष्टुभेन त्वा छन्दसा परिगृह्णामि जागतेन त्वा छन्दसा परिगृह्णामि। सुक्ष्मा चासि शिवा चासि स्योना चासि सुषदा चास्यूर्जस्वती चासि पयस्वती च ॥२७॥

Gāyatreṇa tvā chandasā parigṛhṇāmi traiṣṭu-bhena tvā chandasā parigṛhṇāmi jāgatena tvā chandasā parigṛhṇāmi. Sukṣmā cāsi śivā cāsi syonā cāsi suṣadā cāsyūrjasvatī cāsi payasvatī ca.

The earth is beautiful, kind and gracious, rich in comfort and security, food and energy, overflowing with the honey-sweet juices of fruits. It is so by virtue of

yajna. I dedicate myself to yajna with the inspiring music of gayatri, ecstatic freedom of trishtubh, and illuminating expansiveness of jagati.

28. (Yajna Devata, Parameshthi Prajapati Ṛshi)

पुरा क्रूरस्य विसृपो विरप्शिन्नुदादाय पृथिवीं जीवदानुम्। यामैरयँश्चन्द्रमसि स्वधाभिस्तामु धीरासोऽअनुदिश्य यजन्ते। प्रोक्षणीरासादय द्विषतो वधोऽसि ॥२८॥

Purā krūrasya visṛpo virapśinnudādāya pṛthivīm jīvadānum. Yāmairayaṁścandramasi svadhā-bhistāmu dhīrāso' anudiśya yajante. Prokṣaṇīr-āsādaya dviṣato vadho'si.

Lord of virtue and power, having taken up the earth with its generative power, you placed it in the region of the moon in life-friendly space. Brave men of honour and virtue take up mighty arms and eliminate the destructive, and restore its powers and dignity. Pious men in advance perform yajna with oblations of rejuvenating materials and restore the generative powers of the earth. Men of virtue perform yajna, fight negativities and keep the balance of nature. Yajna is the death of the enemies of life.

29. (Yajna Devata, Parameshthi Prajapati Ṛshi)

प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽ-अरातयः। अनिशितोऽसि सपत्नक्षिद्वाजिनं त्वा वाजेध्यायै सम्मार्ज्मि । प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽअरातयः । अनिशिताऽसि सपत्नक्षिद्वाजिनीं त्वा वाजेध्यायै सम्मार्ज्मि ॥२९॥

Pratyuṣṭaм̆ rakṣaḥ pratyuṣṭā'arātayo niṣṭaptaм̆ rakṣo niṣṭaptā'arātayaḥ. Aniśito'si sapatnakṣi-dvājinaṁ tvā vājedhyāyai sammārjmi. Pratyuṣṭam rakṣaḥ pratyuṣṭā' arātayo niṣṭaptaм̆ rakṣo niṣṭaptā' arātayaḥ. Aniśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi.

Yajna is not a sharp-edged weapon of destruction but a peaceful mode of regeneration. The lawless are uprooted, the selfish are driven out. I take up the yajna materials for the recuperative purpose and consecrate these for the offering. The force of yajna is positive, of love and non-violence, but it is most effective in operation. It corrects the lawless, converts the selfish and eliminates the destructive. I honor this power for the sustenance of nature, life and humanity.

30. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अदित्यै रास्नासि विष्णोर्वेष्पोऽस्यूर्ज्जे त्वाऽदब्धेन त्वा चक्षुषावपश्यामि । अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्नेधाम्ने मे भव यजुषेयजुषे ॥३०॥

Adityai rāsnāsi viṣṇorveṣpo'syūrje tvā'-dabdhena tvā cakṣuṣāvapaśyami. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe.

Yajna, you are the nectar of life for the earth. You are the presence of Vishnu, the creative power of yajna. You are life on the earth and light in the sky. You are the tongue of Agni, tasting the sweets of life. I see this presence in truth with steady and blessed eye for the sake of food, energy, and the light of life, in every place and in every chant of mantra. You are so close, invoked so freely, so be gracious for me too.

31. (Yajna Devata, Parameshthi Prajapati Ṛshi)

स॒वि॒तुस्त्वा॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑। स॒वि॒तुर्वः॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑। तेजो॑ऽसि शु॒क्रम॑स्य॒मृत॑मसि॒ धाम॒ नामा॑सि प्रि॒यं दे॒वाना॒मना॑धृष्टं देव॒यज॑नमसि ॥३१॥

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tejo'si śukramasyamṛtamasi dhāma nāmāsi priyam devānāmanādhṛṣṭam devayajanamasi.

Yajna, I consecrate you in the creation of Savita with a ceaseless shower of the purest rays of the sun. I consecrate you all in this cosmic yajna of Savita with a ceaseless shower of the purest rays of the light of Divinity. You are the light and fire. You are the life and immortality. You are the heaven, you are the Word, you are the darling of the gods, fearless and inviolable, you are the lord of worship for the pious, you are the light and life for humanity.

इति प्रथमोऽध्यायः ॥

CHAPTER–II

1. (Yajna Devata, Parameshthi Prajapati Ṛshi)

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि॥१॥

Kṛṣṇo'syākhareṣṭho'gnaye tvā juṣṭaṁ prokṣāmi vedirasi barhiṣe tvā juṣṭām prokṣāmi barhirasi srugbhyastvā juṣṭaṁ prokṣāmi.

Yajna is seated in the vedi carved out on the ground, and it is carried to the sky by the window. I refine and consecrate the holy offerings for the fire in the vedi. The fragrance rises to the sky for the higher vedi there for the formation of waters. I refine and enrich the holy materials/offerings consecrated by the fire for the yajna in the sky. The yajna is holy waters floating in the sky for showers on the earth. I refine, enrich and consecrate the holy materials of oblations, offered with ladles into the fire, for yajna from the sky.

2. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अदित्यै व्युन्दनमसि विष्णो स्तुपोऽस्यूर्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यो भुवपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहा ॥२॥

Adityai vyundanamasi viṣṇoḥ stupo'syūrṇamradasam tvā stṛṇāmi svāsasthām devebhyo' bhuvapataye svāhā bhuvanapataye svāhā bhūtānām pataye svāhā.

Yajna is shower of life for the earth. It is the fiery flag-pole of Vishnu. I refine the offerings with the stony grinder and cover the snug and beautiful vedi with food

for the gods. The yajna is for the Lord of the earth, it is for the Lord of the world, it is for the Lord of all the creatures, it is for the best creative souls among humanity.

3. (Agni Devata, Parameshthi Prajapati Ṛshi)

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः। इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः। मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः ॥३॥

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ. Indrasya bāhurasi dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ. Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dharmaṇā viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ.

Agni, Lord Supreme of the light and life of the universe, worthy of worship and worshipped through yajna, is Gandharva, the rest and haven of the world that holds the earth and the Divine Word. It is Agni, the fire and the sun, and Indra, the wind and rain of the cosmic energy that feeds and sustains the dynamics of existence. It is Mitra and Varuna, complementary motions of the cosmic circuit which feed and maintain the vitality of life. May Gandharva uphold the yajna and be all-round protector of the yajaman for the welfare of the world. May yajna, the right hand of Indra, provide for all-round protection of the yajaman toward the welfare and advancement of humanity. May Mitra and Varuna by their natural and inviolable dharma, provide

for the yajaman’s protection from above for the peace and progress of the world. Agni, worthy of worship, study and meditation, and worshipped, studied and researched through yajna, is the ultimate haven of the world, and yajna is the highest creative and productive action of humanity performed individually and collectively.

4. (Agni Devata, Parameshthi Prajapati Ṛshi)

वीतिहोत्रं त्वा कवे द्युमन्तꣳसमिधीमहि ।
अग्ने बृहन्तमध्वरे ॥४॥

Vītihotraṁ tvā kave dyumantam̆ samidhīmahi.
Agne bṛhantamadhvare.

Agni, Lord Omniscient, may we, in this act of love and non-violence, light the fire of yajna, great and blazing giver of the gift of joy and prosperity, and may we, through this yajna, worship, study and meditate on you, Lord Almighty, greater than the greatest, most glorious and most generous giver of the light of happiness.

5. (Yajna Devata, Parameshthi Prajapati Ṛshi)

समिदसि सूर्य्यस्त्वा पुरस्तात् पातु कस्याश्चिदभिशस्त्यै ।
सवितुर्बाहू स्थऽऊर्णम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्यऽआ
त्वा वसवो रुद्राऽआदित्याः सदन्तु ॥५॥

Samidasi sūryastvā purastāt pātu kasyā-ścidabhiśastyai. Saviturbāhū stha’ūrṇa-mradasaṁ tvā stṛṇāmi svāsastham devebhya’ ā tvā vasavo rudrā’ādityāḥ sadantu.

Yajna: you are samidha, food of Agni, for the illumination of rare qualities. May the sun, with its two-

fold power of illumination and rejuvenation, protect and prepare you in advance for the sacrifice and higher life. May all the eight Vasus (abodes of life), eleven Rudras (sustainers of life) and twelve Adityas (lights and durations of life in time) come and participate in the rejuvenation as in the spring session of yajna. For this refinement and advancement of life I cover the yajna-vedi, snug, beautiful and pleasing, with holy offerings.

6. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद घृताच्यस्युपभृन्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद। प्रियेण धाम्ना प्रियꣳ सदऽआसीद । ध्रुवाऽअसदन्नृतस्य योनौ ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां यज्ञन्यम्॥६॥

Ghṛtācyasi juhūrnāmnā sedam priyeṇa dhāmnā priyam̆ sada' āsīda ghṛtācyasyupabhṛnnāmnā sedam priyeṇa dhāmnā priyam sada' āsīda ghṛtācyasi dhruvā nāmnā sedam priyeṇa dhāmnā priyam̆ sada'āsīda priyeṇa dhāmnā priyam̆ sada' āsīda. Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi pāhi yajñam pāhi yajñapatim pāhi mām yajñanyam.

You are an instrument of yajna, Juhu by name, the ladle to offer oblations into the fire. With your own dear place and position in the yajna, enrich this home with all the gifts of plenty. You are Upabhrta by name, close by to carry offerings for the fire. With your own dear position and power, bless this happy home with all the gifts of joy. You are Dhruva by name, firm and inviolable in yajna. With your own dear power and

potential grace this blessed home with all the gifts of peace, freedom and progress. Be with this happy place, dwell here with all power, potential and grace, firm, secure, inviolable, in this blessed home of yajna, the seat of truth and righteousness. Vishnu, Lord Omnipresent and Universal yajna, protect all these, preserve and advance the yajna, protect and bless the yajnapati, save me and protect and advance the organization and system of yajna.

7. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने वाजजिद् वाजं त्वा सरिष्यन्तं वाजजितꣳ सम्मार्ज्मि।
नमो देवेभ्यः स्वधा पितृभ्यः सुयमे मे भूयास्तम् ॥७॥

Agne vājajid vājam tvā sariṣyantaṁ vājajitaṁ sammārjm. Namo devebhyaḥ svadhā pitṛbhyaḥ suyame me bhūyāstam.

Agni is the Lord of light and life, it is fire both physical and vital. It is the giver and purifier of food and the secret of victory and glory. It is fast in motion and action, burning up the libations and sending them up into the sky. I worship Agni and refine agni through yajna for food and energy, light and victory. Salutations to the Devas, celestial powers of light; food for the Pitris, powers of nourishment. May they both help us with food and energy to win honour and glory for us.

8. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

अस्कन्नमद्य देवेभ्यऽआज्यꣳ संभ्रियासमङ्घ्रिणा विष्णो
मा त्वावक्रमिषं वसुमतीमग्ने ते च्छायामुपस्थेषं विष्णो
स्थानमसीतऽइन्द्रो वीर्यमकृणोदूर्ध्वोऽध्वरऽआस्थात् ॥८॥

Askannamadya devebhya' ājyam̆ sambhriyāsa-maṅghriṇā viṣṇo mā tvāvakramiṣaṁ vasumatī-magne te cchāyāmupastheṣaṁ viṣṇo sthānam-asīta' indro vīryamakṛṇodūrdhvo'dhvara' āsthāt.

Vishnu, Lord Omnipresent, universal yajna, I bring libations of ghee, pure and secure, for the devas through the fire of the vedi. Agni, Lord of Yajna, may I never neglect or violate yajna, and I pray I may always live in your protective shade. The fire in the vedi is the seat of Vishnu. It rises from the vedi to the vast sky and from there the sun and wind carry it all round and convert it into the noblest acts of the devotees.

9. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने वेर्होत्रं वेर्दूत्युमवतां त्वां द्यावापृथिवीऽअव त्वं द्यावापृथिवी स्विष्टकृद्देवेभ्यऽइन्द्रऽआज्येन हविषा भूत्स्वाहा सं ज्योतिषा ज्योतिः ॥९॥

Agne verhotraṁ verdūtyamavatāṁ tvāṁ dyāvāpṛthivī' ava tvaṁ dyāvāpṛthivī sviṣṭakṛd-devebhya' indra'ājyena haviṣā bhūtsvāhā saṁ jyotiṣā jyotiḥ.

Agni, Lord of light and life, protect the act of yajna into the fire, protect the fiery rise of fragrance into the sky, protect the heaven and the earth, and may the heaven and the earth carry on your blessed purpose of yajna. May the sun, light of the world, with its radiance convert the libation of holy materials into the richest food for nature and for holy men. This is the voice of Divinity.

10. (Indra Devata, Parameshthi Prajapati Ṛshi)

मयीदमिन्द्रऽइन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम्। अस्माकँ सन्त्वाशिषः सत्या नः सन्त्वाशिषऽउपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात् स्वाहा ॥१०॥

Mayīdamindra'indriyam dadhātvasmān rāyo maghavānaḥ sacantām. Asmākam̐ santvāśiṣaḥ satyā naḥ santvāśiṣa'upahūtā pṛthivī mātopa mām pṛthivī mātā hvayatāmagnirāgnī-dhrāt svāhā.

May Indra, Lord Supreme of power and glory, in-vest me with the powers of sense and mind. May He enrich us all with the knowledge wealth and prosperity of the world. May all our hopes and aspirations come true and turn into blessings for all of us. May the mother earth invoked and served by us be kind and bless us. May Agni bless us from the vedi, the seat of yajna, with the gifts of fire. This is the voice of Divinity.

11. (Dyavaprithivi Devate, Parameshthi Prajapati Ṛshi)

उपहूतो द्यौष्पितोप मां द्यौष्पिता ह्वयतामग्निराग्नीध्रात् स्वाहा। देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। प्रतिगृह्णाम्यग्नेष्ट्वास्येन प्राश्नामि ॥११॥

Upahūto dyauṣpitopa māṁ dyauṣpitā hvayatā-magnirāgnīdhrāt svāhā. Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Pratigṛhṇāmyagneṣṭvāsyena prāśnāmi.

Heavenly Father, invoked and worshipped! May the Heavenly Father receive me into His care and bless me with the gifts of fire from the vedi, the seat of yajna. In this blessed world of Savita's creation, you receive a free flow of good health and nourishment from the arms

of Ashwinis and the hands of Pusha, nature's currents of energy and the motions of vital air. Yes, with my own mouth, I take in the food and inhale the breath of life from the vital fire of the Lord's yajna. This is the voice of Divinity.

12. (Savita Devata, Prameshthi Prajapati Ṛshi)

एतं ते देव सवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे ।
तेन यज्ञमव तेन यज्ञपतिं तेन मामव ॥१२॥

Etaṁ te deva savitaryajñaṁ prāhurbṛhaspataye brahmaṇe. Tena yajñamava tena yajñapatiṁ tena māmava.

Lord Savita, this is the yajna of creation, the dynamics of existence and the paths of living in Dharma with knowledge, action and worship together in yajna. This yajna is for thee, they say. It is for Brihaspati, man of knowledge, and Brahma, man of faith and vision, to know and receive the highest gifts of yajna. Lord of existence, save yajna by yajna, save yajnapati by yajna, save me by yajna.

13. (Brihaspati Devata, Parameshthi Prajapati Ṛshi)

मनो जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वरिष्टं यज्ञꣳ
समिमं दधातु । विश्वे देवास इह मादयन्तामो३म्प्रतिष्ठ॥१३॥

Mano jūtirjuṣatāmājyasya bṛhaspatiryajña-mimaṁ tanotvariṣṭaṁ yajñam samimaṁ dadhātu. Viśve devāsa'iha mādayantāmom pratiṣṭha.

The mind is fast, instant in motion. May my mind benefit from the offerings of yajna. May Brihaspati, Lord of the wide world, expand the yajna of existence. May the Lord sustain this yajna of ours in love and peace without violence. May the powers of nature be ever fresh,

may all good people ever rejoice by yajna. Be firm by Om, the voice of existence, the Eternal Word, the very name of the Divine. Om and yajna is our haven. Let it be so in our heart.

14. (Agni Devata, Parameshthi Prajapati Ṛshi)

एषा तेऽअग्ने समित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि । अग्ने वाजजिद्वाजं त्वा ससृवाᳪंसं वाजजितᳪं सम्मार्ज्मि ॥१४॥

Eṣā te'agne samittayā vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi. Agne vājajidvājaṁ tvā Sasṛvām̆saṁ vājajitam̆ sammārjmi.

Agni, Lord of the fire of Yajna, this samidha (fuel wood) is food for you. Burn with it, grow, expand and illuminate. With the growth of yajna, expand us too in body, mind and soul. We shall grow, and we shall expand in body, mind and soul. Agni, you are food. You are knowledge, speed and motion. You are the lord of knowledge, speed and progress and the winner of victories. For the growth of food and knowledge, for the acceleration of speed and motion, and for the sake of victory over want and evil in life, we study, refine and multiply the power of fire through yajna for the common good.

15. (Agni-Shomau Devate, Parameshthi Prajapati Ṛshi)

अग्नीषोमयोरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि। अग्नीषोमौ तमपनुदतां योऽस्मान् द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । इन्द्राग्नी तमपनुदतां योऽस्मान् द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि ॥१५॥

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena prohāmi. Agnīṣomau tamapanudatāṁ yo'smān dveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi. Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi. Indrāgnī tamapanudatāṁ yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi.

Let us follow Agni and Soma, lords of fire and water and win whatever this duo has won. With inspiration for growth and development, we dedicate ourselves to study and work. May Agni and Soma ward off whoever hates us. For the sake of growth and development, we reject whatever we don't approve. Let us follow Indra and Agni, lords of power and fire, and win what this duo can win. With inspiration for growth and development, we dedicate ourselves to study and research. May Indra and Agni ward off whatever/whoever hates us. For the sake of growth and development, we reject whatever we all hate.

16. (Dyavaprthivi and Mitravarunau Devate, Parameshthi Prajapati Ṛshi vyantu iti Uttrardhasy Agni Devata)

वसुभ्यस्त्वा रुद्रेभ्यस्त्वादित्येभ्यस्त्वा संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावताम् । व्यन्तु वयोक्तꣳरिहाणा मरुतां पृषतीर्गच्छ वशा पृश्निर्भूत्वा दिवं गच्छ ततो नो वृष्टिमावह । चक्षुष्पाऽअग्नेऽसि चक्षुर्मे पाहि ॥१६॥

Vasubhyastvā rudrebhayastvādityebhyastvā saṁjānāthāṁ dyāvāpṛthivī mitrāvaruṇau tvā vṛṣṭyāvatāṁ. Vyantu vayoktam̐ rihāṇā marutāṁ pṛṣatīrgaccha vaśā pṛśnirbhūtvā divam gaccha tato no vṛṣṭimāvaha. Cakṣuṣpā'agne'si cakṣurme pāhi.

Yajna is dedicated to the study of eight Vasus, supports of life, eleven Rudras, catalytic agents of the justice of existence, and twelve Adityas, centres of gravity and balance of nature. May we, with science and reason, know with reference to the sun and the earth what we can achieve with the yajna extended in space. May Mitra and Varuna, currents of vital energy, protect and enrich the world with rain. May the oblations in yajna rise to the sky with the wind, and from the sky to the sun with the cosmic currents, and bring down from there showers of rain to feed the rivers of earth. Just as birds go to rest in their nests, so do we, devotees of the Lord, meditate on the secrets of vaidic hymns to discover the mysteries of yajna. Agni, Lord of light and life, you are the giver of vision. Protect my eye and bless me with vision.

17. (Agni Devata, Devala Ṛshi)

यं परिधिं पर्यधत्थाऽअग्ने देवपणिभिर्गुह्यमानः । तं तऽएतमनु जोषं भराम्येष नेत्त्वदपचेतयाताऽअग्नेः प्रियं पाथोऽ-पीतम् ॥१७॥

Yam paridhiṁ paryadhatthā’agne deva-paṇibhirguhyamānaḥ, Tam ta’etamanu joṣam bharāmyeṣa nettvadapacetayātā’agneḥ priyaṁ pātho’pītam.

Agni, Lord of light and life, you hold and sustain the law of Dharma observed by the powers of nature and celebrated in the songs of the seers. I accept and act within the bounds of that law and feed upon the foods provided by nature and yajna. May I never neglect or violate that law. May I never be ungrateful to the Lord. May I never lose the vision of Divinity.

18. (Vishvedeva Devata, Parameshthi Prajapati Ṛshi)

स॒ꣳस्र॒वभा॑गा स्थे॒षा बृ॒हन्त॑ः प्रस्तरे॒ष्ठाः॑ परि॒धेया॑श्च दे॒वाः। इ॒मां वाच॑म॒भि विश्वे॑ गृ॒णन्त॑ऽआ॒सद्या॒स्मिन् ब॒र्हिषि॑ मादयध्व॒ꣳस्वाहा॒ वाट् ॥१८॥

Saṁsravabhāgā stheṣā bṛhantaḥ prastareṣṭhāḥ paridheyāśca devāḥ. Imāṁ vācamabhi viśve gṛṇanta'āsadyāsmin barhiṣi mādayadhvaṁ svāhā vāṭ.

Stay firm, dedicated children of the earth, on the rock-bed foundations of knowledge and justice, and, great and expansive within the bounds of Divine law, sit around this yajna fire on seats of grass, chanting the holy songs of praise, offering the honey-sweets of your produce to the fire and receiving from agni, in return, the nectar of life. Thus you celebrate the Lord's gift of life. Thus you enjoy in unison. Surrender and play your part, this is the voice of Divinity.

19. (Agni-Vayu Devate, Parameshthi Prajapati Ṛshi)

घृ॒ताची॑ स्थो॒ धुर्यौ॑ पात॒ꣳ सु॒म्ने स्थ॑ः सु॒म्ने मा॑ धत्तम् । यज्ञ॒ नम॑श्च त॒ऽउप॑ च य॒ज्ञस्य॑ शि॒वे सन्ति॑ष्ठस्व॒ स्वि॒ष्टे मे॒ सन्ति॑ष्ठस्व ॥१९॥

Ghṛtacī stho dhuryau pātaṁ sumne sthaḥ sumne mā dhattam. Yajña namaśca ta'upa ca yajñasya śive santiṣṭhasva sviṣṭe me santiṣṭhasva.

Fire and wind are foremost movers of the wheels of yajna. Replete in nutriments such as ghee and water, they are nature's agents of the growth and sustenance of humanity in comfort and joy. Yajna and humility are auspicious for you. Be firm in your devotion and performance and you will live happy in the protective shade of the Divine.

20. (Agni-Sarasvati Devate, Parameshthi Prajapati Ṛshi)

अग्नेऽदब्धायोऽशीतम पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्याऽअविषं नः पितुं कृणु । सुषदा योनौ स्वाहा वाड्ग्नये संवेशपतये स्वाहा सरस्वत्यै यशोभगिन्यै स्वाहा ॥२०॥

Agne'dabdhāyo'śītama pāhi mā didyoḥ pāhi prasityai pāhi duriṣṭyai pāhi duradmanyā' aviṣaṁ naḥ pitum kṛṇu. Suṣadā yonau svāhā vāḍ-agnaye saṁveśapataye svāhā sarasvatyai yaśobhaginyai svāhā.

Agni, Lord of universal yajna, giver of life, free and without fear, save yajna from evil and violence, save me from suffering, save me from bondage, make our food free from poison and inedibles, may our home be a blessed place of peace and happiness. This oblation is for Agni, protector of the home and the earth, this is for Sarasvati, voice of the Divine, sister of honour.

21. (Prajapati Devata, Vamadeva Ṛshi)

वेदोऽसि येन त्वं देव वेद देवेभ्यो वेदोऽभवस्तेन मह्यं वेदो भूयाः। देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पतऽइमं देव यज्ञꣳस्वाहा वाते धाः ॥२१॥

Vedo'si yena tvaṁ deva veda devebhyo vedo'-bhavastena mahyaṁ vedo bhūyaḥ. Devā gātuvido gātum vittvā gātumita. Manasaspata' imaṁ deva yajñaṁ svāhā vāte dhāḥ.

Prajapati, Lord of the universe, omniscient, you are Veda, Divine Word Itself. The knowledge by virtue of which you are omniscient for the seers and sages, who know the Veda and the ways of the world, is the knowledge for me too. Enlighten me with that. The seers,

having realized that knowledge of existence, sing the hymns and follow the paths of virtue. Lord of mind and knowledge, take this yajna with the winds to the heights of heaven and place it there. Our oblations for that yajna.

22. (Indra Devata, Vamadeva Ṛshi)

सं बर्हिरङ्क्ताᳬहविषा घृतेन समादित्यैर्वसुभिः सम्मरुद्भिः। समिन्द्रो विश्वदेवेभिरङ्क्तां दिव्यं नभो गच्छतु यत् स्वाहा॥२२॥

Saṁbarhiraṅktām̆ haviṣā ghṛtena samādityair-vasubhiḥ sammarudbhiḥ. Samindro viśvadeve-bhiraṅktāṁ divyaṁ nabho gacchatu yat svāhā.

Let the yajna-vedi be covered with havan materials seasoned with ghee and offered by the best of devotees and let the fragrance, carried by fire, wind and currents of energy, rise to the heights of the sky with Adityas, Vasus and Maruts and, there in the regions of light, the sun would mix the fragrance with its rays and convert it into vital vapour to shower on earth as water.

23. (Prajapati Devata, Vamadeva Ṛshi)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति । पोषाय रक्षसां भागोऽसि ॥२३॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tasmai tvā vimuñcati. Poṣāya rakṣasāṁ bhāgo'si.

(i) Who leaves (offers) the oblations into the fire? Who releases nature-materials into the cosmic yajna of creation? The yajnapati. Prajapati, Lord Creator and father of His creatures. For what purpose? For self realization. For His purpose of creation. For

nourishment, for preservation and protection, for destruction of the destroyers.

(ii) Who gives you away/up? He gives you away/up. For what purpose/to what end? For self-realization/self-negation. For nourishment: you are the share of the good and the protectors; even of the wicked and the destroyers, but, for their punishment and destruction.

24. (Tvashta Devata, Vamadeva Ṛshi)

सं वर्च॑सा॒ पय॑सा॒ सन्त॒नूभि॒रग॑न्महि॒ मन॑सा॒ सꣳशि॒वेन॑ ।
त्वष्टा॑ सु॒दत्रो॒ विद॑धातु॒ रायोऽनु॑मार्ष्टु त॒न्वो॒ यद्विलि॑ष्टम्॥२४॥

Saṁ varcasā payasā santanūbhiraganmahi manasā saṁ̆ śivena. Tvaṣṭā śudatro vidadhātu rāyo'numārṣṭu tanvo yadviliṣṭam.

May Lord Tvashta, eternal maker and generous giver, bless us with lustre of character and light of knowledge, food for body, mind and senses, peace and nobility of mind, good and glowing health of body. May the Lord grant us all kinds of wealth and stability. May He complete and perfect whatever is wanted in our body and mind and refine us with culture and virtue.

Let us advance with holy light and lustre, honey-sweets of food and blooming health, and a mind at peace with noble aspirations, and attain all round prosperity. And may Tvashta, Eternal Maker and generous giver, complete what is lacking in our life and refine us to a state of perfection.

25. (Vishnu Devata, Vamadeva Ṛshi)

दिवि विष्णुर्व्यक्रꣳस्त जागतेन च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽस्मादन्नादस्यै प्रतिष्ठायाऽअगन्म स्वः सं ज्योतिषाभूम ॥२५॥

Divi viṣṇurvyakram̆sta jāgatena chandasā tato nirbhakto yo'smāndveṣṭi yam ca vayam dviṣmo' ntarikṣe viṣṇurvyakram̆sta traiṣṭubhena chandasā tato nirbhakto yo'smāndveṣṭi yaṁ ca vayam dviṣmaḥ pṛthivyām viṣṇurvyakram̆sta gāyatreṇa chandasā tato nirbhakto yo'smāndveṣṭi yaṁ ca vayam dviṣmo'smādannād asyai pratiṣṭhāyā' aganma svaḥ saṁ jyotiṣābhūma.

Vishnu, yajna, performed with the ecstatic chant of jagati verses, reached the regions of the sun, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the spontaneous chant of trishtubh verses, rose up to the middle regions of the sky, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the joyous chant of gayatri verses, went over the earth, and from there eliminated all that opposes us and all that we oppose for the sake of life. Feeding on the gifts of nature purified by yajna, let us rejoice, and in the service of the balance and harmony of life and existence, let us rise to the heights of heaven and we'll be one with the light of knowledge and Dharma.

26. (Ishvara Devata, Vamadeva Ṛshi)

स्वयंभूरसि श्रेष्ठो रश्मिर्वर्चोदाऽअसि वर्चो मे देहि । सूर्यस्यावृतमन्वावर्ते ॥२६॥

Svayambhūrasi śreṣṭho raśmirvarcodā' asi varco me dehi. Sūryasyāvṛtamanvāvarte.

Lord of the universe, self-existent, self-refulgent, greatest of all, giver of light and honour, give me light and honour. I follow the path of the sun in orbit, the path of Dharma revealed by you.

27. (Agni Devata, Vamadeva Ṛshi)

अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासꣳ- सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः । अस्थूरि णौ गार्हपत्यानि सन्तु शतꣳहिमाः सूर्यस्यावृतमन्वावर्ते ॥२७॥

Agne gṛhapate sugṛhapatistvayā'gne'haṁ gṛhapatinā bhūyāsam̆ sugṛhapatistvaṁ mayā'gne gṛhapatinā bhūyaḥ. Asthūri ṇau gārhapatyāni santu śatam̆ himāḥ sūryasyāvṛtamanvāvarte.

Agni, Lord of the House of Existence, Master of knowledge and the fire of yajna, great as you are as the keeper and sustainer of the world, so may I too, with you as the ideal, be a good and efficient house holder. And you too, over me, head of this family, be the protector and sustainer of this household. May we two, husband and wife, together perform the duties of the home for a good hundred years. May I follow the path of life like the sun in orbit, the path of Dharma revealed by you.

28. (Agni Devata, Vamadeva Ṛshi)

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं य एवाऽस्मि सोऽस्मि ॥२८॥

Agne vratapate vratamacāriṣaṁ tadaśakaṁ tanme' rādhī'damaham ya' evā'smi so'smi.

Agni, Lord of vows in the discipline of Dharma and Truth, whatever vows at your behest I have followed or would follow, I have followed and would follow because you made it possible and would make it possible. This me here, whatever I am, I am. Whatever I sow, so shall I reap.

29. (Agni Devata, Vamadeva Ṛshi)

अग्नये कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा । अपहताऽअसुरा रक्षांᳬसि वेदिषदः ॥२९॥

Agnaye kavyavāhanāya svāhā somāya pitṛmate svāhā. Apahatā' asurā rakṣām̐si vediṣadaḥ.

This oblation is for Agni, Lord of knowledge and giver of the gifts of knowledge and yajna through the science of yajna-fire. This is for Soma, lord of peace and prosperity and the beauty of the seasons and powers of nourishment. In truth and according to the voice of the Veda, the ignorant, the wicked, the cruel and unjust, robbers and grabbers of the vedi, seat of yajna, asuras of the earth are eliminated by righteous action for humanity.

30. (Agni Devata, Vamadeva Ṛshi)

ये रूपाणि प्रतिमुञ्चमानाऽअसुराः सन्तः स्वधया चरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टाँल्लोकात् प्रणुदात्यस्मात्॥३०॥

Ye rupāṇi pratimuñcamānā'asurāḥ santaḥ svadhayā caranti. Parāpuro nipuro ye bharantyagniṣṭām̆llokāt praṇudātyasmāt.

And who are the asuras? They are masters of hypocrisy and the art of changing faces. Friends and allies of the wicked, they encroach upon the rights of others and fill their coffers with ill-gotten wealth. Enemies of humanity, they roam around the world like giants. Agni, Lord of light, justice and social yajna, let them be thrown out and eliminated from the face of the earth.

31. (Pitaras Devata, Vamadeva Ṛshi)

अत्र पितरो मादयध्वं यथाभागमावृषायध्वम्।
अमीमदन्त पितरो यथाभागमावृषायिषत ॥३१॥

Atra pitaro mādayadhvaṁ yathābhāgamā-vṛṣāyadhvam. Amīmadanta pitaro yathābhāga-māvṛṣāyiṣata.

Trustees and guardians of society, men of knowledge and wisdom, justice and merit, take your share as you deserve and, in your own right and proper place here, rejoice and celebrate the victory of yajna. Make all others happy and, as they deserve on merit, let them too rejoice and celebrate.

32. (Pitaras Devata, Vamadeva Ṛshi)

नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वो गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वासः ॥३२॥

Namo vaḥ pitaro rasāya namo vaḥ pitaraḥ śoṣāya namo vaḥ pitaro jīvāya namo vaḥ pitaraḥ svadhāyai namo vaḥ pitaro ghorāya namo vaḥ pitaro manyave namo vaḥ pitaraḥ pitaro namo vo gṛhānnaḥ pitaro datta sato vaḥ pitaro deṣmaitadvaḥ pitaro vāsaḥ.

Salutations to the seniors of knowledge for the joy of learning. Salutations to those seniors who fight out exploitation. Salutations to the guardians of society for the joy of life and the means of the good life. Salutations for economic, social and political justice. Salutations for the fight against suffering for the advent of happiness. Salutations for righteous anger against the wicked. Salutations to the seniors, leaders and the guardians of knowledge, justice and well-being, life of good health, prosperity and happiness. Come to our homes and institutions and bless us with your gifts. Come that we may offer you the best we have. Come and accept our hospitality and gifts of clothes as mark of gratitude.

33. (Pitaras Devata, Vamadeva Ṛshi)

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।
यथेह पुरुषोऽसत् ॥३३॥

Ādhatta pitaro garbhaṁ kumāraṁ puṣkarasrajam. Yatheha puruṣo'sat.

Teachers of knowledge, masters of wisdom, admit into your house of learning this boy wearing a lotus garland as a mark of desire for education. Accept him and hold him here as a mother bears the foetus in her womb so that he grows and is shaped into a brave and cultured young man.

34. (Apo Devata, Vamadeva Ṛshi)

ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् ।
स्वधा स्थ तर्पयत मे पितॄन् ॥३४॥

Ūrjaṁ vahantīramṛtaṁ ghṛtaṁ payaḥ kīlālaṁ parisrutam. Svadhā stha tarpayata me pitṝn.

Be masters of your own wealth and power and manage it well with justice and in virtue. Offer liberal hospitality with love and reverence to the senior benefactors of society, men of knowledge, experience and wisdom. Offer them delicious drinks of water and nourishing juices, health giving milk and ghee, sumptuous foods and honey-sweet fruits to their satisfaction.

इति द्वितीयोऽध्यायः ॥

CHAPTER–III

1. (Agni Devata, Angirasa Ṛshi)

सुमिधाग्निं दुवस्यत घृतैर्बोधयुतातिथिम् ।
आस्मिन् हुव्या जुहोतन ॥१॥

Samidhāgniṁ duvasyata ghṛtairbodhayatāthim.
Āsmin havyā juhotana.

Light up the fire and raise it with fuel, serve it like an honourable guest with pure ghee, and offer rich oblations of samagri into it, with love and faith.

2. (Agni Devata, Sushruta Ṛshi)

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।
अग्नये जातवेदसे ॥२॥

Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana.
Agnaye jātavedase.

To the fire, omnipresent, lit up, rising bright and blazing, sanctifying everything around, offer libations of ghee, pure, inflammable and purifying.

3. (Agni Devata, Bharadvaja Ṛshi)

तं त्वा समिद्भिरङ्गिरो घृतेन वर्द्धयामसि ।
बृहच्छोचा यविष्ठ्य ॥३॥

Taṁ tvā samidbhiraṅgiro ghṛtena vardhayā-masi. Bṛhacchocā yaviṣṭhya.

O agni, bright and beautiful, young and powerful, generous giver of things, we offer samidhas and ghee and raise you to the heights.

4. (Agni Devata, Prajapati Ṛshi)

उप॑ त्वाग्ने ह॒विष्म॑तीर्घृ॒ताची॑र्यन्तु हर्यत ।
जु॒षस्व॑ स॒मिधो॒ मम॑ ॥४॥

Upa tvāgne haviṣmatīrghṛtācīryantu haryata. Juṣasva samidho mama.

O fire, bright and beautiful, generous giver, here come to you my samidhas soaked in ghee and fragrant things. Accept them, accept them.

5. (Agni Vayu Surya Devata, Prajapati Ṛshi)

भूर्भुव॒ः स्व॒ः॒ द्यौरि॑व भू॒म्ना पृ॑थि॒वीव॑ व॒रि॒म्णा । तस्या॑स्ते पृथिवि देवयजनि पृ॒ष्ठे॒ऽग्निम॑न्ना॒दम॒न्नाद्या॒याद॑धे ॥५॥

Bhūr bhuvaḥ svar dyauriva bhūmnā pṛthivīva varimṇā. Tasyāste pṛthivi devayajani prṣṭhe' gnimannādamannādyāyādadhe.

In expanse as vast as the bright heaven, in virtue as firm and generous as the earth, agni is ever present on the earth, in the sky and in heaven. Earth Mother, seat of yajna by the devas (noble people and the powers of nature) for the devas (good people and the powers of nature), here on the ground in the vedi on your surface, I place the sacred fire, consumer of the oblations of food, for the sake of food and energy.

6. (Agni Devata, Sarparajni Kadru Ṛshi)

आयं गौः पृश्नि॑रक्रमी॒दस॑दन् मा॒तर॑ं पु॒रः ।
पि॒तर॑ं च प्र॒यन्त्स्वः॥६॥

Āyaṁ gauḥ pṛsnirakramīdasadan mātaraṁ puraḥ. Pitaraṁ ca prayantsvaḥ.

This earth, child of the sun and waters in space

— solid concentration of agni (fire) and apah (waters) — revolves in its orbit round the sun, its father and sustainer in heaven, through the presence of its mother, the waters in space.

7. (Agni Devata, Sarparajni Kadru Ṛshi)

अन्तश्चरति रोचनास्य प्राणादपानती ।
व्यख्यन् महिषो दिवम् ॥७॥

Antaścarati rocanāsya prāṇādapānatī.
Vyakhyan mahiṣo divam.

The power of Agni is light and energy/electricity which creates and produces the circuitous currents- going up as prana in the universe as well as in the body, and the complementary current going down as apana in the body as well as in the universe. This universal energy of Agni is a mighty power which is the light of heaven and burns in the sun.

8. (Agni Devata, Sarparajni Kadru Ṛshi)

त्रिंशद्धाम विराजति वाक् पतङ्गाय धीयते ।
प्रति वस्तोरह द्युभिः ॥८॥

Triṁśaddhāma virājati vāk pataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.

Vak, the speech mode of Agni, dominates thirty abodes of life (out of thirty-three) and is used in the service of its lord, Agni, for the expression of the light of knowledge with which the omniscient and omnipresent power illuminates the world.

9. (Agni-Surya Devate, Prajapati Ṛshi)

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा । अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा । ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥९॥

Agnirjyotirjyotiragniḥ svāhā -sūryo jyotirjyotiḥ sūryaḥ svāhā. Agnirvarco jyotirvarcaḥ svāhā sūryo varco jyotirvarcaḥ svāhā. Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā.

Agni, Supreme Spirit, is the light (jyoti) of existence, and Light (jyoti), Eternal Consciousness, is the identity of the Spirit. Vak, the virtual speech of Eternity is the common attribute of both spirit and consciousness.

Sun, the Lord of Life, is the light (jyoti) of the world, and Light (jyoti), Omniscience, is the identity of the Sun, the Divine teacher of teachers. Veda, the universal voice of Divinity is the common attribute of both the knower (sun) and knowledge (Omniscience).

Fire is the power and prosperity of the world, and power and prosperity from the heat energy of fire is converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, the fire and the user.

The sun is the power and prosperity of the world, and power and prosperity flows from the vital energy of the sun converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, solar energy and the user.

Light is the Lord and the Lord is Light. Light and the Lord are one. Veda, knowledge, is coexistent with both in unison. We offer the oblations to the Lord for the Light in faith with reverence.

10. (Agni-Surya Devate, Prajapati Ṛshi)

सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या । जुषाणोऽअग्निर्वेतु स्वाहा । सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या । जुषाणः सूर्यो वेतु स्वाहा ॥१०॥

Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo' agnirvetu svāhā. Sajūrdevena savitrā sajūruṣasendravatyā. Juṣaṇaḥ sūryo vetu svāhā.

May Agni, along with Savita in His creation and the dark night of energy, receive this oblation.

May the Sun, along with Savita in His creation and the dawn of morning energy, receive this oblation.

11. (Agni Devata, Gotama Ṛshi)

उपप्रयन्तोऽअध्वरं मन्त्रं वोचेमाग्नये ।
आरेऽअस्मे च शृण्वते ॥११॥

Upaprayanto' adhvaraṁ mantraṁ vocemā-gnaye. Āre' asme ca śṛṇvate.

Close to the vedi, while we are performing this sacred yajna, we chant the mantras for Agni who hears the chant near at hand as well as far away.

12. (Agni Devata, Virupa Ṛshi)

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्याऽअयम् ।
अपाᳬरेताᳬसि जिन्वति ॥१२॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apām̆ retām̆si jinvati

This Lord of the earth, Agni, who rules on high on top of heaven, constantly refreshes the generative powers of the waters for the earth.

13. (Indragni Devate, Bharadvaja Ṛshi)

उभा वामिन्द्राग्नीऽआहुवध्याऽउभा राधसः सह मादयध्यै।
उभा दातारविषाᳬरयीणामुभा वाजस्य सातये हुवे वाम् ॥१३॥

Ubhā vāmindrāgnī'āhuvadhyā' ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣām̆ rayīṇāmubhā vājasya sātaye huve vām.

Indra (wind and electric energy) and Agni (heat and fire), givers of energy, food, power and wealth, I call upon you both and invoke you for the gift of knowledge, energy, and food for joy and well-being.

14. (Agni Devata, Devavata and Bharata Rshis)

अयं ते योनिर्ऋत्वियो यतो जातोऽअरोचथाः ।
तं जानन्नग्नऽआरोहाथा नो वर्द्धया रयिम् ॥१४॥

Ayaṁ te yonirṛtviyo yato jāto' arocathāḥ. Taṁ jānannagna' ārohāthā no vardhayā rayim.

Agni, Lord of the Universe, the fire is born of vayu, wind and electric energy, and, according to the seasons, rises and shines and, like the suns, brightens the world. Knowing that, and with the knowledge of that, raise us and develop our power and wealth.

15. (Agni Devata, Vamadeva Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे॥१५॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśeviśe.

Here in the world of Lord Agni, the fire, placed and lighted in the vedi by the devotees, is the first and foremost agent of yajna for production and development. Adorable and worthiest of pursuit in study and research through collective action of the most

cherished kind as it is, scholars of the science of heat and energy should maintain and continue through their disciples the tradition of research and development of this wonderful and versatile power in laboratories and institutions in every country for every community.

16. (Agni Devata, Avatsara Ṛshi)

अस्य प्रत्नामनु द्युतꣳशुक्रं दुदुह्रेऽअह्रयः ।
पयः सहस्रसामृषिम् ॥१६॥

Asya pratnāmanu dyutaꣳ śukraṁ duduhre' ahrayaḥ. Payaḥ sahasrasāmṛṣim.

The Rishis and scholars dedicated to the study of the heat and light of agni in yajna have discovered and received the purest showers of the waters of life from this timeless source-power of a thousand gifts of achievement (just as you tend and milk the mother cow and receive the gift of the purest nourishment for life).

17. (Agni Devata, Avatsara Ṛshi)

तनूपाऽअग्नेऽसि तन्वं मे पाह्यायुर्दाऽअग्नेऽस्यायुर्मे देहि वर्चोदाऽअग्नेऽसि वर्चो मे देहि । अग्ने यन्मे तन्वाऽऊनं तन्मऽआपृण ॥१७॥

Tanūpā' agne'si tanvaṁ me pāhyāyurdā'agne'-syāyurme dehi varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnaṁ tanma' āpṛṇa.

Agni, you are protector of the body with health and nourishment. Protect my body. You are the giver of life. Give me full life. You are the giver of lustre and glory. Give me lustre and glory. Whatever is short and wanting in me, that, I pray, fulfil and complete and perfect.

18. (Agni Devata, Avatsara Ṛshi)

इन्धा॑नास्त्वा श॒तꣳहिमा॑ द्यु॒मन्त॒ꣳसमि॑धीमहि । वय॑स्वन्तो वय॒स्कृत॒ꣳ सहस्वन्तः सह॒स्कृत॑म् । अग्ने॑ सपत्न॒दम्भ॑न॒म–द॑ब्धासो॒ऽअदा॑भ्यम् । चित्रा॑वसो स्व॒स्ति ते॑ पा॒रम॑शीय॥१८॥

Indhānāstvā śataꣳ himā dyumantaꣳ samidhīmahi. Vayasvanto vayaskṛtaꣳ sahasvantaḥ sahaskṛtam. Agne sapatnadambhanama-dabdhāso' adābhyam. Citrāvaso svasti te pāramaśīya.

Agni, wonderful lord and treasure-home of the wealth of the world, we, men of full life and vigour, strong yet forbearing, fearless and irresistible, having lighted the fire of yajna in worship of you — you, bright and blazing, giver of life and health, strength and forbearance, irresistible destroyer of enemies —we pray that we keep the fire of yajna burning and bright in honour and service of you. May we, by your grace and blessing, overcome the want and hurdles of life and attain prosperity and happiness. May we thus live on for a hundred years and more.

19. (Agni Devata, Avatsara Ṛshi)

सं त्वम॑ग्ने॒ सूर्य॑स्य॒ वर्च॑सागथा॒ः समृ॑षी॒णाꣳ स्तु॒तेन॑ । सं प्रि॒येण॒ धाम्ना॒ सम॒हमायु॑षा॒ सं वर्च॑सा॒ सं प्र॒जया॒ सꣳ रा॒यस्पोषे॑ण ग्मिषीय ॥१९॥

Sam tvamagne sūryasya varcasāgathāḥ samṛṣīṇāꣳ stutena. Saṁ priyeṇa dhāmnā samahamāyuṣā saṁ varcasā saṁ prajayā saꣳ rāyasposeṇa gmiṣīya.

Agni, celebrated by the Rishis' songs of praise, come full well with the light and glory and energy of

the sun to your own home of celebrity. Come that I may also, with the same songs of praise and the pranic energy of the sun, come to attain a happy home, full age, honour and lustre, a good family and liberal means of life.

20. (Apo Devata, Yajnavalkya Ṛshi)

अन्ध स्थान्धो वो भक्षीय मह स्थ महो वो भक्षीयोर्ज
स्थोर्जं वो भक्षीय रायस्पोष स्थ रायस्पोषं वो भक्षीय॥२०॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja sthorjaṁ vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya.

There are foods for health — herbs, vegetables, grains, etc. — I would feed upon these to be strong. There are foods for greatness — agni, vayu, electricity, knowledge, etc. —I would feed upon these and be great. There are foods for energy — water, milk, ghee, honey, etc. — I would take these and be smart and energetic. There are rich tonics — invigorating, rejuvenating — I would take these to increase my competence and efficiency.

(Know the quality of foods and drinks and take what is good to maintain your health and efficiency).

21. (Vishvedeva Devata, Yajnavalkya Ṛshi)

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठेऽस्मिँल्लोकेऽस्मिन् क्षये।
इहैव स्त मापगात ॥२१॥

Revatī ramadhvamasminyonāvasmin goṣṭhe'-sminlloke' smin kṣaye. Ihaiva sta māpagāta.

Revati — all the variety of wealth, good health, sense and mind, knowledge, ethics, good conduct, cows, etc. — may abound in this life, this body, this home,

this farm-house, everywhere in this world. Rejoice, never forsake these. May these too never forsake you.

22. (Agni Devata, Vaishvamitra Madhuchhanda Ṛshi)

सुꣳहितासि विश्वरूप्यूर्जा माविश गौपत्येन । उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्तऽएमसि॥२२॥

Saṁhitāsi viśvarūpyūrjā māviśa gaupatyena. Upa tvāgne divedive doṣāvastardhiyā vayam. Namobharanta' emasi.

Immanent in all the forms of existence, universal energy, come, inspire and bless me, as a protector and sustainer. Agni, dispeller of darkness of the night, we come to you for light day in and day out. With all our wealth of food and energy, mind and intelligence, in all humility and faith, we come to you.

23. (Agni devata, Vaishvamitra Madhuchhanda Ṛshi)

**राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्द्धमानꣳस्वे दमे ॥२३॥**

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ sve dame.

With all our wealth and power, in all faith and humility, we come to Agni, bright and blazing, protector and sustainer of yajnas, illuminater of Truth, Right and the Law of existence, thriving in His own state of bliss.

24. (Agni Devata, Vaishvamitra Madhuchhanda Ṛshi)

**स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥२४॥**

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svastaye.

Agni, as father to the child, be the father, guardian and protector for all of us. Be with us always, for happiness and well-being.

25. (Agni Devata, Subandhu Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः । वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिं दाः ॥२५॥

Agne tvam no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamam̐ rayim dāḥ.

Agni, life of our life, saviour, kind and gracious, be an intimate friend and giver of goodness. Vast abode of all, brilliant and all-percipient, bless us richly with the brightest wealth and knowledge of the world.

26. (Agni Devata, Subandhu Ṛshi)

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः । स नो बोधि श्रुधी हवमुरुष्या णोऽअघायतः समस्मात् ॥२६॥

Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. samasmāt.

Lord of the universe, Light of life, purest of the pure and self-luminous, we pray sincerely for happiness for us and our friends. May the Lord enlighten us and hear our chant of yajna, may He save us from sin and evil.

27. (Agni Devata, Shrutabandhu Ṛshi)

इडऽएह्यदितऽएहि काम्याऽएत ।
मयि वः कामधरणं भूयात् ॥२७॥

Iḍa'ehyadita' ehi kāmyā' eta. Mayi vaḥ kāmaḍharaṇaṁ bhūyāt.

Come earth, come freedom, justice and abundance. May all desires come true wholly. May the Lord in-vest me with the stability of ambition and fulfilment thereof.

28. (Brihaspati Devata, Prabandhu Ṛshi)

सोमानꣳस्वरणं कृणुहि ब्रह्मणस्पते ।
कक्षीवन्तं यऽऔशिजः ॥२८॥

Somānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate. Kakṣīvantaṁ ya'auśijaḥ.

Lord of Eternal knowledge, keen as I am for knowledge and learning like a very child of Wisdom, shape me into a scholar with a sense of ethical values, a persuasive speaker and a teacher and maker of rejuvenating tonics.

29. (Brihaspati Devata, Medhatithi Ṛshi)

यो रेवान् योऽअमीवहा वसुवित्पुष्टिवर्द्धनः ।
स नः सिषक्तु यस्तुरः ॥२९॥

Yo revān yo'amīvahā vasuvitpuṣṭivarddhanaḥ. Sa naḥ siṣaktu yasturaḥ.

May He who is Lord of wealth and knowledge, who destroys pain, grief and disease, who is the knower of all the good things of the world, who gives all physical and spiritual strength, who is keen and instant in doing and having things done, may He bless us with all virtues and good actions.

30. (Brahmanaspati Devata, Varuni Saptadhriti Ṛshi)

मा नः शꣳसोऽअररुषो धूर्तिः प्रणङ् मर्त्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥३०॥

Mā naḥ śam̆so' araruṣo dhūrtiḥ praṇaṅ martyasya. Rakṣā ṇo brahmaṇaspate.

May our songs of praise never be lost. Lord of the universe and of the Divine Word, save us against the selfishness and violence of the mrtals.

31. (Aditya Devata, Varuni Saptadhriti Ṛshi)

महिं त्रीणामवौऽस्तु द्युक्षं मित्रस्यार्युम्णः ।
दुराधर्षं वरुंणस्य ॥३१॥

Mahi trīṇāmavo'stu dyukṣaṁ mitrasyāryamṇaḥ Durādharṣam varuṇasya.

Lord of the universe, may the generous and inviolable protection of the three, Mitra (pranic energy both internal and external), Varuna (air and water), and Aryama (sun and stability) be ours for the divine knowledge of the Veda, illuminating, irresistible, and great.

32. (Aditya Devata, Varuni Saptadhriti Ṛshi)

नहि तेषांममा चन नाध्वंसु वारणेषु ।
ईशें रिपुरघशंꣳसः ॥३२॥

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Īśe ripuraghaśam̆saḥ.

Never in their homes, nor in their paths of life, nor ever in their defences, shall there be any enemy or a supporter of evil. The Lord is in command of the life of the pious devotees.

33. (Aditya Devata, Varuni Saptadhriti Ṛshi)

ते हि पुत्रासोऽअदिंतेः प्र जीवसे मर्त्याय ।
ज्योतिर्यच्छन्त्यजंस्त्रम् ॥३३॥

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantyajasram.

Mitra, pranic energy, Varuna, air and water, and Aryama, the sun, they are the children of Imperishable Nature. They provide inexhaustible light and energy for the life and sustenance of the mortals on earth.

34. (Indra Devata, Madhuchhanda Ṛshi)

कुदा चुन स्तुरीर॑सि नेन्द्र॑ सश्चसि दाशुषे॑ ।
उपोपेन्नु म॑घवुन् भूय॒ऽइन्नु ते दान॑ं देवस्य॑ पृच्यते ॥३४॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyate.

Indra, lord of generosity and well-being, when is it that you don't wholly favour the man of charity, overwhelming him with gifts of knowledge and joy? Lord giver of power and prosperity, your gifts of reward for karma (action), again and again, constantly, follow upon the philanthropists' acts of charity.

35. (Savita Devata, Vishvamitra Ṛshi)

तत् स॑वितुर्वरे॑ण्यं भर्गो॑ देवस्य॑ धीमहि ।
धियो यो नः प्रचोदयात् ॥३५॥

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

Let us meditate on the blazing glory of Savita, Lord Creator, pure and generous giver of light and happiness — glory which is magnificent, most worthy of our choice. And may the Lord with His grace inspire our mind and will to dedicate ourselves to noble actions.

36. (Agni Devata, Vamadeva Ṛshi)

परिं ते दूडभो रथोऽस्माँ२॥ऽअंश्नोतु विश्वतः ।
येन रक्षंसि दाशुर्षः ॥३६॥

Pari te dūḍabho ratho'smām̆' aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ.

That formidable chariot of knowledge by which you protect and redeem the man of charity in all ways from all sides, by that very chariot protect us too, Lord of the Universe, and let us cross the panorama of existence.

37. (Prajapati Devata, Vamedeva Ṛshi)

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याᳬसुवीरो वीरैः सुपोषः पोषैः । नर्यं प्रजां मे पाहि शᳬस्य पशून् मे पाह्यर्थर्य पितुं मे पाहि ॥३७॥

Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syām̆ suvīro vīraiḥ supoṣaḥ poṣaiḥ. Narya prajām me pāhi śam̆sya paśūn me pāhya-tharya pitum me pāhi.

Lord Existent, Intelligent and Blissful, merciful to the noble people, protect my people, Lord worthy of praise, protect my wealth and cattle, Lord firm and irresistible, protect my food, I pray, may I be a happy family man with noble people and children, nobly brave with heroic friends around generously supportive, blest with rich means of health and support.

38. (Agni Devata, Asuri Ṛshi)

आर्गन्म विश्ववेदसमुस्मभ्यं वसुवित्तमम् ।
अग्ने सम्राडुभि द्युम्नमुभि सहुऽआर्यच्छस्व ॥३८॥

Āganma viśvavedasamasmabhyam vasuvittamam. Agne samrāḍabhi dyumnamabhi saha'āyacchasva.

Agni, Lord of the Universe, blesses with all round honour and glory, all round enduring strength. Light of the world, may we realize and attain to the spirit omniscient of the universe, to the power omnipresent in the abodes of life in the world.

39. (Agni Devata, Asuri Ṛshi)

अ॒यम॒ग्निर्गृ॒हप॑ति॒र्गार्ह॑पत्यः प्र॒जाया॑ वसु॒वित्त॑मः।
अग्ने॑ गृहपते॒ऽभि द्यु॒म्नम॒भि सह॒ऽआय॑च्छस्व ॥३९॥

Aymagnirgṛhapatirgārhapatyaḥ prajāyā vasuvittamaḥ. Agne gṛhapate'bhi dyumnamabhi saha'āyacchasva.

This agni that resides in the home with the inmates is the sustainer of the home and brings all kinds of wealth to the family. Agni, Lord of Light and Energy, bless us with honour and glory all round and bless us with enduring strength all round.

40. (Agni Devata, Asuri Ṛshi)

अ॒यम॒ग्निः पु॑री॒ष्यो॒ र॒यि॒मान् पु॑ष्टि॒वर्ध॑नः ।
अग्ने॑ पुरीष्या॒भि द्यु॒म्नम॒भि सह॒ऽआय॑च्छस्व ॥४०॥

Ayamagniḥ purīṣyo rayimān puṣṭivardhanaḥ. Agne purīṣyābhi dyumnamabhi saha'-āyacchasva.

This agni is the source of wealth, with it we grow and develop in health and prosperity, it helps to complete our plans and projects, to make up all our wants and to grow further. Agni, Lord of Light and Energy, bless us

with all round honour and prosperity, bless us with strength and endurance all round.

41. (Vastu Agni Devata, Asuri Ṛshi)

गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रतऽएमसि ।
ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥४१॥

Gṛhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi. Ūrjam bibhradvaḥ sumanāḥ sumedhā gṛhānaimi manasā modamānaḥ.

Masters of the house, inmates of the home, fear not, tremble not. Bubbling with energy and power, go forward. With energy, power and enthusiasm, with a happy heart and high intelligence, I come home rejoicing at heart, for you.

42. (Vastupati Agni Devata, Shamyu Ṛshi)

येषामध्येति प्रवसन् येषु सौमनसो बहुः ।
गृहानुपह्वयामहे ते नो जानन्तु जानतः ॥४२॥

Yeṣāmadhyeti pravasan yeṣu saumanaso bahuḥ. Gṛhānupahvayāmahe te no jānantu jānataḥ.

The man far away, the visiting guest, remembers the homes abundant with happiness of the mind and open doors of welcome. We, the guests and chance visitors call at such homes. They know us, may they continue to know.

43. (Vastupati Devata, Barhaspatya Shamyu Ṛshi)

उपहूताऽइह गावऽउपहूताऽअजावयः । अथोऽअन्नस्य कीलालऽउपहूतो गृहेषु नः । क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳशग्मꣳशंयोः शंयोः ॥४३॥

Upahūtā' iha gāva' upahūtā'ajāvayaḥ. Atho' annasya kīlala' upahūto gṛheṣu naḥ, Kṣemāya vaḥ śāntyai prapadye śivaṁ śagmaṁ śamyoḥ śamyoḥ.

The cows are brought and called in, sheep and goats are brought and called in, and then, plenty of food is brought in and stored in our homes for your comfort and safety and for our comfort and protection. With all the means of comfort in safety, I am at peace with the joy of well-being. Peace! peace! and joy!

44. (Maruts Devata, Prajapati Ṛshi)

प्रघासिनो हवामहे मरुतश्च रिशादसः ।
करम्भेण सजोषसः ॥४४॥

Praghāsino havāmahe marutaśca riśādasah. Karambheṇa sajoṣasaḥ.

We home-keepers invite and treat guests and learned men dedicated to yajna who, free from ignorance, are men of universal love, who fight evil and remove human weakness, and who welcome our hospitality and love and enjoy good food.

45. (Maruts Devata, Prajapati Ṛshi)

यद् ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये ।
यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥४५॥

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye. yadenaścakṛmā vayamidam tadavayajāmahe svāhā.

Whatever wrong we have done or might do in our village community, in the forest among the foresters (Vanaprasthis), in the assembly or in the mind with our

senses, that we abjure and give up, and whatever is true and good, to that we commit ourselves and dedicate.

46. (Indra and Maruts Devate, Agastya Ṛshi)

मो षू ण॑ऽइन्द्रात्र॑ पृत्सु दे॒वैरस्ति॒ हि ष्मा॑ ते शुष्मिन्नव॒याः।
म॒हश्चि॒द्यस्य॑ मी॒ढुषो॑ य॒व्या ह॒विष्म॑तो म॒रुतो॒ वन्द॑ते॒ गीः॥४६॥

Mo ṣū ṇa' indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścidyasya mīḍhuṣo yavyā haviṣmato maruto vandate gīḥ.

Mighty Indra, in the battles of this life, protect us well along with the learned and the wise, hurt us not. Lord of infinite power, surely the high and divine voice of yours reveals the nature and virtue of those who, in every season, with appropriate samagri, perform the yajnas. The yajamana, host-performer of yajna, with his offerings sings the songs of praise in honour of the lord of rain and the carriers of the yajna, the winds.

47. (Agni Devata, Agastya Ṛshi)

अक्र॒न् कर्म॑ कर्म॒कृतः॑ स॒ह वा॒चा म॑यो॒भुवा॑ ।
दे॒वेभ्य॒ः कर्म॑ कृ॒त्वास्त॒ं प्रेत॑ सचाभुवः ॥४७॥

Akran karma karmakṛtaḥ saha vācā mayobhuvā. Devebhyaḥ karma kṛtvāstaṁ preta sacābhuvaḥ.

Men of noble action, yajna, who act together in the company of the pious and dedicated people, using the delightful language of love in communication in accordance with the sacred Word of the Divine, Veda, having played their part, go home and retire from life in peace and tranquillity.

48. (Yajna Devata, Aurnavabha Ṛshi)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देव-कृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिष-स्पाहि ॥४८॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno'yāsiṣamava martyair-martyakṛtaṁ pururāvṇo deva riśaspāhi.

Cleansed and purified by knowledge and Dharma, I am calm and constant. You are calm and constant too. I collect and arrange the Samidhas (fuel wood for yajna) and through yajna, give up the sins committed with the mind and senses as well as the evil done with the body. You too save yourself from sin and evil. Lord Supreme, save us from violence, sin and evil, the cause of long suffering.

49. (Yajna Devata, Aurnavabha Ṛshi)

पूर्णा दर्वि परा पत सुपूर्णा पुनरापत ।
वस्नेव विक्रीणावहाऽइषमूर्जं शतक्रतो ॥४९॥

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva vikrīṇāvahā' iṣamūrjam̆ śatakrato.

The ladle, full with ghee and samagri, goes up (to the sky from the vedi). It comes down to the earth, full again (with water). Lord of infinite vision and a thousand yajnas, may we too, yajamana and the priest, give and take, as in exchange,yajna, food, energy and other things.

50. (Indra Devata, Aurnavabha Ṛshi)

देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारं च हरासि मे निहारं निहराणि ते स्वाहा ॥५०॥

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram ca harāsi me nihāram niharāṇi te svāhā.

In truth of word: you give me, I give you. You use what I give you, I use what you give me. Give me for a price, I pay the price to you.

51. (Indra Devata, Gotama Ṛshi)

अक्षन्नमीमदन्त ह्यव प्रियाऽअधूषत । अस्तोषत स्वभानवो
विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥५१॥

Akṣannamīmadanta hyava priyā'adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.

Lord of the world/assembly, Indra, your people, learned and wise, brilliant in their own right, with latest application of their mind and discovery/invention, sing in praise of the Lord, celebrate their success, feast and enjoy themselves and, dear even to others who are opposed, shake the enemies of humanity. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

52. (Indra Devata, Gotama Ṛshi)

सुसन्दृशं त्वा वयं मघवन् वन्दिषीमहि। प्र नूनं पूर्णबन्धुर
स्तुतो यासि वशाँ२॥ऽअनु योजा न्विन्द्र ते हरी ॥५२॥

Susandṛśam tvā vayam maghavan vandiṣīmahi. Pra nūnaṁ pūrṇabandhura stuto yāsi vaśām̆' anu yojā nvindra te harī.

Lord of the world/President of the assembly. Indra, lord of all the wealth and power, brilliant and blissful to the eye, we sing songs of praise for you. Sung and celebrated, full of love and kindness, everything in

bond with you, you proceed to us with all the gifts and blessings for us. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

53. (Mana Devata, Bandhu Ṛshi)

मनो॒ न्वाह्वा॑महे नाराश॒ꣳसेन॒ स्तोमे॑न ।
पि॒तॄणां॑ च॒ मन्म॑भिः ॥५३॥

Mano nvāhvāmahe nārāśaṁsena stomena. Pitṝṇām ca manmabhiḥ.

With the contribution of our predecessors, continuous sacrifice and dedication of our colleagues, and the generous resources of our seniors, we concentrate on the mind to develop its power and potential all round.

54. (Mana Devata, Bandhu Ṛshi)

आ न॑ऽएतु मन॒ः पुन॒ः क्रत्वे॒ दक्षा॑य जी॒वसे॑ ।
ज्योक् च॒ सूर्यं॑ दृ॒शे ॥५४॥

Ā na' etu manaḥ punaḥ kratve dakṣāya jīvase. Jyok ca sūryam dṛśe.

May the mind, seat of memory, come to us whole and entire, again and again, from birth to birth across time, for continuous and cumulative retention of knowledge, karma and sanskaras — seeds and impressions of thoughts, actions and ideas — for growing strength and competence, for increasing health and longevity of life and for a constant vision of the Sun, the Supreme Spirit of life and the universe.

55. (Mana Devata, Bandhu Ṛshi)

पुन॑र्नः पितरो॒ मनो॒ ददा॑तु॒ दैव्यो॒ जनः॑ ।
जी॒वं व्रात॒ꣳसचेमहि ॥५५॥

Punarnaḥ pitaro mano dadātu daivyo janaḥ.
Jīvam vrātaṁ sacemahi.

May this wonderful sagely man, with the blessings of our forefathers who protected, prepared and shaped him, help us regain, here and hereafter, a noble mind and intelligence, so that with him we live a virtuous life of discipline and holy vows.

56. (Soma Devata, Bandhu Ṛshi)

वयꣳसौम व्रते तव मनस्तनूषु बिभ्रतः ।
प्रजावन्तः सचेमहि ॥५६॥

Vayaṁ soma vrate tava manastanūṣu bibhrataḥ.
Prajāvantaḥ sacemahi.

Soma, Lord of peace and creator of the universe, giver of health and vitality, may we, biding within the holy bonds of your discipline and our vows, with alert minds and healthy bodies, live on in peace and joy with our children and the community.

57. (Rudra Devata, Bandhu Ṛshi)

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व ।
स्वाहैष ते रुद्र भागऽआखुस्ते पशुः ॥५७॥

Eṣate rudra bhāgaḥ saha svasrāmbikayā taṁ juṣasva svāhaiṣa te rudra bhāga' ākhuste paśuḥ.

Man of justice, Rudra, this is your share of knowledge. Take it with its sister, companion, the vision of the Veda. Serve it with reverence. Extend it in creative action through yajna. Man of justice and power, this is your share of wealth. Take it with its sister, companion, the voice of the Veda. Serve it with reverence. Use and enjoy it with restraint. Take up the tool, the spade, and

dig your garden. Work is wealth and worship. Use the tool and the wealth with the voice of the Veda.

58. (Rudra Devata, Bandhu Ṛshi)

अर्व रुद्रमंदीमह्यर्व देवं त्र्यम्बकम् । यथा नो वस्यसस्करद्यथा नः श्रेयसस्करद्यथा नो व्यवसाययात् ।।५८।।

Ava rudramadīmahyava devaṁ tryambakam. Yathā no vasyasaskaradyathā naḥ śreyasas-karadyathā no vyavasāyayāt.

We worship Rudra, Lord of justice, destroyer of evil, brilliant and generous, constant in vision and awareness in the three phases of time, past, present and future. We worship him so that we eliminate want and suffering, so that he may bless us with comfortable homes, greatness and honour, and firm resolution in hard work and industry.

59. (Rudra Devata, Bandhu Ṛshi)

भेषजमसि भेषजं गवेऽश्वाय पुरुषाय भेषजम् । सुखं मेषाय मेष्यै ।।५९।।

Bheṣajamasi bheṣajaṁ gave'śvāya puruṣāya bheṣajam. Sukhaṁ meṣāya meṣyai.

You are the panacea, universal cure for the ailments of the body, mind and soul, saviour against the evils of ignorance, injustice and poverty. You are the healer for the cows, horses, humans, rams and their females. You are health and happiness for all.

60. (Rudra Devata, Vasishtha Ṛshi)

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् । त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः ।।६०।।

Tryambakaṁ yajāmahe sugandhiṁ puṣṭi-vardhanam. Urvārukamiva bandhanān-mrtyormukṣīya mā'mṛtāt. Tryambkaṁ yajāmahe sugandhiṁ pativedanam. Urvārukamiva bandhanādito mukṣīya māmutaḥ.

We worship Rudra, Lord of the Universe, constant and invariable in all the three phases of time, and the first cause of health, growth, prosperity and happiness. May we, with His grace, be released from the bonds of death into freedom, immortality and eternal joy (ananda), just as the ripe fruit of melon falls off from the stalk on the branch to fullness and freedom. And may we never fall off from the state of freedom, immortality and eternal joy in the company of the Lord. We worship the Lord, Rudra, constant and invariable through time, purest and purifying, sustainer and protector who reveals Himself to His devotees. May He with His grace release us from the bonds of mortality here just as the melon fruit is released from the stalk, but we may never fall off from freedom, immortality, ananda and the presence of the Lord.

61. (Rudra Devata, Vasishtha Ṛshi)

एतत्तै रुद्रावसं तेन परो मूजवतोऽतीहि । अवततधन्वा पिनाकावसः कृत्तिवासाऽअहिंꣳसन्नः शिवोऽतीहि ॥६१॥

Etatte rudrāvasaṁ tena paro mūjavato'tīhi. Avatatadhanvā pinākāvasaḥ kṛttivāsā' ahiṁsannaḥ śivo'tīhi.

Rudra, warrior of the bow in readiness, strong in position with shield and armour, this is the way you defend and protect. Come down from the mountain heights and be with us wholly. Hurt us not, be good and kind and gracious.

62. (Rudra Devata, Narayana Ṛshi)

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यद्देवेषु त्र्यायुषं तन्नोऽअस्तु त्र्यायुषम् ॥६२॥

Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam.
Yaddeveṣu tryāyuṣaṁ tanno' astu tryāyuṣam.

Bless us with the threefold life — of the body, mind and spirit, for the three stages of life - childhood, youth, and age, upto 300-400 years, for all the ashrams (functional periods), and all the varnas (professional communities). Give us the threefold life of the eye, internal and external, of knowledge of the body, mind and soul, and of the world. Give us the threefold life of creativity for service, growth and spirituality. Give us the threefold life of the devas, the learned, wise, generous people, for excellence, contribution and removal of ignorance, injustice and poverty.

63. (Rudra Devata, Narayana Ṛshi)

शिवो नामासि स्वधितिस्ते पिता नमस्तेऽअस्तु मा मा हिंसीः। निर्वर्त्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥६३॥

Śivo nāmāsi svadhitiste pitā namaste'astu mā mā hiṁsīḥ. Nivarttayāmyāyuṣe'nnādyāya prajananāya rāyaspoṣāya suprajāstvāya suvīryāya.

Rudra, Lord and father, Shiva you are by name, saviour, giver of knowledge, peace and prosperity. Salutations to you in reverence and worship. Hurt me not, father. I abide and pray for life and health, food and sustenance, virility, children, family, strength and prowess, prosperity, and freedom from suffering.

इति तृतीयोऽध्यायः ॥

CHAPTER–IV

1. (Apah and Oshadhis Devate, Prajapati Ṛshi)

एदमंगन्म देवयजंनं पृथिव्या यत्र देवासोऽअजुंषन्त विश्वें।
ऋक्सामाभ्यांॐसन्तरंन्तो यजुंर्भी रायस्पोषेंण समिषा मंदेम।
इमाऽआपः शमुं मे सन्तु देवीरोषंधे त्रायंस्व स्वधिंते
मैनंꣳहिꣳसीः ॥१॥

Edamaganma devayajanaṁ pṛthivyā yatra devāso' ajuṣanta viśve. Ṛksāmābhyām̆ santaranto yajurbhī rāyasposeṇa samiṣā madema. Imā' āpaḥ śamu me santu devīroṣadhe trāyasva svadhite mainam̆ him̆sīḥ.

Lo! here we come to this holy place of yajna for the gods, powers of health, where the noblest of the world collected and delighted in their sacred enterprise. With joyous recitation of Riks, Yajus and Samans (with knowledge and action in the hope of joyous benefits) we offer food for the fire with libations of rich materials energetically and enthusiastically and cross the hurdles and suffering. May the holy waters bring health and peace. Noble herb, cure and save; unfailing power, do not hurt or kill this person.

2. (Apah Devata, Prajapati Ṛshi)

आपोंऽअस्मान् मातरंः शुन्धयन्तु घृतेनं नो घृतप्वंः पुनन्तु ।
विश्वꣳहि रिप्रं प्रवहंन्ति देवीरुदिदांभ्यः शुचिरा पूतऽएंमि।
दीक्षातपसोस्तनूरंसि तां त्वां शिवाॐशग्मां परिंदधे भद्रं
वर्णं पुष्यंन् ॥२॥

Āpo' asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvam̆ hi ripram pravahanti devīrudidābhyaḥ śucirā pūta' emi Dīkṣātapasostanūrasi tāṁ tvā śivām̆ śagmāṁ pari dadhe bhadraṁ varṇaṁ puṣyan.

Mother waters purify us: with their essence and efficacy, they sanctify us. The waters are sacred powers of nature: they wash off the entire dirt and let all the wanted health and knowledge flow in. Pure and sanctified by the waters, I come up. This body is a gift of Diksha and Tapas, commitment to health and laws of nature, and hard discipline of body, mind and soul. That body I bear as a blessing, lovely, strong and graceful, shining with the golden glow of good health.

3. (Megha Devata, Prajapati Ṛshi)

म॒हीना॒ं पयो॑ऽसि वर्चो॒दाऽअ॑सि॒ वर्चो॑ मे देहि ।
वृ॒त्रस्या॑सि क॒नीन॑कश्चक्षु॒र्दाऽअ॑सि॒ चक्षु॑र्मे देहि ॥३॥

Mahīnāṁ payo'si varcodā'asi varco me dehi. Vṛtrasyāsi kanīnakaścakṣurdā'asi cakṣurme dehi.

The waters of life flow to the earths from the sun. The life of the cloud radiates from the sun. The sun is the giver of light and lustre. Give me the light and lustre of life. The sun is the giver of the light of the eye. Give me the light of the eye internal as well as external.

4. (Paramatma Devata, Prajapati Ṛshi)

चि॒त्पति॑र्मा पुनातु वा॒क्पति॑र्मा पुनातु दे॒वो मा॑ सवि॒ता पु॑ना॒त्वच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑ । तस्य॑ ते पवित्रपते प॒वित्र॑पूतस्य॒ यत्का॑मः पु॒ने तच्छ॑केयम् ॥४॥

Citpatirmā punātu vākpatirmā punātu devo mā savitā punātvacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tasya te pavitrapate pavitrapūtasya yatkāmaḥ pune tacchakeyam.

Lord of intelligence and awareness, I pray, enlighten me. Lord of the Divine Vak, I pray, sanctify me with the voice of the Veda. Savita, Lord Creator of the universe, I pray, consecrate me with a ceaseless shower of the purest rays of the sun. Lord of purity, purest of the pure, whatever the desire for which I pray for purity, that desire may be fulfilled. Bless me that I may make it possible.

5. (Yajna Devata, Prajapati Ṛshi)

आ वो॑ देवास॒ऽईमहे वा॒मं प्र॑य॒त्य॒ध्व॒रे ।
आ वो॑ देवास॒ऽआ॒शिषो॑ य॒ज्ञिया॑सो हवामहे ॥५॥

Ā vo devāsa' īmahe vāmaṁ prayatyadhvare.
Ā vo devāsa' āśiṣo yajñiyāso havāmahe.

Devas of Yajna, mother powers of nature, learned and wise men, experts of the science of yajna, through the performance of this yajna, we pray for virtues of character, competence and of noble action. We, devotees of yajna, ask for your blessings that our desires and projects may be fulfilled and completed with success.

6. (Yajna Devata, Prajapati Ṛshi)

स्वाहा॑ य॒ज्ञं मन॑स॒ः स्वाहो॒रोर॒न्तरि॑क्षा॒त् । स्वाहा॒
द्यावा॑पृथि॒वीभ्या॒ꣳस्वाहा॒ वाता॒दार॑भे॒ स्वाहा॑ ॥६॥

Svāhā yajñaṁ manasaḥ svāhororantarikṣāt.
svāhā dyāvāpṛthivībhyām̐ svāhā vātādārabhe svāhā.

With the voice of the Veda, in the language of expertise through education and training for the illumination of knowledge, with the sentiments of truth and love in togetherness for the sanctity of dealings in the business of living, I begin the yajna from the purity and sincerity of the mind, from the wind, and then from the vastness of the sky and space, in the service of the earth and heaven.

7. (Agni-Ap-Brihaspati Devata, Prajapati Ṛshi)

आकूत्यै प्रयुजेऽग्नये स्वाहा मेधायै मनसेऽग्नये स्वाहा दीक्षायै तपसेऽग्नये स्वाहा सरस्वत्यै पूष्णेऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो द्यावापृथिवीऽउरोऽअन्तरिक्ष। बृहस्पतये हविषा विधेम स्वाहा ॥७॥

Ākūtyai prayuje'gnaye svāhā medhāyai manase'gnaye svāhā dīkṣāyai tapase'gnaye svāhā sarasvatyai puṣṇe'gnaye svāhā. Āpo devīrbṛhatīrviśva-śambhuvo dyāvāpṛthivī' uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā.

This oblation is for lighting of the fire for the resolution and dedication of the mind to virtue and the voice of the Veda. This is for the development of intelligence and the study of science and electricity for the general good in the language of common understanding. This is for commitment to Dharma and the teaching and learning of solar energy and the original universal heat in the language of universal understanding. This is for knowledge and education and the study of nourishment and vital heat of the body with scientific language for all. We study the heavenly waters of great and universal good and peace, earth and heaven and the vast middle regions of the sky. And we study

all these with oblations of appropriate samagri materials with the chants of the divine revelations of the Vedas.

8. (Ishvara Devata, Atreya Ṛshi)

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो रायऽइषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥८॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

May all mankind choose and pray for the love and friendship of the Lord and Ruler of the world, and may all, with prayers to Him, try for the attainment of wealth and prosperity for health and growth.

9. (Vidvan Devata, Angiras Ṛshi)

ऋक्सामयोः शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्योदृचः। शर्मासि शर्म मे यच्छ नमस्तेऽअस्तु मा मा हिꣳसीः ॥९॥

Ṛksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsya yajñasyodṛcaḥ. Śarmāsi śarma me yaccha namaste' astu mā mā hiṁsīḥ.

After the study of Rigveda and Samaveda, both treasures of science and technology, in which study the content of the verses is actually realized, I begin this practical yajna of science and technology (in the laboratory and the workshop). May the two protect me and bless me. Reverence and salutations to you, to the teacher, to the Lord. Accept my salutations. Hurt me not, put me not off. You are peace and comfort. Give me peace and comfort of mind.

10. (Yajna Devata, Angiras Ṛshi)

ऊर्गस्याङ्गिरस्यूर्णम्रदाऽऊर्जं मयि धेहि । सोमस्य नीविरसि विष्णोः शर्मासि शर्म यजमानस्येन्द्रस्य योनिरसि सुसस्याः कृषीस्कृधि । उच्छ्रयस्व वनस्पतऽऊर्ध्वो मा पाह्यᳫंहसऽआस्य यज्ञस्योदृचः॥१०॥

Ūrgasyāṅgirasyūrṇamṛadā' ūrjam mayi dhehi. Somasya nīvirasi viṣṇoḥ śarmāsi śarma yajamānasyendrasya yonirasi susasyāḥ kṛṣīskṛdhi. Ucchrayasva vanaspata' ūrdhvo mā pāhyam̆hasa'āsya yajñasyodṛcaḥ.

You are tecknowledge, giver of wealth and power, realized with the energy of fire (heat), revealer of the secrets of energy and cover of safety for the creations of power. Give me energy and power.

You are the source of comfort and prosperity, gifted by yajna created by the man of knowledge, meant for the people devoted and dedicated to yajna by the grace of Indra. Increase and multiply the products of agriculture. Herbs and trees, grow and increase. Nourish, protect and help me to grow and rise high. Nourish and protect the man of yajna who has realized the mysteries of the power of the divine knowledge of nature. Save us from sin and evil.

11. (Agni Devata, Angiras Ṛshi)

व्रतं कृणुताग्निर्ब्रह्माग्निर्यज्ञो वनस्पतिर्यज्ञियः । दैवीं धियं मनामहे सुमृडीकामभिष्टये वर्चोधां यज्ञवाहसᳫंसुतीर्था नोऽअसद्वशे । ये देवा मनोजाता मनोयुजो दक्षक्रतवस्ते नोऽवन्तु ते नः पान्तु तेभ्यः स्वाहा ॥११॥

Vratam kṛṇutāgnirbrahmāgniryajño vanaspatir-yajñiyaḥ. Daivīm dhiyam manāmahe sumṛḍīkāmabhiṣṭaye varcodhām yajñavāhasaṁ sutīrthā no'asadvaśe. Ye devā manojātā manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ svāhā.

Keep the vow of yajnagni, the fire of yajna. Agni is Brahma, the ultimate existent, omniscient, blissful Reality. Agni is yajna, individual, collective and ultimate act of creation. Agni is the nourishing and sustaining power of the forests, and must be served through yajna. We work and pray for sacred intelligence — excellent instrument of the knowledge and pursuit of science and spirituality, source of brilliance and power and the means of the extension and development of yajna — for the sake of happiness and well-being. May this intelligence, bright and gracious, saviour as a 'tirtha' for pilgrimage, ever shine in our mind and faith. May the masters of the science of yajna, men of genius, dedication and application of mind protect us, nourish us, advance us. Theirs is the language of enlightenment. They have it for us, for yajna, for Agni, for Brahma. Keep up the vow.

12. (Apah Devata, Angiras Ṛshi)

श्वात्राः पीता भवत यूयमापोऽअस्माकमन्तरुदरे सुशेवाः। ताऽअस्मभ्यमयक्ष्माऽअनमीवाऽअनागसः स्वदन्तु देवीरमृताऽ-ऋतावृधः ॥१२॥

Śvātrāḥ pītā bhavata yūyamāpo' asmākama-ntarudare suśevāḥ. Tā' asmabhyamayakṣmā' anamīvā' anāgasaḥ svadantu devīramṛtā' ṛtāvṛdhaḥ.

Taste and drink deep of the celestial waters of immortality, so sweet and agreeable to assimilate and internalize. Free from sickness, disease and sin, peace-giving and replete with knowledge and wisdom for all of us, they extend the frontiers of our knowledge of truth and divine law. They protect you against diseases like fever, dysentery and tuberculosis.

13. (Apah Devata, Angiras Ṛshi)

इयं तें यज्ञियां तनूरपो मुञ्चामि न प्रजाम् । अꣳहोमुचः स्वाहांकृताः पृथिवीमाविंशत पृथिव्या सम्भंव ॥१३॥

Iyam te yajñiyā tanūrapo muñcāmi na prajām. Aṁhomucaḥ svāhākṛtāḥ pṛthivīmāviśata pṛthivyā sambhava.

This body of yours is for yajna by yajna. I release the waters but not my creation and my people — I save my people. Mix the waters — sterilized, purified, reinforced, invigorated — wholly and fully with the earth, and you too be one with the earth (to regain health and vigour).

14. (Agni Devata, Angiras Ṛshi)

अग्ने त्वꣳ सु जांगृहि वयꣳ सु मंन्दिषीमहि । रक्षां णोऽअप्रंयुच्छन् प्रबुधें नः पुनंस्कृधि ॥१४॥

Agne tvaṁ su jāgṛhi vayaṁ sumandiṣīmahi. Rakṣā ṇo' aprayucchan prabudhe naḥ punaskṛdhi.

Agni is universal, ever awake. It is awake while we are awake. It is awake while we are asleep. Never relenting, it protects and preserves us. And after our sleep it wakes us up again.

15. (Agni Devata, Angiras Ṛshi)

पुनर्मनः पुनरायुर्मऽआगन्पुनः प्राणः पुनरात्मा मऽआगन्-पुनश्चक्षुः पुनः श्रोत्रं मऽआगन् । वैश्वानरोऽअदब्ध-स्तनूपाऽअग्निर्नः पातु दुरितादवद्यात् ॥१५॥

Punarmanaḥ punarāyurma' āgan punaḥ prāṇaḥ punarātmā ma' āgan punaścakṣuḥ punaḥ śrotraṁ ma' āgan. Vaiśvanaro' adabdha-stanūpā' agnirnaḥ pātu duritādavadyāt.

After sleep, after death, after Pralaya, annihilation, we get back the mind, we get back the life, we get back the vital pranic energy, we get back the spirit, we get back the eye, the ear, and all other senses. May Agni, immanent life and lord of the earth, irresistible and indomitable, save and protect us from despicable evil and sin.

16. (Agni Devata, Vatsa Ṛshi)

त्वमग्ने व्रतपाऽअसि देवऽआ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः । रास्वेयत्सोमा भूयो भर देवो नः सविता वसोर्दाता वस्वदात्॥१६॥

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvaṁ yajñeṣvīḍyaḥ. Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta vasvadāt.

Agni, Lord of the universe, immanent vitality and energy of the world, you are the guardian and preserver of our spiritual vows, moral commitments and projects and resolutions in the mortal human world. You are worthy of adoration, of study, service and development, through yajna and collective enterprises. Soma, lord giver of honour and glory through art and industry, give us the wealth of success and honour again and again.

Savita, Lord Creator of the world, giver of stability and security of home, give us inspiration, security and stability of the good life.

17. (Agni Devata, Vatsa Ṛshi)

एषा ते शुक्र तनूरेतद्वर्चस्तया सम्भव भ्राजङ्गच्छ ।
जूरसि धृता मनसा जुष्टा विष्णवे ॥१७॥

Eṣā te śukra tanūretadvarcastayā sambhava bhrājaṁgaccha. Jūrasi dhṛtā manasā juṣṭā viṣṇave.

O man, virile and brave, this body is yours, borne with love and service and maintained for Vishnu, sustainer of the world, and for yajna, noble action. It is your honour and glory. Be with it, act with mind and soul and achieve the glory of life. You are fast in action and vibrant in spirit. Act fast with your mind and soul and achieve the brilliance of knowledge and wonder of succes in enterprise.

18. (Vak & Vidyut Devata, Vatsa Ṛshi)

तस्यास्ते सत्यसवसः प्रसवे तन्वो यन्त्रमशीय स्वाहा ।
शुक्रमसि चन्द्रमस्यमृतमसि वैश्वदेवमसि ॥१८॥

Tasyāste satyasavasaḥ prasave tanvo yantra-maśīya svāhā. Śukramasi candramasyamṛta-masi vaiśvadevamasi.

Lord Creator, true and glorious, in the yajna of creation of yours, with electric energy and the divine knowledge of the Veda in unison, I pray, I may design an instrument and apparatus of the form and structure which would be faultless and a source of comfort, peace and happiness for all in general, and a matter of pride and satisfaction for the scholars.

19. (Vak & Vidyut Devate, Vatsa Ṛshi)

चिर्दसि मनासि धीरसि दक्षिणासि क्षत्रियासि यज्ञियास्य-दितिरस्युभयतः शीर्ष्णी । सा नः सुप्राची सुप्रतीच्येधि मित्रस्त्वा पदि बध्नीतां पूषाऽध्वनस्पात्विन्द्रायाध्यक्षाय ॥१९॥

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñiyāsyaditirasyubhayataḥ śīrṣṇī. Sā naḥ suprācī supratīcyedhi mitrastvā padi badhnītāṁ pūṣā'dhvanaspātvindrāyāḍhyakṣāya.

Lord of truth and glory, in this creation of yours, great is the use of the vision and power of the language of Divinity, Veda, in the development of human society. So is the use of the power of universal electric energy. It gives us an awareness of knowledge, which makes thought and communication possible. It is a tool and instrument of intelligence and will. It facilitates expertise and the business of governance. It augments yajna and production, which is efficacious and powerful both internally and externally. It is permanent and indestructible, and a source and means of comfort and well-being before and after. We pray that Pusha, the powers of nourishment and development friendly to mankind, may hold and control the use of these powers in the way of their application in the service of the Lord Supreme, observer and controller of the wealth of the world, and may the Lord protect humanity in the course of their progress.

20. (Vak & Vidyut Devate, Vatsa Ṛshi)

अनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः । सा देवि देवमच्छेहीन्द्राय सोमꣳरुद्रस्त्वावर्त्तयतु स्वस्ति सोमसखा पुनरेहि ॥२०॥

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Sā devi devamacchehīndrāya somam̆ rudrastvā varttayatu svasti somasakhā punarehi.

May your mother approve and bless your pursuit of energy and the literature of knowledge. May your father permit and bless and help, may your brother agree and support, may your friend in the community consent and cooperate in your project. May that goddess of light and energy come and bless you with sweet success in your programme for the glory of Indra and the happiness of humanity with beneficent means of comfort and well-being. May the Lord of justice and love inspire you. May the scholar of Rudra discipline and knowledge guide you. May success and honour come to you again and again, friend of humanity and devotee of the Lord Supreme, for the sake of life and the environment.

21. (Vak & Vidyut Devate, Vatsa Ṛshi)

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि ।
बृहस्पतिष्ट्वा सुम्ने रम्णातु रुद्रो वसुभिराचके॥२१॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣṭvā sumne ramṇātu rudro vasubhi-rācake.

This energy and the language (which you pursue) pertains to the heat of agni that supports life on earth, pursued by scholars of twenty four years discipline. It relates to the pranic energy of life, pursued by scholars of forty-four years discipline. It pertains to the solar radiation, pursued by scholars of forty-eight years discipline. It is blissful as the light of the moon. It is correct and beneficent like the justice and love of Rudra,

it is brilliant like the glory of the sun. And this energy is indestructible, eternal. May the great lord of knowledge, Brihaspati, inspire you; may Rudra, lord of love and correctness, dedicate you; may they bless you to enjoy this noble pursuit of yours and shine with the scholars dedicated to life-energies of nature.

22. (Vak & Vidyut Devate, Vatsa Ṛshi)

अदि॑त्यास्त्वा मू॒र्द्धन्नाजि॑घर्मि देव॒यज॑ने पृ॒थि॒व्याऽ-इडा॑यास्प॒दम॑सि घृ॒तव॒त् स्वाहा॑ । अ॒स्मे र॑मस्वा॒स्मे ते॒ बन्धु॒स्त्वे रायो॒ मे रायो॒ मा व॒यꣳ रा॒यस्पोषे॑ण॒ वियौ॑ष्म॒ तोतो॒ राय॑ः ॥२२॥

Adistyāstvā mūrddhannājigharmi devayajane pṛthivyā' iḍāyāspadamasi ghṛtavat svāhā. Asme ramasvāsme te bandhustve rāyo me rāyo mā vayam̆ rāyaspoṣeṇa viyauṣma toto rāyaḥ.

Energy and Word of the Divine, you are on top of the sky, in the middle of the earth, and in the chant of the divine verses in celebration of the devas in yajna. I light up and activate the energy and the Divine voice with rich libations of ghee and chant of the vaidic hymns. You too light up and activate this energy and the Divine voice. Come with us and rejoice. It is our brother, our love, yours too. Wealth is yours. Mine too. The wealth of knowledge, power and materials you gain. We too. Knowing, resolving and doing, we may never be void of this wealth of life for health and happiness.

23. (Vak & Vidyut Devate, Vatsa Ṛshi)

सम॑ख्ये दे॒व्या धि॒या सं दक्षि॑णयो॒रुच॑क्षसा । मा म॒ऽआयु॒ः प्रमो॑षी॒र्मोऽअ॒हं तव॑ वी॒रं वि॑देय॒ तव॑ देवि स॒न्दृशि॑ ॥२३॥

Samakhye devyā dhiyā saṁ dakṣiṇayo-rucakṣasā. Mā ma'āyuḥ pramoṣirmo' ahaṁ tava vīraṁ videya tava devi sandṛśi.

With a vision and intelligence, inspired, enlightened and versatile, precise, scientific and practical, I clearly see the divine gifts of natural energy and the voice of the Veda, and describe and show them applied and enacted in actual life. May this energy and this voice never hurt my life. May I never neglect or lose it. May I never be unfair to your heroes. You too never be unjust to my heroes.

24. (Yajna Devata, Vatsa Ṛshi)

ए॒ष ते॑ गाय॒त्रो भा॒गऽइति॑ मे॒ सोमा॑य ब्रू॒तादे॒ष ते॒ त्रैष्टु॑भो भा॒गऽइति॑ मे॒ सोमा॑य ब्रू॒तादे॒ष ते॒ जाग॑तो भा॒गऽइति॑ मे॒ सोमा॑य ब्रू॒ताच्छन्दोना॒माना॒ᳪंसाम्रा॑ज्यङ्ग॒च्छेति॑ मे॒ सोमा॑य ब्रू॒ताद॒ा-स्मा॒को॒ऽसि शु॒क्रस्ते॒ ग्रह्यो॑ वि॒चित॑स्त्वा॒ विचि॑न्वन्तु ॥२४॥

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traiṣṭubho bhāga'iti me somāya brūtādeṣa te jāgato bhāga' iti me somāya brūtācchando-nāmānāṁ sāmrājyaṁgaccheti me somāya brūtādāsmāko'si śukraste grahyo vicitastvā vicinvantu.

"This is that part of Soma-Yajna which you can realize for yourself with the Gayatri verses", say this for me, to the seeker of the chemistry of Soma. "This is that part of Soma-Yajna which you can realize for yourself with the Trishtubh verses", say this for me, to the seeker of the manufacture of Soma. "This is that part of Soma-Yajna which you can realize for yourself with the Jagati Verses", say this for me, to the seeker of the value of Soma. "Perform the Soma-Yajna with the

specific verses for social management and governance and be on top of success”, say this for me, to the seeker of the power of Soma. You are pure, specialist of Soma-Yajna, you are purifier, you are ours, so wise, knowledgeable, so adorable. We, the seekers of knowledge and discrimination, accept you, support you and advance the yajna.

25. (Savita Devata, Vatsa Ṛshi)

अभि त्यं देवꣳसवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम् । ऊर्ध्वा यस्यामतिर्भाऽ अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः। प्रजाभ्यस्त्वा प्रजास्त्वाऽनुप्राणन्तु प्रजास्त्वमनुप्राणिहि ॥२५॥

Abhi tyam devam̆ savitāramoṇyoḥ kavikratumarcāmi satyasavam̆ ratnadhāmabhi priyam matim kavim. Urdhvā yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta sukratuḥ kṛpā svaḥ. Prajābhyastvā prajāstvā'nuprāṇantu prajāstvamanuprāṇihi.

For the love of the people I adore the lord of light, creator of earth and heaven and the middle regions of the skies, the eternal poet who composed this wonderful world of paradisal beauty and truth adorned with the jewels of life from His inexhaustible treasure of nature, lord so dear to the learned and the wise, the brilliant manifestation of whose existential form blazes in the heaven above and the earth below which He made. With His infinite mercy He created the regions of bliss for the people, the creatures He created and loved. The people adore you, lord, with their breath of life. Lord of the golden bough in both hands, bless the people with the breath and energy of life existential as well as eternal.

26. (Yajna Devata, Vatsa Ṛshi)

शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन । सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतेर्वर्णः परमेण पशुना क्रीयसे सहस्रपोषं पुषेयम् ॥२६॥

Śukraṁ tvā śukreṇa krīṇāmi candraṁ candreṇāmṛtamamṛtena. Sagme te gorasme te candrāṇi tapasastanūrasi prajāpatervarṇaḥ parameṇa paśunā krīyase sahasrapoṣaṁ puṣeyam.

Yajna, you are a symbol of the discipline of fire. You are the golden choice of Prajapati, father of the creatures. Your gifts are begot for the price of the highest wealth. You are pure and immaculate, begot in return for the purest offering of mine. Golden and blissful you are, I offer the richest gold of my life for the celestial bliss. You are the nectar of life. I get you with the offering of the immortal knowledge I have. Your wealth is in the womb of the moving earth and the environment. May that wealth be ours too with yajna. You nourish life in a thousand ways. May I, by the grace of Prajapati, participate in the nourishment.

27. (Vidvan Devata, Vatsa Ṛshi)

मित्रो नऽएहि सुमित्रधऽइन्द्रस्योरुमाविश दक्षिणमुशन्नुशन्तꣳ स्योनः स्योनम् । स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान्रक्षध्वं मा वो दभन् ॥२७॥

Mitro na'ehi sumitradha' indrasyorumāviśa dakṣiṇamuśannuśantaṁ̆ syonaḥ syonam. Svāna bhrājāṅghāre bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānrakṣadhvaṁ mā vo dabhan.

Friend of friends, man of knowledge and wisdom, come, be friends with us. Pleasant and aspiring, come along, sit on the right side of Indra, lord of power and wealth and knowledge. Gentle and decent, come to the gentle and the decent. Persuasive teacher, guardian of Soma, brilliant, fearsome to the wicked and the non-serious wasters, smiling, versatile, dominant master, defend and protect those who value the gifts of Soma and knowledge. Let no one bully you.

28. (Agni Devata, Vatsa Ṛshi)

परि॑ माग्ने दुश्च॑रिताद् बाध॒स्वा मा॒ सुच॑रिते भज ।
उदायु॑षा स्वा॒युषोद॑स्थाम॒मृताँ॒२ऽअनु ॥२८॥

Pari māgne duścaritād bādhasvā mā sucarite bhaja. Udāyuṣā svāyuṣodasthāmamṛtām̆' anu.

Agni, Lord of light and life, save me all round from evil, drive off from me all that is bad in character and conduct. Establish me firmly in good character and conduct. Help me stay up there for a long age of goodness and high immortal virtue.

29. (Agni Devata, Vatsa Ṛshi)

प्रति॒ पन्था॑मपद्महि स्वस्ति॒गाम॑ने॒हस॑म् ।
येन॒ विश्वा॒ः परि॒ द्विषो॑ वृ॒णक्ति॑ वि॒न्दते॒ वसु॑ ॥२९॥

Prati panthāmapadmahi svastigāmanehasam. Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.

Agni, lord of light and life, may we all follow the path of goodness, love and non-violence by which the good man keeps off all hate and fear and attains to the safe haven of happiness and freedom.

30. (Varuna Devata, Vatsa Ṛshi)

अदि॑त्यास्त्वग॒स्यदि॑त्यै॒ सद॒ऽआसी॑द । अस्त॑भ्ना॒द् द्यां वृ॑ष॒भोऽअ॒न्तरि॑क्षममि॑मीत वरि॒माण॑म्पृथि॒व्याः। आसी॑द॒द्विश्वा॒ भुव॑नानि स॒म्राड् विश्वेत्ता॒नि वरु॑णस्य व्र॒तानि॑ ॥३०॥

Adityāstvagasya-dityai sada'āsīda. Asta-bhnād dyāṁ vṛṣabho' antarikṣamamimīta varimāṇam pṛthivyāḥ. Āsīdadviśvā bhuvanāni samrāḍ viśvettāni varuṇasya vratāni.

Varuna, Lord of the universe and power of the sun and wind, you are the protective cover of the earth and the presiding presence of its order. Omnipotent Lord, you keep the heaven and the sky in position and maintain the excellence of life on earth. Glorious ruler of the world, you are the absolute centre and circumference of all the spheres of the universe, and all of them move in observance of the inexorable law of the divine power.

31. (Varuna Devata, Vatsa Ṛshi)

वने॑षु॒ व्य॒न्तरि॑क्षं ततान॒ वाज॒मर्व॑त्सु॒ पय॑ऽउ॒स्रिया॑सु । हृ॒त्सु क्रतुं॒ वरु॑णो वि॒क्ष्व॒ग्निं दि॒वि सूर्य॑मदधा॒त् सोम॒मद्रौ॑ ॥३१॥

Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya' usriyāsu. Hṛtsu kratuṁ varuṇo vikṣvagniṁ divi suryamadadhāt somamadrau.

Varuna, Lord Supreme, put expanse into waves and forests, velocity in the motion (of waves and winds), speed in the horses, milk in the cows, vision and will in the hearts, heat and desire in the living creatures, sun in heaven, nectar of life in the cloud, juice in the soma plant, and the soma plant on the mountain.

32. (Agni Devata, Vatsa Ṛshi)

सूर्य॑स्य॒ चक्षु॒रारो॑हा॒ग्नेर॒क्ष्णः क॒नीन॑कम् ।
यत्रैत॑शेभि॒रीय॑से॒ भ्राज॑मानो विप॒श्चिता॑ ॥३२॥

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam. Yatraitaśebhirīyase bhrājamāno vipaścitā.

Ascend to the eye (light) of the sun, and enter into the pupil of the eye of agni (light of fire) where, self-illuminating with the rays of your light, you would be approached and pursued by the discriminative scholar of science.

33. (Surya & Vidvan Devata, Vatsa Ṛshi)

उस्रा॒वेतं॑ धूर्षाहौ यु॒ज्येथा॑मन॒श्रूऽअवी॑रहणौ ब्रह्म॒चोद॑नौ ।
स्व॒स्ति यज॑मानस्य गृ॒हान् गच्छतम् ॥३३॥

Usrāvetaṁ dhūrṣāhau yujyethāmanaśrū' avīrahaṇau brahmacodanau. Svasti yajamānasya gṛhān gacchatam.

Scholars dedicated to science and spirit in search of the good life should commit themselves to the study and application of the energy of the sun and vayu (wind and electricity), both treasures of scientific power and means of comfort, to be specifically investigated and used just like two bullocks bearing the burdens for life's comfort to the house of the master without tears or hurt to anybody but supporting the young and the brave. The scholars also, for guidance, should reach the senior man of knowledge who, too, silently bears the burdens of life for the knowledge and comfort of others. Let the joy and comfort of this scientific yajna, in consequence, reach the home of the yajamana.

34. (Yajamana Devata, Vatsa Ṛshi)

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यभि धामानि । मा त्वा परिपरिणो विदन्मा त्वा परिपन्थिनो विदन्मा त्वा वृकाऽअघायवो विदन् । श्येनो भूत्वा परापत यजमानस्य गृहान् गच्छ तन्नौ सँस्कृतम् ॥३४॥

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni. Mā tvā paripariṇo vidan mā tvā paripanthino vidan mā tvā vṛkā' aghāyavo vidan. Śyeno bhūtvā parāpata yajamānasya gṛhān gaccha tannau saṁskṛtam.

Lord of the earth, master of knowledge, you are a blessing for me. With the product of your study and my effort and support, reach any part of all the regions of the world shooting to your destination as an eagle. May no robber, no thief, no wolfish highway man, no man of evil pursuit, meet you on the way. May no one rob or deceive you or steal anything. Let the product of your yajna and mine reach the house of the yajamana fast.

35. (Surya Devata, Vatsa Ṛshi)

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतꣳसपर्यत । दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शꣳसत ॥३५॥

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.

Salutations in reverence, recognition and gratitude to the Sun, best friend, highest, all-seeing, great, brilliant, far-seeing light of the world, self-luminant,child of heaven. Sing in praise of him, serve his law of right and truth in life.

36. (Surya Devata, Vatsa Ṛshi)

वरु॑णस्यो॒त्तम्भ॑नमसि॒ वरु॑णस्य स्कम्भ॒सर्ज॑नी स्थो॒ वरु॑णस्यऽ ऋत॒सद॑न्यसि॒ वरु॑णस्यऽऋत॒सद॑नमसि॒ वरु॑णस्यऽऋत॒सद॑न॒मासी॑द ॥३६॥

Varuṇasyottambhanamasi varuṇasya skambhasarjanī stho varuṇasya' ṛtasadanyasi varuṇasya' ṛtasadanamasi varuṇasya' ṛtasadanamāsīda.

You are the bond and ultimate pillar of the universe. You are the centre and sustenance of vayu's hold on things and the sun's two-fold power to move the waters in space. You are the mainstay of the world's phenomenal reality of Satyam and the seat and working of Rtam, the universal law of Right and Truth. By your grace only, we realize the meaning of existence and follow the divine law of Dharma.

37. (Yajna Devata, Gotama Ṛshi)

या ते॒ धामा॑नि ह॒विषा॒ यज॑न्ति॒ ता ते॒ विश्वा॑ परि॒भूर॑स्तु य॒ज्ञम् । ग॒य॒स्फान॑ः प्र॒तर॑णः सु॒वीरोऽवी॑रहा॒ प्रच॑रा सोम॒ दुर्या॑न् ॥३७॥

Yā te dhāmāni haviṣā yajanti ta te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pracarā soma duryān.

Lord of the universe, whatever places are sanctified by the performance of yajna with oblations in your honour, all such places, O Soma, yajna may grace and sanctify for us too — yajna, promoter of the home, family and wealth, saviour from suffering, maker of the brave, redeemer of the weak, all-round generous and universal, may sanctify us too. Soma, scholar wise and dedicated, go round, speak for, propagate and perform yajna in every home.

इति चतुर्थोऽध्यायः ॥

CHAPTER–V

1. (Vishnu Devata, Gotama Ṛshi)

अग्नेस्तनूर॑सि विष्ण॑वे त्वा सोम॑स्य तनूर॑सि विष्ण॑वे त्वाऽति॑थेरातिथ्यम॑सि विष्ण॑वे त्वा श्येनाय॑ त्वा सोमभृते विष्ण॑वे त्वाऽग्नयै॑ त्वा रायस्पोषदे विष्ण॑वे त्वा ॥१॥

Agnestanūrasi viṣṇave tvā somasya tanūrasi viṣṇave tvā'titherātithyamasi viṣṇave tvā śyenāya tvā somabhṛte viṣṇave tvā'gnaye tvā rāyaspoṣade viṣṇave tvā.

Yajna (Yajna materials), you are the body of fire (heat and electricity) dedicated to Vishnu for the completion of the noble act of service. You are the body of Soma (life-juice of the created phenomena) dedicated to Vishnu, for the purification of the air and the environment. You are the hospitality for the chance-visitor, dedicated to Vishnu for the attainment of knowledge. I do the yajna and offer the libations for Vishnu, for the 'eagle', fastest carrier of Soma to the Yajamana, for rapid advancement of the science and power of yajna. I offer the libations to the fire for the development of wealth and energy, for Vishnu, the powerful giver of virtue, for knowledge and the ability for action.

2. (Vishnu, Yajna Devata, Gotama Ṛshi)

अग्नेर्जनित्रमसि वृष॑णौ स्थऽउर्वश्य॑स्यायुर॑सि पुरूरवा॑ऽअसि। गायत्रेण॑ त्वा छन्द॑सा मन्थामि त्रैष्टु॑भेन त्वा छन्द॑सा मन्थामि जाग॑तेन त्वा छन्द॑सा मन्थामि ॥२॥

Agnerjanitramasi vṛṣaṇau stha' urvaśyasyā-yurasi purūravā' asi. Gayatreṇa tvā chandasā manthāmi traiṣṭubhena tvā chandasā manthāmi jāgatena tvā chandasā manthāmi.

Yajna (yajna materials), you are the birth-place of fire, source power of fire-arms. You are the food of the cosmic agents of rain, air and the sun. You are the producer and provider of various comforts of life. You are the secret of the knowledge of the Shastras through learned gatherings. I refine and kindle the fire with the inspiring chant of the Gayatri verses. I invigorate you and raise the fire with the exhilarating chant of the Trishtubh verses. I boost you and rouse the fire with the ecstatic chant of the jagati verses.

3. (Yajna Devata, Gotama Ṛshi)

भवतं नः समनसौ सचेतसावरेपसौ । मा यज्ञꣳहिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥३॥

Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñaṁ hiṁ siṣṭam mā yajñapatim jātavedasau śivau bhavatamadya naḥ.

May the teacher and the disciple of the science of yajna be of equal mind in teaching and learning, harmonious in knowledge and instructions, gentle and free from coarseness in manners and communication. May these two devotees of the fire of yajna be auspicious harbingers of peace and happiness for us. May they not disturb or ruin the yajna. May they not hurt the yajnapati.

4. (Agni Devata, Gotama Ṛshi)

अग्नावग्निश्चरति प्रविष्टऽऋषीणां पुत्रोऽअभिशस्तिपावा। स नः स्योनः सुयजा यजेह देवेभ्यो हव्यꣳसदमप्रयुच्छन्त् स्वाहा ॥४॥

Agnāvagniścarati praviṣṭa' ṛṣīṇām putro' abhiśastipāvā. Sa naḥ syonaḥ suyajā yajeha devebhyo havyaṁ sadamaprayucchantsvāhā.

Agni (fire) present in agni (electricity) is universally active and operative. Deeply involved in the study of agni, child of the rshis of scholarship, one with his subject, graceful, enlightened, serious and dedicated, the teacher and researcher roams around with his love. May he, for us here, carry on the yajna of his project with the libations of his special materials and create new knowledge and food for further yajna.

5. (Vidyut Devata, Gotama Ṛshi)

आप॑तये त्वा॒ परि॑पतये गृह्णा॒मि तनू॒नप्त्रे॑ शाक्व॒राय॒ शक्व॑न॒ऽओजि॑ष्ठाय । अना॑धृष्टमस्यनाधृ॒ष्यं दे॒वाना॒मोजोऽ-नै॑भिशस्त्यभिशस्ति॒पाऽ अ॑नभिशस्ते॒न्यमञ्ज॑सा स॒त्यमु॑पगेषꣳ-स्वि॒ते मा॑ धाः ॥५॥

Āpataye tvā paripataye gṛhṇāmi tanūnaptre śākvarāya śakvana' ojiṣṭhāya. Anādhṛṣṭam-asyanādhṛṣyam devānāmojo'nabhiśasty-abhiśastipā' anabhiśastenyamañjasā satyam-upageṣaṁ svite mā dhāḥ.

Lord/Energy and Power of the universe, indestructible, dauntless and undaunted, light and lustre of the powers of nature, faultless and protector against misfortune, beyond calumny and condemnation, I accept/take you for all-over protection from all sides, for a blooming body, for the gift of ability, strength and power, prowess and lustre, so that you help to put me in a state of comfort and welfare in a straight and natural

way and I celebrate in song the true and eternal cause of the good life.

6. (Agni Devata, Gotama Ṛshi)

अग्नै व्रतपास्त्वे व्रतपा या तव तनूरियꣳसा मयि यो मम तनूरेषा सा त्वयि । सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

Agne vratapāstve vratapā yā tava tanūriyam̆ sā mayi yo mama tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām dīkṣāpati-rmanyatāmanu tapastapaspatiḥ.

Agni, Lord/Power of light and energy, omnipresent protector and keeper of the vows of discipline, I take the vow of discipline and study and come in to you. This presence of yours is in me, and the same presence in me is in you. You and I are together, the preceptor and the disciple are together. Lord protector of the vows of discipline and pursuit, Lord of commitment and consecration, Lord of fire and relentless exercise of discipline, recognize and permit our vow of discipline and study, approve and consecrate my commitment, accept and bless my dedication and pursuit of the undertaking and programme.

7. (Soma Devata, Gotama Ṛshi)

अꣳशुरꣳशुष्टे देव सोमाप्यायतामिन्द्रायैकधनविदे । आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्व । आप्याययास्मान्त्सखीन्त्सन्न्या मेधया स्वस्ति ते देव सोम सुत्यामशीय एष्टा रायः प्रेषे भगायऽऋतमृतवादिभ्यो नमो द्यावापृथिवी-भ्याम् ॥७॥

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaik-adhanavide. Ā tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva. Āpyāyayāsmānt-sakhīntsannyā medhayā svasti te deva soma sutyāmaśīya. Eṣṭā rāyaḥ preṣe bhagāya' ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām.

Soma, Lord and spirit of life, power brilliant, omnipresent in nature, master of unique knowledge and promoter of wealth, nurture the growth bit by bit, wave on wave, for the glory of Indra, the power of nature, and may Indra, the power, grow for you, the spirit. And may the seeker (the master and the disciple) grow for the joy of life. Help us grow, help our friends and comrades grow by virtue of your penetrating intelligence. Let joy and comfort grow. May success greet you! Man of brilliance dedicated to the spirit of life, joining you in your creative efforts for the production of food and energy, and the achievement of honour and prosperity, may we obtain the wanted power and wealth of life. To the speakers (and discoverers) of the Law (of nature), knowledge (of truth and law)! To earth and heaven, salutations (in gratefulness for fire and light and growth)!

8. (Agni Devata, Gotama Ṛshi)

या ते॑ऽअग्नेऽयःश॒या त॒नूर्वर्षि॑ष्ठा गह्वरे॒ष्ठा ।
उ॒ग्रं वचो॒ऽअपा॑वधीत्त्वे॒षं वचो॒ऽअपा॑वधी॒त् स्वाहा॑ ।
या ते॑ऽअग्ने रजःश॒या त॒नूर्वर्षि॑ष्ठा गह्वरे॒ष्ठा ।
उ॒ग्रं वचो॒ऽअपा॑वधीत्त्वे॒षं वचो॒ऽअपा॑वधी॒त् स्वाहा॑ ।
या ते॑ऽअग्ने हरिश॒या त॒नूर्वर्षि॑ष्ठा गह्वरे॒ष्ठा ।
उ॒ग्रं वचो॒ऽअपावधीत्त्वे॒षं वचो॒ऽअपा॑वधी॒त् स्वाहा॑ ॥८॥

Yā te'agne'yaḥśayā tanurvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā. Yā te' agne' rajaḥśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā. Yā te' agne hariśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā.

Agni, Lord of fire and speech, your presence (in the devotee), silent but potential as in the metals of the earth, generous and deep in the caverns of the mind, defeats the cruellest and most fearsome words of the opponent. Your presence (in the devotee), loud and powerful as in the air and waters of the sky, generous and deep as in the caverns of the clouds, defeats the strongest and most passionate words of the opponent. Your presence (in the devotee), clear and brilliant as in the rays of light, generous and deep as in the implosions of the sun, overwhelms the most brilliant and most formidable speech of the opponent. This is the voice of nature. This is the voice of the Veda. This is the voice of the Divine.

9. (Agni Devata, Gotama Ṛshi)

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा नाथितादवतान्मा व्यथितात् । विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि योऽस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि यो द्वितीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि यस्तृतीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे । अनु त्वा देववीतये ॥९॥

Taptāyanī me'si vittāyanī me'syavatānmā nāthitādavatānmā vyathitāt. Videdagnirnabho nāmāgne' aṅgira' āyunā nāmnehi yo'syāṁ pṛthivyāmasi yatte'nādhṛṣṭaṁ nāma yajñiyaṁ tena tvā dadhe videdagnirnabho nāmāgne' aṅgira'āyunā nāmnehi yo dvitīyasyām pṛthivyāmasi yatte'nādhṛṣṭam nāma yajñiyam tena tvā dadhe videdagnirnabho nāmāgne' aṅgira'āyunā nāmnehi yastṛtīyasyām pṛthivyāmasi yatte' nādhṛṣṭam nāma yajñiyam tena tvā dadhe. Anu tvā devavītaye.

Agni (fire, electricity and light) is the bringer of home for the homeless and wealth for all. It saves from destitution and exploitation, and from fear and deprivation. Know this agni: it is water from the sky, lives in the body parts as vital heat and comes bearing the name of health and longevity. It lives in this earth and that is its yajnic and indestructible form. For that reason, we light it in the vedi, raise it and feed it for the attainment of noble virtues.

Know the agni: it is in the vapours in the sky, the second region of space, in its yajnic and indestructible form. It comes bearing the name of health, longevity and comfort. For that reason, we light it in the vedi of science, raise it and feed it for the attainment of noble virtues.

Know the agni: it is light which illuminates various regions of the universe and lives in the moving sun in heaven, the third region of space, in its yajnic and indestructible form. It comes bearing the name of health, logevity, prosperity, light and life. For that reason, we light it in the vedi of technology, raise it and feed it for the attainment of noble virtues.

10. (Vak Devata, Gotama Ṛshi)

सि॒थ्ठंह्य॑सि सपत्नसा॒ही दे॒वेभ्यः॑ कल्पस्व सि॒थ्ठंह्य॑सि सपत्नसा॒ही दे॒वेभ्यः॑। शुन्धस्व सि॒थ्ठंह्य॑सि सपत्नसा॒ही दे॒वेभ्यः॑ शुम्भस्व ॥१०॥

Siṁhyasi sapatnasāhī devebhyaḥ kalpasva siṁhyasi sapatnasāhī devebhyaḥ. Śundhasva siṁhyasi sapatnasāhī devebhyaḥ śumbhasva.

Speech is powerful, as powerful as a lioness. Develop it for the good people so that they can face a rival and prevail. Purify it so that the noble people can resist an adversary and defeat him. Beautify it so that the holy people can fight out the enemy and win over darkness and evil.

11. (Vak Devata, Gotama Ṛshi)

इन्द्र॑घो॒षस्त्वा॒ वसु॑भिः पु॒रस्ता॑त्पातु॒ प्रचे॑तास्त्वा रु॒द्रैः प॒श्चात्पा॑तु मनो॑जवास्त्वा पि॒तृभि॑र्दक्षिण॒तः पा॑तु वि॒श्वक॑र्मा त्वादि॒त्यै-रु॑त्तर॒तः पा॑त्वि॒दम॒हं त॒प्तं वार्ब॑हि॒र्धा य॒ज्ञान्निः सृ॑जामि ॥११॥

Indraghoṣastvā vasubhiḥ purastāt pātu pracetāstvā rudraiḥ paścat pātu manojavāstvā pitṛbhirdakṣiṇataḥ pātu viśvakarmā tvā'dityairuttarataḥ pātvi-damahaṁ taptam vārbahirdhā yajñānniḥ sṛjāmi.

(Speech is a sacred trust to be developed and preserved.) The voice of the Divine Power, Veda, and the scholars of the Veda, with the observation of the external world of the Vasus such as the earth and work of the 'vasu' scholars of 24 years standing may develop the language of science from the front, taking it forward. Pracheta, the man of awareness and illumination, with insight into the internal world of the pranas and the spirit

and work of the scholars of 36 years standing may extend it and preserve it from behind. The man of judgement and valuation as fast as the mind (manojawa), with the senior scholars past and present, should maintain the clarity and acceptability of its meaning and refinement on the right side of it. Vishwakarma, scholar of the world of existence and the structure of language, with the work of the scholars of 48 years standing, should maintain the overall beauty and effectiveness of it. (This is the yajna of creative speech.) With the fragrance of this yajna I breathe out the vapours of Vak (universal language) to be crystallized into the objective speech of communication.

12. (Vak Devata, Gotama Ṛshi)

सि॒ꣳह्य॑सि॒ स्वाहा॑ सि॒ꣳह्य॒स्यादि॑त्य॒व॒निः॒ स्वाहा॑ सि॒ꣳह्य॑सि ब्र॒ह्म॒व॒निः॑ क्ष॒त्र॒व॒निः॒ स्वाहा॑ सि॒ꣳह्य॑सि सुप्र॒जा॒व॒नी॑ रा॒य॒स्पो॒ष॒व॒निः॒ स्वाहा॑ सि॒ꣳह्य॒स्याव॑ह दे॒वान्यज॑माना॒य स्वाहा॑ भू॒तेभ्य॑स्त्वा ॥१२॥

Siṁhyasi svāhā siṁhyasyādityavaniḥ svāhā siṁhyasi brahmavaniḥ kṣatravaniḥ svāhā siṁhyasi suprajāvanī rāyaspoṣavaniḥ svāhā siṁhyasyāvaha devān yajamānāya svāhā bhūtebhyastvā.

Language is sacred and it is power. It is the treasure of science, science of the stars and light especially of the sun in the zodiacs. It is the language of the Veda and eliminates ignorance. It is the language of governance, administration and military science and fights out injustice and crime. It is the language of economics, commerce, finance and management and removes poverty and suffering. It is the language of

social science and human welfare and eliminates anti-social forces. For the yajamana it brings spiritual knowledge and noble virtues. I serve and develop this noble language through yajna for the enlightenment and happiness of all the living beings.

13. (Yajna Devata, Gotama Ṛshi)

ध्रुवोऽसि पृथिवीं दृꣳह ध्रुवक्षिर्दस्यन्तरिक्षं दृꣳहाच्युतक्षिर्दसि दिवं दृꣳहाग्नेः पुरीषमसि ॥१३॥

Dhruvo'si pṛthivīm dṛm̆ha ḍhruvakṣidasy-antariṣam dṛm̆hācyutakṣidasi divam dṛm̆hā-agneḥ purīṣamasi.

Yajna is firm and immovable, the centre of movement. It develops the earth and enriches its wealth. Develop yajna. It is the treasure-home of knowledge and prosperity. It expands the sky and increases its wealth and waters. Develop yajna. It is the seat of indestructible wealth. It expands radiation of light and energy from the regions of the sun and brings the light of knowledge. It supplements and sharpens the powers of nature. Develop yajna. Expand. Accelerate. Intensify. It is the completion, the finale.

14. (Savita Devata, Gotama Ṛshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेकऽइन्मही देवस्य सवितुः परिष्टुतिः स्वाहा ॥१४॥

Yuñjate mana' uta yuñjate ḍhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ svāhā.

Great are the songs of celebration in praise of

Savita, the Creator, Omnipresent Lord Supreme of infinite knowledge and Karma. Wise and dedicated men of multiple orders of yajna concentrate their mind and intelligence on that One Universal Presence. Knowing that language of celebration and Karma I meditate on the presence of the Lord all alone by myself.

15. (Vishnu Devata, Medhatithi Ṛshi)

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।
समूढमस्य पाᳬंसुरे स्वाहा ॥१५॥

Idam viṣṇurvicakrame treḍhā nidadhe padam. Samūḍhamasya pām̆sure svāhā.

Vishnu, Lord omnipresent sustainer of this dynamic world, visible and invisible, created it in three fold order — earth (prithivi), skies (antariksha) and heaven (dyu), or sattva (mind), rajas (motion) and matter (tamas) — and, alongwith the mystery that it is, set it in space. This is the divine voice.

16. (Vishnu Devata, Vasishtha Ṛshi)

इरावती धेनुमती हि भूतᳬं सूयवसिनी मनवे दशस्या ।
व्यस्कभ्ना रोदसी विष्णवेते दाधर्त्थं पृथिवीमभितो मयूखैः
स्वाहा ॥१६॥

Irāvatī dhenumatī hi bhūtam̆ sūyavasinī manave daśasyā. Vyaskabhnā rodasī viṣṇavete dādharttha pṛthivīmabhito mayūkhaiḥ svāhā.

The earth full of grain, rich in cows, covered with grass and greenery so pleasing to man, this earth with all her creatures held fast all round in orbit by the waves of gravitation, and the heaven above well-sustained in position, Vishnu, Lord immanent of the world, you

maintain both of these and, of course, the divine word of the Veda.

17. (Vishnu Devata, Vasishtha Ṛshi)

दे॒व॒श्रु॒तौ दे॒वेष्वाघौषतं॒ प्राची॒ प्रेतंमध्व॒रं क॒ल्पय॑न्तीऽऊ॒र्ध्वं य॒ज्ञं नंयतं॒ मा जिह्वरतम् । स्वं गो॒ष्ठमांवदतं देवी दु॒र्येऽआयु॒र्मा निर्वांदिष्टं प्र॒जां मा निर्वांदिष्ट॒मत्र॑ रमेथा॒ं वर्ष्म॑न् पृ॒थि॒व्याः ॥१७॥

Devaśrutau deveṣvāghoṣataṁ prācī pretam-aḍhvaraṁ kalpayantī'ūrdhvaṁ yajñaṁ nayataṁ mā jihvaratam. Svam goṣṭhamāvadatam devī durye' āyurmā nirvādiṣṭaṁ prajām mā nirvādiṣṭamatra ramethāṁ varṣman pṛthivyāḥ.

Scholars well-versed in the science of yajna go forward to the noble people and proclaim that they strengthen and extend the yajna over the earth and to the sky so that they receive, like the two fold movements of prana and apana, the fragrance of the yajna of love and non-violence and send it onward to the heavens. Take the yajna high, never take it down. Pious men of virtue stay in their home and look after the cows fully well. Abuse not life. Revile not the people. Enjoy life on the earth under the showers of peace and joy.

18. (Vishnu Devata, Autathya Dirghatama Ṛshi)

विष्णो॒र्नु कं वी॒र्या॒णि प्रवौचं॒ यः पार्थिवानि विम॒मे रजांᳬसि। योऽअस्कंभाय॒दुत्त॑रᳬस॒धस्थं विचक्रमा॒णस्त्रे॒धोरु॑गा॒यो विष्णंवे त्वा ॥१८॥

Viṣṇornukaṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāṁsi. Yo' askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyo viṣṇave tvā.

Let us celebrate the wonderful exploits of Vishnu who makes the threefold order of the heaven, the earth and the sky with the original materials of nature. Immanent with the later forms of the dynamic universe which He made and makes, He sustains the world. Celebrated in the hymns of the Veda, Lord, we worship you for the sake of the universal yajna of creation and pray for inspiration to perform yajna in our life.

18. (Vishnu Devata, Autathya Dirghatama Ṛshi)

दिवो वा विष्णऽउत वा पृथिव्या महो वा विष्णऽ-उरोरन्तरिक्षात्। उभा हि हस्ता वसुना पृणस्वा प्रयच्छ दक्षिणादोत सव्याद्विष्णवे त्वा ॥१९॥

Divo vā viṣṇa' uta vā pṛthivyā maho vā viṣṇa' urorantarikṣāt. Ubhā hi hastā vasunā pṛṇasvā prayaccha dakṣiṇādota savyād viṣṇave tvā.

Vishnu, Lord omnipresent of the universe, we worship you with yajna for the gifts of yajna. We pray: from the regions of heaven bless us with energy and light. From the vast sky and from the earth, and from the great womb of nature — the 'mahat' form of the creative mode — bless us and fill our life to the full with materials of joy and peace with both hands, from both sides, right and left.

20. (Vishnu Devata, Autathya Dirghatama Ṛshi)

प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः। यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा॥२०॥

Pra tadviṣṇu statvate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasyoruṣu triṣu vikramaṇe-ṣvadhikṣiyanti bhuvanāni viśvā.

Like an awful mountain lion that roams around in his sole majesty, Vishnu, the omnipresent Lord of tremendous power and glory rules the world and commands the homage of His creatures. All the regions of the world rest in the vast spaces of the three orders of His wonderful creation — the earth, the sky and the heavens.

21. (Vishnu Devata, Autathya Dirghatama Ṛshi)

विष्णो॑ र॒राट॑मसि॒ विष्णो॑ः श्नप्त्रे॑ स्थो॒ विष्णो॒ः स्यूर॑सि॒ विष्णो॑र्ध्रु॒वो॒ऽसि । वै॒ष्ण॒वम॑सि॒ विष्ण॑वे त्वा ॥२१॥

Viṣṇo rarāṭamasi viṣṇoḥ śnaptre stho viṣṇoḥ syūrasi viṣṇordhruvo'si. Vaiṣṇavamasi viṣṇave tvā.

The world is a manifestation of Vishnu's glory at two levels of existence, the animate and the inanimate. The elements of existence have been integrated into form by the presence of Vishnu. The form is one, firm, inviolable and organismic. The world is divine, it belongs to Vishnu. It is yajna. It is for yajna in celebration of the maker.

22. (Vishnu Devata, Autathya Dirghatama Ṛshi)

दे॒वस्य॑ त्वा स॒वि॒तुः प्र॑स॒वे॒ऽश्विनो॑र्बा॒हुभ्यां॑ पू॒ष्णो हस्ता॑भ्याम्। आद॑दे॒ नार्य॑सी॒दम॒हꣳरक्ष॑सां ग्री॒वाऽअपि॑ कृन्तामि । बृ॒हन्न॑सि बृ॒हद्र॑वा बृ॒ह॒तीमिन्द्रा॑य॒ वाचं॑ वद ॥२२॥

Devasya tvā savituḥ prsave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā' api kṛntāmi. Bṛhannasi bṛhadravā bṛhatīmindrāya vācam vada.

In this world of Lord Savita's creation and blessedness, with the double strength of Ashwini's arms

(nature's powers of health, prana and apana) and the double gifts of nourishment from Pusha (earth's powers of gravitation and stability), I accept and undertake to do yajna. Yajna is a noble work for humanity. With this, we can drive away the forces of evil even by the neck. It is great and growing. It is the voice of divinity loud and clear. Proclaim this great voice of truth for the glory of Indra, ruler of the earth.

23. (Yajna Devata, Autathya Dirghatama Ṛshi)

रक्षोहणं बलगहनं वैष्णवीमिदमहं तं बलगमुत्किरामि यं मे निष्ट्यो यममात्यो निचखानेदमहं तं बलगमुत्किरामि यं मे समानो यमसमानो निचखानेदमहं तं बलगमुत्किरामि यं मे सबन्धुर्यमसबन्धुर्निचखानेदमहं तं बलगमुत्किरामि यं मे सजातो यमसजातो निचखानोत्कृत्याङ्किरामि ॥२३॥

Rakṣohaṇaṁ balagahanaṁ vaiṣṇavīm idamahaṁ taṁ balagamutkirāmi yaṁ me niṣṭyo yamamātyo nicakhanedamahaṁ taṁ balagamutkirāmi yaṁ me samāno yamasamāno nicakhānedamahaṁ taṁ balagamutkirāmi yaṁ me sabandhuryamasabandhurnicakhāneda-mahaṁ taṁ balagamutkirāmi yaṁ me sajāto yamasajāto nicakhānotkṛtyām̆ kirāmi.

Just as I perform, refine and expand this yajna — an act that gathers strength, bestows strength of power, prosperity and happiness, and destroys negativity and evil, an act performed with the voice of the divine (Veda) for the divine — just as I do the yajna, you too do the same for advancement.

What my dedicated friend or my chief assistant has done to dig up the vedi for knowledge of the earth, and as he has performed the yajna of research, so I do

the act for enlightenment and you too do the same for progress.

What my equal or my unequal has done and does in the field of education, the same I do for development and you too do the same for refinement.

What the equal of my brother or the unequal of my brother has done and does for the advancement of the science of yajna, I do the same developmental act, and you too do the same — for expansion.

What my brother, colleague or another higher or lower has done and does regularly for heightening the possibilities of yajna for the advancement of knowledge, prosperity and happiness, I do the same inspiring act and you too do the same for the higher life.

24. (Surya & Vidvan Devate, Autathya Dirghatama Ṛshi)

स्वराडसि सपत्नहा सत्रराडस्यभिमातिहा
जनराडसि रक्षोहा सर्वराडस्यमित्रहा ॥२४॥

Svarādasi sapatnahā satrarāḍasyabhimātihā janarāḍasi rakṣohā sarvarādasyamitrahā.

You are self-disciplined, self-luminous, free, able to defeat the rivals. You are ruled by the sessions of the community-yajna; you shine in the community sessions and you suppress the proud. You are ruled by the people, you shine among the people, and you eliminate the wicked. You are ruled by all, you shine among all and you win over those who are not your friends.

You are the individual, self-disciplined, self-enlightened, free, able to defeat the rivals. You are the community, autonomous, enlightened, able to keep down the insidious. You are the nation, governed by the people,

nationally enlightened, free, able to suppress the wicked. You are the united nations of the world, governed by the united people, humanly enlightened, sovereign, able to win over the opposition and non-friends.

25. (Yajna Devata, Autathya Dirghatama Ṛshi)

रक्षोहणौ वो बलगहनः प्रोक्षामि वैष्णवान्रक्षोहणौ वो बलगहनोऽवनयामि वैष्णवान्रक्षोहणौ वो बलगहनोऽवस्तृणामि वैष्णवान्रक्षोहणौ वां बलगहनाऽउपदधामि वैष्णवी रक्षोहणौ वां बलगहनौ पर्यूहामि वैष्णवी वैष्णवमसि वैष्णवा स्थ ॥२५॥

Rakṣohaṇo vo balagahanaḥ prokṣāmi vaiṣṇavān rakṣohaṇo vo balagahano'vanayāmi vaiṣṇavān rakṣohaṇo vo balagahano' vastṛṇāmi vaiṣṇavān rakṣohaṇau vāṁ balagahanā' upa-dadhāmi vaiṣṇavī rakṣohaṇau vāṁ balagahanau paryūhāmi vaiṣṇavī vaiṣṇavamasi vaiṣṇavā stha.

You are fighters against suffering and destroyers of evil while I rout the force of the enemy. You are devotees of Vishnu, Lord of the universe, and dedicated to yajna, a life of positive creative and constructive action. I bless and sanctify you. You are the destroyers of the wicked. I gauge the strength of the enemy and drive them away from you, friends of yajna. You are fighters against human poverty and misfortune. I know the powers of the exploiters. I shower success and prosperity on you, friends of social and economic well-being through yajna. President of the council and master of yajna, you are crusaders against ignorance and injustice and you face the power of the adversaries. By virtue of your dedication to Vishnu and to yajna, I take you close to me for success. Eliminators of sin and pollution, you break down their

power in the service of society. I know your faith and I strengthen your faith and resolve. Yajna is holy, it is a Godly mission. Stay firm in your dedication to yajna, to God, to nature and to society.

26. (Yajna Devata, Autathya Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नार्यसीदमहꣳरक्षसां ग्रीवाऽअपिकृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥२६॥

Devasya tvā savituḥ prasave'svinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā' api kṛntāmi. Yavo'si yavayāsmad dveṣo yavayārātīrdive tvā'-ntarikṣāya tvā pṛthivyai tvā śundhantāṁllokāḥ pitṛṣadanāḥ pitṛṣadanamasi.

In this world of Savita's creation, with the strength and vigour of prana and apana, and with the power and prowess of the bold and the brave I do homage to the man of learning and dedication and accept yajna as a mission so that I may catch the wicked and the evil by the neck and eliminate them head and foot from life and society. You are young and fast, speed itself. Drive away hate and fear from us. Eliminate poverty, adversity and failure. May all the people cooperate and join in the yajna in the search for the light of truth and universal Dharma, for exploration of the sky and space and for enrichment of the earth and the environment. This is the assembly of the wise and the learned people. May all the people join these men of knowledge and be enlightened. O woman, you are strong and bold. You too join in this venture.

27. (Yajna Devata, Autathya Dirghatama Ṛshi)

उद्दिवꣳस्तभानान्तरिक्षं पृण दृꣳहस्व पृथिव्यां द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणौ ध्रुवेण धर्मणा । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥२७॥

Uddivaṁ stabhānāntarikṣaṁ pṛṇa dṛṁhasva pṛthivyāṁ dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dharmaṇā. Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi. Brahma dṛṁha kṣatraṁ dṛṁhāyurdṛṁha prajāṁ dṛṁha.

Yajna, man of knowledge, president of the assembly, reach the regions of light and reveal the secrets of knowledge. Rise to the skies and fill the space there for knowledge. Reach into the earth and strengthen it. May the wind join you and help with the light of energy. May the two-fold movements of wind-energy, prana and apana, help you with their firm and unfailing power. I know and appreciate your dedication to knowledge and education, to governance and organization, to the economic system and wish you well. Promote knowledge, strengthen the social system, enrich the economic system. Promote life and health. Promote the welfare of the people.

28. (Yajna Devata, Autathya Dirghatama Ṛshi)

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुभिर्भूयात्। घृतेन द्यावापृथिवी पूर्येथामिन्द्रस्य छदिरसि विश्वजनस्य छाया ॥२८॥

Dhruvāsi dhruvo'yaṁ yajamāno'sminnāyatane prajayā paśubhirbhūyāt. Ghṛtena dyāvāpṛthivī pūryethām indrasya chadirasi viśvajanasya chāyā.

Lady of the house, hostess of yajna, you are firm and strong. May the yajamana, your husband, also be firm in this yajna, in this home, in this world, with his family, his people and his wealth. May both of you fill the earth and the sky with the fragrance of ghee and fertility. You are the protective shade of Indra, lord of power and prosperity. You too be the protective cover for all the people of the world.

29. (Ishvara and Sabhadhyaksha Devate, Autathya Dirghatama Ṛshi)

परि॑ त्वा गिर्वणो॒ गिर॑ऽइ॒मा भ॑वन्तु वि॒श्वतः॑ ।
वृ॒द्धायु॒मनु॒ वृद्ध॑यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑यः ॥२९॥

Pari tvā girvaṇo gira'imā bhavantu viśvataḥ. Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

Lord President, adorable in songs of praise, may these chants of celebration reach you whole and from all sides, and may these praises, ever loved, increase and grow in their truth and value alongwith the lord, first in time and oldest in wisdom.

30. (Ishvara and Sabhadhyaksha Devate, Madhuchhanda Ṛshi)

इन्द्र॑स्य॒ स्यू॒र॒सीन्द्र॑स्य ध्रु॒वो॒ऽसि ।
ऐ॒न्द्रम॑सि वैश्वदे॒वम॑सि ॥३०॥

Indrasya syūrasīndrasya dhruvo'si Aindramasi vaiśvadevamasi.

You are the life-link of the world's beauty and grandeur. You are the centre-pin of the wheel of existence. You are the power and the glory. You are the ultimate rest and haven of the universe.

31. (Agni Devata, Madhuchhanda Ṛshi)

**विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः ।
श्वात्रोऽसि प्रचेतास्तुथोऽसि विश्ववेदाः ॥३१॥**

*Vibhūrasi pravāhaṇo vahnirasi havyavāhanaḥ.
Śvātro'si pracetāstutho'si viśvavedāḥ.*

Agni, you are vast as space, flowing as a river and rolling as the sea, the fire that carries the fragrance of yajna across the world. You are the lord giver of knowledge and awareness and promoter of wisdom, and you are the vision of the world.

32. (Agni Devata, Madhuchhanda Ṛshi)

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वाञ्छुन्ध्यूरसि मार्जालीयः सम्राडसि कृशानुः परिषद्योऽसि पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि हव्यसूदनऽऋतधामासि स्वर्ज्योतिः ॥३२॥

Uśigasi kaviraṅghārirasi bambhārir-avasyūrasi duvasvān chundhyūrasi mārjālīyaḥ samrāḍasi kṛśānuḥ pariṣadyo'si pavamāno nabho'si pratakvā-mṛṣṭo'si havyasūdana' ṛtadhāmā'si svarjyotiḥ.

Agni, you are the lord of light, eternal poet of vision and creation, enemy of sin and evil, deliverer from bondage, protector from suffering, adorable, edifying purifier and sanctifier. Self-refulgent, you burn away the dirt, wash away and dry up pollution; centre-presence of the assembly, you emanate joy; light of the sky, you refine the yajna and carry it in space. Light of heaven and abode of the eternal law of Dharma, you are the spirit of patience and the power of endurance.

33. (Agni Devata, Madhuchhanda Ṛshi)

समुद्रोऽसि विश्वव्यचाऽअजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि सदोऽस्यृतस्य द्वारौ मा मा सन्ताप्त-मध्वनामध्वपते प्र मा तिर स्वस्ति मेऽस्मिन् पथि देवयाने भूयात् ॥३३॥

Samudro'si viśvavyacā' ajo'syekapād ahirasi budhnyo vāgasyaindramasi sado'si ṛtasya dvārau mā mā santāptam adhvanāmadhvapate pra mā tira svasti me'smin pathi devayāne bhūyāt.

Agni, vast and deep as the ocean, unfathomable as space, immanent and omnipresent, you are the original power and motion of existence. Unborn and eternal, spirit of all knowledge, the world is but one vibration of this eternal consciousness, and the Veda is just one Word of its articulation.

Man of wisdom and learning, path-maker and guardian of advancement in knowledge, Dharma and science, Agni, Lord of Life, is the lord of knowledge and power. He opens the doors of internal and external knowledge. You too keep the doors open, extend the paths, do not cause any suffering, help us cross the hurdles and lead us on in this noble pilgrimage of divine life on earth. Lord of life, knowledge and action, bless us that we may succeed.

34. (Agni Devata, Madhuchhanda Ṛshi)

मित्रस्य मा चक्षुषेक्षध्वमग्नयः सगराः सगरा स्थ सगरेण नाम्ना रौद्रेणानीकेन पात माग्नयः पिपृत माग्नयो गोपायत मा नमो वोऽस्तु मा मा हिꣳसिष्ट ॥३४॥

Mitrasya mā cakṣuṣekṣadhvam agnayaḥ sagarāḥ sagarā stha sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ piprta mā' gnayo gopāyata mā namo vo'stu mā mā hiṁsiṣṭa.

Men of knowledge, worthy of praise, broadminded as the sky, voracious as fire for knowledge and passionate for work, look at me favourably with the eye of friends. Remain broad-minded and liberal. Liberal and gracious as you are, protect me with the fiery passion for knowledge and power in growth and development. May the men of the fire of yajna and science fill and full me with plenty and let me grow in safety and peace. Salutations to you! Pray hurt me not, destroy me not.

35. (Agni Devata, Madhuchhanda Ṛshi)

ज्योतिरसि विश्वरूपं विश्वेषां देवानाꣳसमित् । त्वꣳसोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यऽउरु यन्तासि वरूथꣳस्वाहा जुषाणोऽअप्तुराज्यस्य वेतु स्वाहा ॥३५॥

Jyotirasi viśvarūpaṁ viśveṣāṁ devānāṁ samit. Tvaṁ soma tanūkṛdbhyo dveṣobhyo' nyakṛte-bhya'uru yantāsi varūthaṁ svāhā juṣāṇo' apturājyasya vetu svāhā.

Agni, you are the light of universal knowledge, a flame of fire for the scholars of the world to light up and reveal the form and structure of the world. Soma you are the vast power of order and control over the envious, the self-expansive servers of the flesh, the negative and uncreative people. May the lover of tecknowledge, fast and anxious, choose to dedicate himself to the great and valuable secrets and powers of agni, and know and confirm the divine voice of the Veda.

36. (Agni Devata, Agastya Ṛshi)

अग्ने नय॑ सु॒पथा॑ रा॒येऽअ॒स्मान्विश्वा॑नि देव व॒युना॑नि वि॒द्वान्।
यु॒यो॒ध्य॒स्मज्जु॑हुरा॒णमेनो॒ भूयि॑ष्ठां ते॒ नम॑ऽउक्तिं विधेम ॥३६॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama'uktim vidhema.

Agni, light of the world and treasure-home of all the power and wealth, lord of all the knowledge, karma and paths of life, lead us on by the right path, simple and straight, to the highest goal of life, Moksha, through right knowledge, right action and right wealth. Fight out and ward off from us all that is evil and leads to suffering — crookedness, deviousness, intrigue and deceit. We bow in thanks and surrender to you and sing the sweetest songs in praise of you.

37. (Agni Devata, Agastya Ṛshi)

अ॒यं नो॑ऽअ॒ग्निर्वरि॑वस्कृणोत्व॒यं मृधः॑ पु॒रऽए॑तु प्र॒भि॒न्दन् ।
अ॒यं वाजा॑ञ्जयतु॒ वाज॑साताव॒यꣳशत्रू॑ञ्जयतु॒ जर्हृ॑षाण॒ः
स्वाहा॑ ॥३७॥

Ayam no' agnirvarivaskṛṇotvayaṁ mṛdhaḥ pura' etu prabhindan. Ayaṁ vājāñjayatu vājasātāvayam̐ śatrūñjayatu jarhṛṣāṇaḥ svāhā.

May this Agni, this fiery man of courage and prowess, make the way to safety, security, wealth and bliss. May he, breaking through the lines of the envious, go forward. May he defeat the enemy in battles and win the victories. May he, in joyous song, celebrate the victory for Agni.

38. (Vishnu Devata, Agastya Ṛshi)

उरु विष्णो विक्रमस्वोरु क्षयाय नस्कृधि ।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥३८॥

Uru viṣṇo vikramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatiṁ tira svāhā.

Vishnu, lord of life and sustenance/Man of knowledge, power and wealth, go far and forward in your exploits and enable us to expand with our homes, wealth, knowledge and happiness. Born of ghee and rising with ghee the fire devours its food and blazes. You too light the fire with knowledge and action and grow continuously in knowledge, action, wealth and happiness. Take the master of yajna across the fields of life, chanting the hymns of yajna, to a safe haven of joy.

39. (Soma & Savita Devate, Agastya Ṛshi)

देव सवितरेष ते सोमस्तꣳरक्षस्व मा त्वा दभन् । एतत्त्वं देव सोम देवो देवाँ२ऽउपागाऽइदमहं मनुष्यान्त्सह रायस्पोषेण स्वाहा निर्वरुणस्य पाशान्मुच्ये ॥३९॥

Deva savitareṣa te somastam̆ rakṣasva mā tvā dabhan. Etattvam deva soma devo devām̆ upāgā' idamahaṁ manuṣyāntsaha rāyaspoṣeṇa svāhā nirvaruṇasya pāśān muchye.

Savita, lord of life and growth, Head of the people, this is your Soma, honour, strength and power. Protect it. Don't be cowed down. Let none injure, deceive or destroy you. Soma, man of energy and inspiration, shining with strength and intelligence, bright as you are, go to the men of virtue and wisdom. I too approach them to be with them. Thus with the wise

and the virtuous people, with friends and comrades, with wealth and growth, I get free of the chains of Varuna, the powers of worldly bondage.

40. (Agni Devata, Agastya Ṛshi)

अग्नै व्रतपास्ते व्रतपा या तव तनूर्मय्यभूदेषा सा त्वयि यो मर्म तनूस्त्वय्यभूदियꣳसा मयि । यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिरमꣳस्तानु तपस्तपस्पतिः ॥४०॥

Agne vratapāste vratapā yā tava tanūrmayyabhūdeṣā sā tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyathaṁ nau vratapate vratānyanu me dīkṣāṁ dīkṣāpati-ramaṁstānu tapastapaspatiḥ.

Agni, man of light and brilliance, man of truth, man of knowledge, teacher, man of discipline on oath as you are, so may I be as your disciple. Your body of knowledge, truth and faith may be in me too. And my body of growing knowledge may be in you. Man of discipline and commitment, you and I both shall observe common vows corresponding to each other. May my initiation and dedication on oath be accepted and approved by my master of initiation. May my discipline and austerity be in accord with the discipline and austerity of the master of tapas, austere discipline.

41. (Vishnu Devata, Agastya Ṛshi)

उरु विष्णो विक्रमस्वोरु क्षयाय नस्कृधि ।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥४१॥

Uru viṣṇo vikramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatim tira svāhā.

Vishnu, man of courage and knowledge wide expansive as the wind, equip yourself with the knowledge of science and technology and expand our comfort and happiness. Man sipping holy water just as fire consumes ghee and electricity in the sky consumes water in the clouds, drink deep at the fount of knowledge. Help the master of yajna to overcome the hurdles and swim across the seas with the chant of the Veda.

42. (Agni Devata, Agastya Ṛshi)

अत्यन्याँ२॥ऽअगां नान्याँ२॥ऽउपागामर्वाक् त्वा परेभ्योऽविदं परोऽवरेभ्यः । तं त्वा जुषामहे देव वनस्पते देवयज्याये देवास्त्वा देवयज्यायै जुषन्तां विष्णवे त्वा । ओषधे त्रायस्व स्वधिते मैनꣳहिꣳसीः ॥४२॥

Atyanyām̆' agām̐ nānyām̆' upāgāmarvāk tvā parebhyo'vidam paro'varebhyaḥ. Tam tvā juṣāmahe deva vanaspate devayajyāyai devāstvā devayajyāyai juṣantām viṣṇave tvā. Oṣadhe trāyasva svadhite mainam̆ him̆sīḥ.

Agni/Master of knowledge, I won't go to the fools. I would go to the others, to the wise, yes, to the wise only. You are higher than the highest (in knowledge), and closer than the closest (in love). I would be with you, know you, attain to you.

Lord/Master of herbs, brilliant and generous, we love you and adore you for the sake of gifts of knowledge and life's inspiration. May all the devas, noble ones, love you and adore you for the same gifts of knowledge and blessings for the sake of Vishnu, lord of yajna.

Life-giving herbs, power of the lord, save this man, save this yajna, hurt not, kill not.

43. (Yajna Devata, Agastya Ṛshi)

द्यां मा लेखीर॒न्तरि॑क्षं मा हि॑ꣳसीः पृ॒थि॒व्या सम्भ॑व । अ॒यꣳहि त्वा॒ स्वधि॑ति॒स्तेति॑जानः प्रणि॒नाय॑ मह॒ते सौभ॑गाय । अत॒स्त्वं दे॑व वनस्पते श॒तव॑ल्शो॒ विरो॑ह स॒हस्र॑वल्शा॒ वि व॒यꣳ रु॑हेम ॥४३॥

Dyāṁ mā lekhīrantarikṣaṁ mā hiṁsīḥ pṛthivyā sambhava. Ayaṁ hi tvā svadhitistetijānaḥ praṇināya mahate saubhagāya. Atastvaṁ deva vanaspate śatavalśo viroha sahasravalśā vi vayaṁ ruhema.

Don't breach the regions of light, let the heavens be. Hurt not the skies, pollute them not. Be with the earth and the environment. This yajna is a great power, a weapon sharp and tempered, come to you for a great good fortune. Lord of herbs/Greenery of the earth, generous power of the Divine, grow from a hundred roots, spread and rise. We too may, by the grace of the Lord of yajna, grow and rise from a thousand roots, from a thousand shoots, through a hundred years, through a thousand years.

इति पञ्चमोऽध्यायः ॥

CHAPTER–VI

1. **(Savita Devata, Agastya Ṛshi)**

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वे॒ऽश्विनो॑र्बा॒हुभ्यां॑ पू॒ष्णो हस्ता॑भ्याम्। आद॑दे नार्य॑सी॒दम॒हꣳ रक्ष॑सां ग्री॒वाऽअपि॑कृन्तामि । यवो॑ऽसि य॒वया॒स्मद् द्वेषो॑ य॒वयारा॑तीर् दि॒वे त्वा॒ऽन्तरि॑क्षाय त्वा पृथि॒व्यै त्वा॒ शुन्ध॑न्ताँल्लो॒काः पि॑तृ॒षद॑नाः पितृ॒षद॑नमसि॥१॥

Devasya tvā savituḥ prasave’ śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā’ api kṛntāmi. Yavo’si yavayāsmad dveṣo yavayārātīr-dive tvā’ ntarikṣāya tvā pṛthivyai tvā śundhantāṁllokāḥ pitṛṣadanāḥ pitṛṣadanamasi.

In this world of lord Savita’s creation, with both the arms of Ashwinis (the wind’s energy of prana and udana) and both the hands of Pusha (the earth’s gift of strength and prowess), I accept you and consecrate you, Head of the people and President of the assembly and your life-partner, in this social yajna. With this acceptance and investiture, I catch the evil and the wicked by the neck and destroy them. You are the power to join and disjoin. Remove the envious from us. Drive out all poverty and suffering from here. This is the august assembly of the noble people. May the noble people sitting in this assembly accept and consecrate you for the heavens (the light of knowledge), for the skies (internal purity of conduct), and for the earth (earthly prosperity and well-being). You are the centre-seat of the great and the noble ones.

2. (Savita Devata, Shakalya Ṛshi)

अग्रेणीरसि स्वावेशऽउन्नेतॄणामेतस्य वित्तादधि त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्यस्त्वौषधीभ्यः । द्यामग्रेणास्पृक्षऽआन्तरिक्षं मध्येनाप्राः पृथिवीमुपरेणा-दृꣳहीः ॥२॥

Agreṇīrasi svāveśa' unnetṝṇāmetasya vittādadhi tvā sthāsyati devastvā savitā madhvānaktu supippalābhyastvauṣadhībhyaḥ. Dyām-agreṇāspṛkṣa' āntarikṣaṁ madhyenāprāḥ pṛthivīmupareṇādṛm̆hīḥ.

You are the leader on top of all those taking this polity high. Settled with confidence in your Dharma, know well this polity, this economy, and the people. Savita, blazing lord of power, light and generosity, would shower His blessings and protection from above. May the Lord anoint you with honey and bless you with nectarious herbs. With top initiative, touch the heaven (in matters of justice and enlightenment). At the middle level, fill the sky with peace, security and Dharmic conduct. At the ground level, strengthen the earth (with food, planning and employment).

3. (Vishnu Devata, Dirghatama Ṛshi)

या ते धामान्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गाऽअयासः। अत्राह तदुरुगायस्य विष्णोः परमं पदमवभारि भूरि । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥३॥

Yā te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛngā' ayāsaḥ. Atrāha tadurugāyasya viṣṇoḥ paramaṁ padamava bhāri bhūri. Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi. Brahma dṛm̆ha kṣatraṁ dṛm̆hāyurdṛm̆ha prajāṁ dṛm̆ha.

The houses of the government we would wish to visit are those which are bright with the light of Lord Vishnu's glory of human art and awareness so that we exclaim spontaneously: "Ah! here is the place where the highest offices in Vishnu's dispensation are wholly and exclusively held by learned and meritorious people". I know your Brahma system of education and research, your Kshatra system of defence, justice and peace, your economic system of production and distribution. Strengthen and extend education and enlightenment, consolidate and advance governance and administration, improve and promote health and age, strengthen and expand the welfare of the people.

4. (Vishnu Devata, Medhatithi Ṛshi)

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥४॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe indrasya yujyaḥ sakhā.

Watch the divine acts of Vishnu, omnipresent lord of the universe, acts of creation, sustenance and annihilation of the world, wherein are manifested the inviolable laws of His dominion operative in nature. Therein I see the sacred rules of conduct and administration of my dominion too and I bind myself irrevocably as a friend of the lord of universal power and as an instrument of His will. Watch, meditate, learn and bind yourselves too to the rules of this dominion and His.

5. (Vishnu Devata, Medhatithi Ṛshi)

तद्विष्णोः परमं पदꣳसदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम् ॥५॥

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam.

Men of courage and divine knowledge, the Veda, always have a vision of that highest glory of Vishnu manifested everywhere and blazing like the light of the sun in heaven, which you too should see.

6. (Vidvans Devata, Dirghatama Ṛshi)

परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानꣳरायो मनुष्याणाम् । दिवः सूनुरस्येष ते पृथिव्याँल्लोकऽआरण्यस्ते पशुः ॥६॥

Parivīrasi pari tvā daivīrviśo vyayantāṁ parīmaṁ yajamānaṁ rāyo manuṣyāṇām. Divaḥ sūnurasyeṣa te pṛthivyāṁlloka' āraṇyaste paśuḥ.

You are the centre of attraction, reverence and homage. You are the child of heaven like the sun. May the brilliant in knowledge and merit come to you in reverence. Yajamana as you are of the social yajna of this dominion, may the people of wealth all round be at your command in homage. The people of this land and the foresters are yours, so is the animal wealth of the land.

7. (Twashta Devata, Medhatithi Ṛshi)

उपावीरस्युप देवान्दैवीर्विशः प्रागुरुशिजो वह्नितमान् । देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम् ॥७॥

Upāvīrasyupa devān daivīrviśaḥ prāguruśijo vahnitamān. Deva tvaṣṭarvasu rama havyā te svadantām.

Close to the people, you are their protector. Brilliant in power and virtue, you are the destroyer of

suffering. Just as meritorious people of quality and character approach the most lovable benefactors, so may they come to you. Abide in delight by your dominion and may the people enjoy what they offer for the social yajna and what they receive from it.

8. (Brihaspati Devata, Dirghatama Ṛshi)

रेवती रमध्वं बृहस्पते धारया वसूनि ।
ऋतस्य त्वा देवहविः पाशेन प्रतिमुञ्चामि धर्षा मानुषः॥८॥

Revatī ramadhvaṁ bṛhaspate dhārayā vasūni. Ṛtasya tvā devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ.

(People of the land), happy and prosperous, abide (by the law) and enjoy the good life. Brihaspati, master of knowledge and wisdom, teacher, accept the gifts offered by us. Take the brahmacharis.

You are an oblation for the Divine and the laws of universal truth in the yajna of education. I invest you with the bond of truth and the law of Dharma. Be a full man and be strong.

9. (Savita, Aswinau, Pushacha Devata, Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
अग्नीषोमाभ्यां जुष्टं नियुनज्मि । अद्भ्यस्त्वौषधीभ्योऽनु
त्वा माता मन्यतामनु पितानु भ्राता सगर्भ्योऽनु सखा सयूथ्यः।
अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Agnīṣomābhyāṁ juṣṭam niyunajmi. Adbhyastvauṣadhībhyo'nu tvā mātā manyatāmanu pitānu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Agnīṣomābhyāṁ tvā juṣṭaṁ prokṣāmi.

In this yajna of the creation of the refulgent and generous Lord Savita, with the arms of Ashvinis (powers and virtues of the sun and moon), and with the generous hands of Pusha (the fertility and sustenance of the earth's gravitation and stability), I accept you, favoured as you are as a child by Agni, lord of light and heat, and Soma, lord of life and peace. I enjoin you to the discipline of brahmacharya with waters and herbs to enjoy and consecrate you, loved as you are by Agni and Soma. May your mother agree, your father approve, your brother support and your friends of the group cooperate.

10. (Apah Devata, Medhatithi Ṛshi)

अपां पेरुरस्यापौ देवीः स्वदन्तु स्वात्तं चित्सद्देवहविः । सं तै प्राणो वातैन गच्छताꣳ समङ्गानि यजत्रैः सं यज्ञपति-राशिषां ॥१०॥

Apām perurasyāpo devīḥ svadantu svāttam citsaddevahaviḥ. Saṁ te prāṇo vātena gacchatāṁ samaṅgāni yajatraiḥ saṁ yajñapatirāśiṣā.

You are a protector of the waters (through yajna). May all the living beings taste and enjoy the sweet and celestial waters and other things of their own like the blessed gifts from yajna. May you, with all your body and will, and by my blessings (i.e., the teacher's blessings) help and cooperate with those who are dedicated to yajna. May your very breath rise with the wind carrying the fragrance. Be a master of yajna.

11. (Vatah Devata, Medhatithi Ṛshi)

घृतेनाक्तौ पशूँस्त्रायेथाᳫं रेवति यजमाने प्रियं धाऽआविश। उरोरन्तरिक्षात्सजूर्देवेन वातेनास्य हविषस्त्मना यज समस्य तन्वा भव । वर्षो वर्षीयसी यज्ञे यज्ञपतिं धाः स्वाहा देवेभ्यो देवेभ्यः स्वाहा ॥११॥

Ghṛtenāktau paśūn̆strāyethām̆ revati yajamāne priyam dhā' ā viśa. Urorantarikṣāt sajūrdevena vātenāsya haviṣastmanā yaja samasya tanvā bhava. Varṣo varṣīyasī yajñe yajñapatiṁ dhāḥ svāhā devebhyo devebhyaḥ svāhā.

Anointed with ghee, both of you, the priest and the yajaka, protect and promote the animals. Betake yourself to the prosperous yajamana, perform yajna with oblations of rich materials and, joining the celestial wind like a friend, bring from the vast skies all that is loved and wanted by the yajamana. With your very heart and soul, be one with the body of yajna. You are the shower of joy through yajna, establish the yajamana in yajna, a very shower and treasure-house of joy. This is the divine voice. Chant the divine voice with the generous and the wise for the attainment of divine virtues.

12. (Vidvans Devata, Medhatithi Ṛshi)

माहिर्भूर्मा पृदाकुर्नमस्तऽआतानानर्वा प्रेहि। घृतस्य कुल्याऽउप ऽऋतस्य पथ्याऽअनु ॥१२॥

Māhirbhūrmā pṛdākur namasta' ātānānarvā prehi. Ghṛtasya kulyā' upa' ṛtasya pathyā' anu.

Man of knowledge, promoter of joy, never be like a snake or violent as a hunter or tiger. Come irresistibly like a stream of ghee close by the path of truth and the law of Dharma. Salutations to you. Gifts of food and hospitality for you in plenty.

13. (Apah Devata, Medhatithi Ṛshi)

देवीरापः शुद्धा वोढ्वꣳ सुपरिविष्टा देवेषु सुपरिविष्टा वयं परिवेष्टारो भूयास्म ॥१३॥

Devīrapaḥ śuddhā voḍḍhvaṁ suparivisṭā deveṣu suparivisṭā vayaṁ pariveṣṭāro bhūyāsma.

Women, pure and cool as celestial waters, marry by choice and settle with noble men in security and protection all round. So should we, men, settled and secure with the women, be their guardians and all-round protectors, in love and duty.

14. (Vidvans Devata, Medhatithi Ṛshi)

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्राँस्ते शुन्धामि ॥१४॥

Vācaṁ te śundhāmi prāṇaṁ te śundhāmi cakṣuste śundhāmi śrotraṁ te śundhāmi nābhiṁ te śundhāmi meḍhraṁ te śundhāmi pāyuṁ te śundhāmi caritrāṅste śundhāmi.

I purify your speech, I purify your breath, I purify your eye, I purify your ear, I purify your navel, I purify your organ of generation, I purify your organs of excretion, I purify all your character and conduct. (Be a pure and complete person by education.)

15. (Vidvans Devata, Medhatithi Ṛshi)

मनस्तऽआप्यायतां वाक् तऽआप्यायतां प्राणस्तऽआप्यायतां चक्षुस्तऽआप्यायताꣳ श्रोत्रं तऽआप्यायताम् । यत्ते क्रूरं यदास्थितं तत्तऽआप्यायतां निष्ट्यायतां तत्ते शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते मैनꣳहिꣳसीः ॥१५॥

Manasta' āpyāyatāṁ vāk ta' āpyāyatāṁ prāṇasta' āpyāyatāṁ cakṣusta' āpyāyatām̆ śrotraṁ ta' āpyāyatām. Yatte krūraṁ yadāsthitaṁ tatta' āpyāyatāṁ niṣtyāyatāṁ tatte śudhyatu śamahobhyaḥ. Oṣadhe trāyasva svadhite mainam̆ him̆sīḥ.

(Through education, study and practice) may your mind grow full and strong. May your speech be pure and perfect. May your breath be full and strong May your eye be clear and perfect. May your ear be strong and sensitive. Whatever be wrong and hurtful, that be cast out. Whatever be decided for sure that be accomplished. May everything be pure and strong and ever grow stronger. May all be peace and blessed day by day. Man of knowledge and science, save and strengthen this disciple. Spirit of knowledge, power and nourishment, save the inmate of the school, hurt not her/him. Save, strengthen, perfect.

16. (Dyava prithivi Devate, Medhatithi Ṛshi)

रक्षसां भागोऽसि निरस्तꣳरक्षऽइदमहꣳरक्षोऽभितिष्ठामीदमहꣳ रक्षोऽवबाधऽइदमहꣳरक्षोऽधमं तमो नयामि । घृतेन द्यावापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा । स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम् ॥१६॥

Rakṣasāṁ bhāgo'si nirastam̆ rakṣa' idamaham̆ rakṣo'bhi tiṣṭhāmīdamahaṁ rakṣo'vabādha' idamaham̆ rakṣo'dhamaṁ tamo nayāmi. Ghṛtena dyāvāpṛthivī prorṇuvāthāṁ vāyo ve stokānāmagnirājyasya vetu svāhā svāhākṛte' ūrdhvanabhasaṁ mārutaṁ gacchatam.

Young man of education, the evil and the wicked, want, poverty, injustice and ignorance fall to your lot

of responsibility. Say this and do this: "You are of the party of the devil. Off you go." Be determined: Here I confront the anti-social devils. I neutralize them, drive them off and eliminate them. I send them to the lowest dungeons of the dark.

Seeker of discriminative knowledge, know the properties and behaviour of the finest materials and, with refined and rarefied vapours of ghee, fill the earth and the sky with waters. Let the scholars of science know the processes and results of your oblations in the yajna. Let the earth and the sky, replete with the vapours of ghee and waters sent up with the chant of vedic verses, send them onward to the winds (for the completion of yajna).

17. (Apah Devata, Dirghatama Ṛshi)

इदमापः प्रवहतावद्यं च मलं च यत् । यच्चाभिदुद्रोहानृतं यच्च शेपेऽअभीरुणम् । आपो मा तस्मादेनसः पवमानश्च मुञ्चतु ॥१७॥

Idamāpaḥ pravahatāvadyaṁ ca malaṁ ca yat.
Yaccābhidudrohānṛtaṁ yacca śepe'abhīruṇam.
Āpo mā tasmādenasaḥ pavamānaśca muñcatu.

Whatever is despicable (in me), whatever is dirty (such as ignorance and illusion), whatever is wrong, false or anti-social, whatever execrable (I have uttered) toward the innocent, these waters may wash off that sin from me, the purifying wind may dry that off from me, the holy men of wisdom may absolve me of that and release me from self-bondage.

18. (Agni Devata, Dirghatama Ṛshi)

सं ते मनो मनसा सं प्राणः प्राणेन गच्छताम् । रेडस्यग्निष्ट्वा श्रीणात्वापस्त्वा समरिणन्वातस्य त्वा ध्राज्यै पूष्णो रꣳह्याऽऊष्मणो व्यथिषत्प्रयुतं द्वेषः ॥१८॥

Saṁ te mano manasā saṁ prāṇaḥ prāṇena gacchatām. Reḍasyagniṣṭvā srīṇātvāpastvā samariṇanvātasya tvā dhrājyai pūṣṇo raṁhyā' ūṣmaṇo vyathiṣat prayutaṁ dveṣaḥ.

Young warrior, may your mind be full of strength and knowledge, and your spirit full of courage and high morale. You are a destroyer of the enemy. May the fire season and temper you, may the waters inspire you to the speed of the winds and the velocity of the sun-rays. Full of ardour and passion, send the enemy-army of crores into disarray.

19. (Vishvedeva Devata, Dirghatama Ṛshi)

घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरसि स्वाहा । दिशः प्रदिशऽआदिशो विदिशऽउद्दिशो दिग्भ्यः स्वाहा ॥१९॥

Ghṛtaṁ ghṛtapāvānaḥ pibata vasāṁ vasāpāvānaḥ pibatāntaṛkṣasya havirasi svāhā. Diśaḥ pradiśa'ādiśo vidiśa' uddiśo digbhyaḥ svāhā.

Protectors and lovers of waters, protect and drink of the nectar of the waters. Protectors of homes and policy, protect the homes, and protect and benefit from the policy. Commander of the forces, you are the oblation of the defence-yajna rising to the sky for every warrior. Command the forces in the language of power for the defence of all the directions, interdirections,

directions in front and back, and the directions of the target. Command others too so that they may also plan and conduct the defence with similar language and action.

20. (Twashta Devata, Dirghatama Ṛshi)

ऐन्द्रः प्राणोऽअङ्गेऽअङ्गे निदीध्यदैन्द्रऽउदानोऽअङ्गेऽअङ्गे निधीतः । देव त्वष्टर्भूरि ते सꣳसमेतु सलक्ष्मा यद्विषुरूपं भवाति । देवत्रा यन्तमवसे सखायोऽनु त्वा माता पितरो मदन्तु ॥२०॥

Aindraḥ prāṇo'aṅge' aṅge nidīdhyadaindra' udāno'aṅge'aṅge nidhītaḥ. Deva tvaṣṭarbhūri te sam̆ sametu salakṣmā yadviṣurūpaṁ bhavāti. Devatrā yantamavase sakhāyo'nu tvā mātā pitaro madantu.

Commander, you are the breath and spirit of divine power (Indra) throbbing in every part of the army. You are the current of passion and enthusiasm overflowing in every section of the force. Twashta, router of the enemy, brilliant and powerful, may your army of various form and formation march on as one body with one mark and one target. And while you march on your noble mission of defence, may your mother, father and other seniors, and your friends exhort you on your way and wish you all success.

21. (Senapati Devata, Dirghatama Ṛshi)

समुद्रं गच्छ स्वाहान्तरिक्षं गच्छ स्वाहा देवꣳसवितारं गच्छ स्वाहा मित्रावरुणौ गच्छ स्वाहाहोरात्रे गच्छ स्वाहा छन्दाꣳसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहाग्निं वैश्वानरं गच्छ स्वाहा मनो मे हार्दि यच्छ दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं भस्मनापृण स्वाहा ॥२१॥

Samudraṁ gaccha svāhāntarikṣaṁ gaccha svāhā devaṁ̆ savitāraṁ gaccha svāhā mītrāvaruṇau gaccha svāhāhoratre gaccha svāhā chandāṁ̆si gaccha svāhā dyāvāpṛthivī gaccha svāhā yajñaṁ gaccha svāhā somaṁ gaccha svāhā divyaṁ nabho gaccha svāhā'-gniṁ vaiśvānaraṁ gaccha svāhā mano me hārddi yaccha divaṁ te dhūmo gacchatu svarjyotiḥ pṛthivīṁ bhasmanā'pṛṇa svāhā.

Man of knowledge, in service of the government, with the knowledge of navigation and ship-building, go to explore the seas. With the knowledge of aviation, fly to the skies. With the knowledge of space and space dynamics, go to the brilliant regions of light. With the knowledge of yoga, explore the secret of the pranic energy of breath and vitality of the inner spirit. With the knowledge of astronomy, know the motions of the sun and planets and the formation of day and night. With the knowledge of grammar and versification, study, interpret and apply in practice the four Vedas. With the knowledge of geology and astrophysics, go deep into earth and space. With the science of yajna, know and practice the yajna of science and technology in the socio-practical economic and spiritual fields. With the knowledge of herbs, pursue the science of health and life. With the knowledge of water and gases, explore their celestial presence and formation of water and rain. With the science of energy, study heat, light, electricity and all-pervasive agni (fire), and harness it for use in life. Know all this, do all this, follow up all this and justify all that I have taught, to my heart-felt joy and satisfaction. Let the fumes and vapours of your yajna rise to the sky. Let the light of it reach the sun. Fill and

cover the earth with the essence and alchemy of your yajna for valuable products. This is the divine voice.

22. (Varuna Devata, Dirghatama Ṛshi)

**मापो मौषधीर्हिꣳसीर्धाम्नोधाम्नो राजँस्ततो वरुण नो मुञ्च।
यदाहुरघ्न्याऽइति वरुणेति शपामहे ततो वरुण नो मुञ्च।
सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥२२॥**

Māpo mauṣadhīrhiṁsīrdhāmno dhāmno rājaṁstato varuṇa no muñca. Yadāhuraghnyā'iti varuṇeti śapāmahe tato varuṇa no muñca. Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyā-stasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

Head of the republic, pollute not the waters, destroy not herbs and trees: From this, from any other place, leave us not out, except no one from this. Let things like water and refreshment be available anywhere, everywhere.

Lord of justice, water, herbs and trees, cows are sacred, they are not to be destroyed: This you vouchsafe, we too take the oath. Back not out. We too will not back out. Under your governance, may waters and herbs be like friends to us. And they would be unfriendly to those elements which injure us and our sanctity, and to those ailments which we oppose, they would be enemies.

23. (Ap-yajna Surya Devata, Dirghatama Ṛshi)

**हविष्मतीरिमाऽआपो हविष्माँ२॥ऽआविवासति।
हविष्मान्देवोऽअध्वरो हविष्माँ२॥ऽअस्तु सूर्यः ॥२३॥**

Haviṣmatīrimā' āpo haviṣmām̐' āvivāsati. Haviṣmān devo' adhvaro haviṣmām̐' astu sūryaḥ.

The waters are a blessing carrying the purity and joy of yajna. May the wind too bless us with the gifts of yajna. May yajna, non-violent, a very god of love and peace, overflow with life-giving fragrance. May the sun be replete and generous with the light and life of yajna.

24. (Apah Devata, Medhatithi Ṛshi)

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी स्थ। अमूर्याऽउप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥२४॥

Agnervo'pannagṛhasya sadasi sādayāmī-ndragnyor-bhāgadheyī stha mitrāvaruṇa-yorbhāgadheyī stha viśveṣāṁ devānāṁ bhāgadheyī stha. Amūryā' upa sūrye yābhirvā sūryaḥ saha tā no hinvantvadhvaram.

Brahmacharini/s, unmarried graduands, I settle you in the home/s (refined and cultured with education and learning) of the unmarried graduate/s bright as Agni in marriage according to your own choice. You know the virtues and advantages of sun and fire. You know the properties of prana and udana (forms of pranic energy). You know the nature and learning of the scholars and you know the properties of the powers of nature such as earth and others. Be partners in their blessings in your life. And those who imbibe the virtues of the sun and whom the light and life of the sun has already blessed, we invite to grace this marital yajna of ours.

25. (Soma Devata, Medhatithi Ṛshi)

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा ।
ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छ ॥२५॥

Hṛde tvā manase tvā dive tvā sūryaya tvā. Ūrdhvamimamadhvaraṁ divi deveṣu hotrā yaccha.

Brahmacharini, just as we perform the yajna in the company of our noble and learned men, so you too perform yajna with your man after marriage. We have taught you and we teach you for joy of the heart, for clarity of the mind, for the value of happiness and peace, and for the life and light from the sun, so you too, in the company of your man, send up your invocations and oblations of this auspicious yajna, so peaceful and lovely, for the sake of joy and enlightenment.

26. (Soma Devata, Medhatithi Ṛshi)

सोम राजन्विश्वास्त्वं प्रजाऽउपावरोह विश्वास्त्वां प्रजाऽउपावरोहन्तु । शृणोत्वग्निः समिधा हवं मे शृण्वन्त्वापो धिषणाश्च देवीः। श्रोता ग्रावाणो विदुषो न यज्ञꣳशृणोतु देवः सविता हवं मे स्वाहा ॥२६॥

Soma rājan viśvāstvaṁ prajā' upāvaroha viśvāstvāṁ prajā' upāvarohantu. Sṛṇotvagniḥ samidhā havaṁ me śṛṇvantvāpo dhiṣaṇāśca devīḥ. Śrotā grāvāṇo viduṣo na yajñam̆ śṛṇotu devaḥ savitā havaṁ me svāhā.

Soma (ruler of the republic), lord of majesty, stay close to the entire people and rule like a father. So should the entire people be close to you and grow like children of the father. Like the fire of yajna grown by samidha fuel, listen to my prayer, listen to the people. So may

intelligent, educated and cool-minded women listen, like mothers, to the prayers of women. Man of reverence and wisdom, listen to our prayers like the yajnic chants of learned and faithful devotees. May Savita, lord of power and light, listen to my prayers and words of praise.

27. (Apah Devata, Medhatithi Ṛshi)

देवींरापोऽअपान्नपाद्यो वंऽऊर्मिर्हंविष्यऽइन्द्रियावान् मदिन्तमः। तं देवेभ्यौ देवत्रा दंत्त शुक्रपेभ्यो येषां भाग स्थ स्वाहा॥२७॥

Devīrāpo'apāmnapādyo va' ūrmirhaviṣya' indriyāvān madintamaḥ. Taṁ devebhyo devatrā datta śukrapebhyo yeṣāṁ bhāga stha svāhā.

Noble and intelligent people, to one who, among you, is of good and constant character, strong of sense and will, happiest and most inspiring, like a wave on the ocean of existence, worthy of reverence and homage, defender and supporter of the virtuous, to him, for the gods among men, the noblest preservers, protectors and promoters of life's vitalities, give your share of the social yajnic offering. You too are a part of the noble ones. Accept him in good grace with words of love and reverence — the one of you and for all of you.

28. (Praja Devata, Medhatithi Ṛshi)

कार्षिरसि समुद्रस्य त्वा क्षित्याऽउन्नंयामि । समापोंऽअद्भिरंग्मत समोषंधीभिरोषंधीः ॥२८॥

Kārṣirasi samudrasya tvā kṣityā' unnayāmi. Samāpo' adbhiragmata samoṣdhībhiroṣadhīḥ.

You are the farmer. I exhort you to fill the sky with the vapours of water for the enrichment of the earth and the sea. With the oblations of herbs into the fire,

get the herbs. With the oblations of water into the sky (through the fire) get the waters.

29. (Agni Devata, Madhuchhanda Ṛshi)

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.
Sa yantā śaśvatīriṣaḥ svāhā.

Agni, lord of power and virtue, the man you protect in battles and the man you send to the fields for farming, such a man gets lasting food and progeny.

30. (Savita Devata, Madhuchhanda Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आददे रावासि गभीरमिममध्वरं कृधीन्द्राय सुषूतमम् ।
उत्तमेन पविनोर्जस्वन्तं मधुमन्तं पयस्वन्तं निग्राभ्या स्थ
देवश्रुतस्तर्पयत मा ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ādade rāvāsi gabhīramima-madhvaraṁ kṛdhīndrāya suṣūtamam. Uttamena pavinorjjasvantaṁ madhumantaṁ payasvantaṁ nigrābhyā stha devaśrutastarpayata mā.

In this world of Lord Savita's creation, with both the arms of Ashvinis (power and vitality of sun and moon) and with both the hands of Pusha (the nourishing virtues of mother earth's herbs), I accept you. You are the giver. In the service of Indra, lord and ruler of this land, with the best and most graceful words of piety, enrich and expand this non-violent social yajna of love and good fellowship, so deep and full with blessings, so generous with milk and honey, health and energy

and the joy of life. You have heard the words of the wise. Worthy you are of acceptance and welcome. Come and give me the pleasure of fulfilment.

31. (Praja, Sabhyas, Raja Devata, Madhuchhanda Ṛshi)

मनो॑ मे तर्पयत॒ वाचं॑ मे तर्पयत प्रा॒णं मे॑ तर्पयत॒ चक्षु॑र्मे मे तर्पयत॒ श्रोत्रं॑ मे तर्पयता॒त्मानं॑ मे तर्पयत प्र॒जां मे॑ तर्पयत प॒शून्मे॑ तर्पयत ग॒णान्मे॑ तर्पयत ग॒णा मे॒ मा वितृ॑षन् ॥३१॥

Mano me tarpayata vācaṁ me tarpayata prāṇaṁ me tarpayata cakṣurme tarpayata śrotraṁ me tarpayatātmānaṁ me tarpayata prajāṁ me tarpayata paśunme tarpayata gaṇānme tarpayata gaṇā me mā vitṛṣan.

People of the land, with your character and performance satisfy my mind with a sense of fulfilment. Satisfy me with your response to my words. Satisfy and fulfil my energy and ambition. Satisfy my eye that I see no wrong. Satisfy my ear that I hear nothing evil. Satisfy my soul. Satisfy my people. Satisfy my animals. Keep my subordinates happy. Let them not suffer any hardship and frustration.

32. (President-Raja Devata, Madhuchhanda Ṛshi)

इन्द्रा॑य त्वा॒ वसु॑मते रु॒द्रव॑त॒ऽइन्द्रा॑य त्वादि॒त्यव॑त॒ऽइन्द्रा॑य त्वाभिमाति॒घ्ने । श्ये॒नाय॑ त्वा सोम॒भृते॒ऽग्नये॑ त्वा राय–स्पोष॒दे ॥३२॥

Indrāya tvā vasumate rudravata' indrāya tvā-dityavata' indrāya tva'bhimatighne. Śyenāya tvā somabhṛte'gnaye tvā rāyaspoṣade.

We elect and appoint you for Indra, honour and glory of the land, for the creation of Vasus, young men

of 24 years standing of education, and for Rudras, young men of 44 years education who can rout the enemy. We appoint you for the honour and glory of education and creation of Adityas, heroes of 48 years education and training who can shatter the pride of the enemies of the land. We accept and appoint you for the force of eagle-like commandos of defence, for the lovers of peace and good health, for the development of energy and electricity and for the producers of wealth and prosperity.

33. (Soma Devata, Madhuchhanda Ṛshi)

यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां यदुरावन्तरिक्षे ।
तेनास्मै यजमानायोरु राये कृध्यधि दात्रे वोचः ॥३३॥

Yatte soma divi jyotiryatpṛthivyāṁ yadurāv-antarikṣe. Tenāsmai yajamānāyoru rāye kṛdhyadhi dātre vocaḥ.

Soma, blessed lord of the land, the light of your power and glory shines over the earth, in the sky and in the heaven above. By virtue of that, and for the sake of this generous man of yajna of the social order, make it richer, expand it further, and proclaim: He shall grow happier and more prosperous.

34. (Yajna Devata, Madhuchhanda Ṛshi)

श्वात्रा स्थ वृत्रतुरो राधोगूर्त्ताऽअमृतस्य पत्नीः ।
ता देवीर्देवत्रेमं यज्ञं नयतोपहूताः सोमस्य पिबत ॥३४॥

Śvātrā stha vṛtraturo rādhogūrttā' amṛtasya patnīḥ. Tā devīrdevatremaṁ yajñaṁ nayatopahūtāḥ somasya pibata.

Women, brilliant and virtuous, quick to learn and

instant in action like thunder in the clouds, life-partners of your men, be strong, join the men in this holy yajna and take it forward to the heights. Invited to the vedi, have your fill of the immortal drink of soma, the nectar of life and joy.

35. (Dyava-prithivi Devate, Madhuchhanda Ṛshi)

मा भेर्मा संविक्था॒ऽऊर्जं॑ धत्स्व॒ धिषणे वी॒ड्वी स॒ती वीडयेथा॒मूर्जं॑ दधाथाम् । पाप्मा हृतो न सोमः ॥३५॥

Mā bhermā saṁvikthā'ūrjaṁ dhatsva dhiṣaṇe vīḍvī satī vīḍayethāmūrjaṁ dadhāthām. Pāpmā hato na somaḥ.

Woman, wise and intelligent, fear not, nor tremble; take heart and be bold of heart and soul. You being strong and standing by your husband, both of you collect strength and firmness of body, mind and soul. Eliminate evil and sin, and shine happy and blessed like the moon.

36. (Soma Devata, Madhuchhanda Ṛshi)

प्रागपा॒गुद॑गध॒राक्स॒र्वत॑स्त्वा॒ दिश॒ऽआधा॑वन्तु । अम्ब॒ निष्प॑र॒ सम॒रीर्वि॑दाम् ॥३६॥

Prāgapāgudagadharāksarvatastvā diśa' ādhāvantu. Amba niṣpara samarīrvidām.

Mother, all your children and others, keen to make you feel happy and comfortable, may run to you eagerly from east, west, north and south and all round. Love them, protect them, and may they too know you, be with you, and love you well.

37. (Indra Devata, Gautama Ṛshi)

त्वम॒ङ्ग प्रशं॑सिषो दे॒वः श॑विष्ठ॒ मर्त्य॑म् ।
न त्वद॒न्यो म॑घवन्नस्ति मर्डि॒तेन्द्र ब्रवी॑मि ते॒ वचः॑ ॥३७॥

Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitendra bravīmi te vacaḥ.

Dearest Indra, brilliant and generous, lord mightiest of power and wealth, truth, honour and glory, there is no one else other than you to love, appreciate and approve the human being, no one more compassionate and more gracious than you to vouchsafe for man. I say this for truth — it is the very word of yours !

इति षष्ठोऽध्यायः ॥

CHAPTER–VII

1. (Prana Devata, Gotama Ṛshi)

वा॒चस्पत॑ये पवस्व॒ वृष्णो॑ऽअ॒ꣳशुभ्यां॒ गभ॑स्तिपूतः ।
दे॒वो दे॒वेभ्य॑ः पवस्व॒ येषां॑ भा॒गोऽसि॑ ॥१॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyāṁ gabhastipūtaḥ. Devo devebhyaḥ pavasva yeṣāṁ bhāgo'si.

Be pure for the Lord of Divine speech, purged as you are by the rays of the sun and the moon, two arms of the Creator whereby He showers life with vitality and purity. You are a part of the brilliant and the generous, a darling of the gods. Be pure for them.

2. (Soma Devata, Gotama Ṛshi)

मधु॑मतीर्न॒ऽइष॑स्कृ॒धि यत्ते॑ सो॒मादा॑भ्यं॒ नाम॒ जागृ॑वि॒ तस्मै॑ ते
सोम॒ सोमा॑य॒ स्वाहा॒ स्वाहो॒र्व॑न्तरि॑क्ष॒मन्वे॑मि ॥२॥

Madhumatīrna' iṣaskṛdhi yatte somādābhyaṁ nāma jāgṛvi tasmai te soma somāya svāhā svāhorvantarikṣamanvemi.

Soma, Lord of knowledge and vitality, bless us with honey-sweet food and energy. Lord of inspiration, great, universal and imperishable is your name. To that name, to the Divine Word, to the universal acts of the Divine, and for the sake of knowledge, good action and honour, I dedicate myself to the universal presence of the Divine.

3. (Vidvans Devata, Gotama Ṛshi)

स्वाङ्कृतोऽसि विश्वेभ्यऽइन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्यो देवांशो यस्मै त्वेडे तत्सत्यमुपरिप्रुता भङ्गेन हतोऽसौ फट् प्राणाय त्वा व्यानाय त्वा ॥३॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā tvā subhava sūryāya devebhyastvā marīcipebhyo devāṁśo yasmai tveḍe tatsatyamupariprutā bhaṅgena hato'sau phaṭ prāṇāya tvā vyānāya tvā.

Man, bright and virtuous, with all your earthly but excellent and celestial senses, you are self-made, self-existent and autonomous. Bless you with a pious mind and the voice of divinity, the Veda. Light of the Spirit, of auspicious birth, your life is dedicated to the Lord of Light, mother-powers of nature, and all the noble servants of the life-divine. This is why I praise you. May this praise come true. With one blow of truth from above, the evil is destroyed. You are for the breath of life, for vitality, joy and virtue.

4. (Maghava Devata, Gotama Ṛshi)

उपयामगृहीतोऽस्यन्तर्यच्छ मघवन् पाहि सोमम् । उरुष्य रायऽएषो यजस्व ॥४॥

Upayāmagṛhīto'syantaryaccha maghavan pāhi somam. Uruṣya rāya' eṣo yajasva.

Man, you are the power and the glory of the self, placed and accepted in the law of existence. Preserve and promote the inner life and dedicate the innermost self to the Law of the Divine. With yoga, eliminate suffering and grow, and obtain the higher wealth and power of the soul.

5. (Ishvara Devata, Gotama Ṛshi)

अन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम् । सजूर्देवेभिरवरैः परैश्चान्तर्य्यामे मघवन् मादयस्व ॥५॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam. Sajūrdevebhiravaraiḥ paraiścāntaryāme maghavan mādayasva.

Man of power and glory of the self, in pursuit of yoga, I place the heaven and the earth within you, and the vast intervening spaces of the sky too. Friends with the noblest powers of nature and humanity, rejoice within by yourself in a state of divine bliss and spread the joy around.

6. (Yogi Devata, Gotama Ṛshi)

स्वाङ्कृतोऽसि विश्वेभ्यऽइन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्यऽउदानाय त्वा ॥६॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā. Tvā subhava sūryāya devebhyastvā marīcipebhya' udānāya tvā.

Man of yoga, of noble birth and noble life, self-existent and self-made, endowed with all the wonderful powers of sense, blessed be your mind with the voice of the divine, the Veda. I consecrate you and dedicate you to the love and service of all the noblest powers of earth and heaven, to the lord of light and the protectors and servants of the light and life divine for the attainment of the higher life.

Man of yoga, self-existent and free with excellent powers of sense, of noble birth and noble living, blessed

be your mind with the divine voice, the Veda. I consecrate and dedicate you to the love and service of all the noblest powers of earth and heaven, to the lord of light, and the servants and protectors of the light and life divine, for the attainment of the higher life.

7. (Vayu Devata, Vasishtha Ṛshi)

आ वायो भूष शुचिपाऽउप नः सहस्रं ते नियुतो विश्ववार। उपो तेऽअन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा ॥७॥

Ā vāyo bhūṣa śucipā' upa naḥ sahasraṁ te niyuto viśvavāra. Upo te' andho madyamayāmi yasya deva dadhiṣe pūrvapeyaṁ vāyave tvā.

Vayu, preserver, protector and promoter of purity, yogin, versatile master of all virtue, loved, adored and cherished by all, strengthen and edify us with a thousand noble virtues. I come up to you for the sumptuous food of yoga with insatiable appetite — for the gift of that power and vision of the spirit which our forefathers attained and which you have attained and preserved.

8. (Indra-Vayu Devate, Madhuchhanda Ṛshi)

इन्द्रवायूऽइमे सुताऽउप प्रयोभिरागतम् । इन्दवो वामुशन्ति हि । उपयामगृहीतोऽसि वायवऽइन्द्रवायुभ्यां त्वैष ते योनिः सजोषोभ्यां त्वा ॥८॥

Indravāyū' ime sutā' upa prayobhirāgatam. Indavo vāmuśanti hi. Upayāmagṛhīto'si vāyava' indravāyubhyāṁ tvaiṣa te yoniḥ sajoṣobhyāṁ tvā.

Indra and Vayu (teacher and student of yoga), you are like the sun and pranic energy. These essences,

joys of spiritual experience, distilled from the soma of yoga, are anxious to reach you. Come by these, come to us. Disciple of yoga, accepted you are in the discipline of yoga for success like the wind. Yoga is your home alongwith Indra and Vayu (power of the mind and purity of the soul). You are the favourite of both Indra and Vayu. With the love and power of these two, I love you too with reverence.

9. (Mitra-Varuna Devate, Gritsamada Ṛshi)

अयं वां मित्रावरुणा सुतः सोमऽऋतावृधा । ममेदिह श्रुतꣳहवम् । उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा ॥९॥

Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamediha śrutaṁ havam. Upayāmagṛhīto'si mitrāvaruṇābhyāṁ tvā.

Mitra and Varuna, practitioners of yoga, seekers of the law of universal truth and the existence of the Universal Spirit, both of you dynamic in action like prana and udana energies of the breath of life, the Soma of your search, the joy of successful yoga, is realized. Here, then, listen to my praise and accept the homage of an admirer.

Yajamana, master of the yajna of yoga, accepted and sanctified you are in yoga in the discipline of yama and niyama (social and personal ethics of purity). With your realization of the powers of prana and udana, I do reverence and homage to you.

10. (Mitra-Varuna Devate, Trisadasyu Ṛshi)

राया वयꣳससवाꣳसो मदेम हव्येन देवा यवसेन गावः । तां धेनुं मित्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीमेष ते योनिर्ऋतायुभ्यां त्वा ॥१०॥

Rāyā vayam̆ sasavām̆so madema havyena devā yavasena gāvaḥ. Tāṁ dhenuṁ mitrāvaruṇā yuvaṁ no viśvāhā dhattamanapasphurantīm-eṣa te yonirṛtāyubhyāṁ tvā.

Noble men of discriminative knowledge and wisdom, let us rejoice on wealth fit to be offered to the gods for food, rejoice just as cows enjoy the green grass.

Teachers and students of yoga, friends like pranic energies, both of you attain and preserve for us the voice of divine knowledge, Veda, versatile and eternal giver of universal knowledge, revealed in the state of Samadhi.

Yajamana, this knowledge is your element, your very home of existence. We do homage to you alongwith the seekers of divine law through yoga.

11. (Ashvinav Devate, Medhatithi Ṛshi)

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम्। उपयामगृहीतोऽस्यश्विभ्यां त्वैष ते योनिर्माध्वीभ्यां त्वा ॥११॥

Yā vāṁ kaśā madhumatyaśvinā sūnṛtāvatī. Tayā yajñaṁ mimikṣatam. Upayāmagṛhīto' syaśvibhyāṁ tvaiṣa te yonirmādhvībhyāṁ tvā.

Teacher and seeker of yoga, bright as Ashwins (sun and moon), advance your yajna of yoga in the light of the divine voice of the Veda, so sweet, so true, so inspiring.

Seeker of yoga, sanctified in the discipline of yama and niyama (social and personal ethics of purity), this yoga is your element, your very home of existence.

Teacher and seeker, with your control over the vital energies of prana and apana, and for the sweetness and light of your spiritual awareness, we do reverence and homage to you.

12. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम्। प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यासु वर्धसे । उपयामगृहीतोऽसि शण्डाय त्वैष ते योनिर्वीरतां पाह्यपमृष्टः शण्डो देवास्त्वा शुक्रपाः प्रणयन्त्वनाधृष्टासि ॥१२॥

Taṁ pratnthā pūrvathā viśvathemathā jyeṣṭhatātiṁ barhiṣadam̆ svarvidam. Pratīcīnaṁ vṛjanaṁ dohase dhunimāśuṁ jayantamanu yāsu vardhase. Upayāmagṛhīto'si śaṇḍāya tvaiṣa te yonirvīratāṁ pāhyapamṛṣṭaḥ śaṇḍo devāstvā śukrapāḥ praṇayantvanādhṛṣṭā'si.

Yogi, established you are in the rules of yamas and niyamas, the discipline of social and personal purity. This is your natural element, a very home and blessed state of being.

Cleansed of ignorance and suffering, peaceful at heart, you explore, follow and advance in that state of yoga which, like that of the ancient Rshis and yogis old and new, is supreme, powerful, instant and victorious, remover of negativities, shaker of sin and giver of strength, and which is the light residing in the deepest cave of the heart. Man of love and peace, protect this state of strength and purity invincible for yourself. And may the powers of the divine, saviours and protectors of life and energy, be with you and lead you on.

13. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

सुवीरो वीरान् प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् । सञ्जग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषा निरस्तः शण्डः शुक्रस्याधिष्ठानमसि ।।१३।।

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam. Sañjagmāno divā pṛthivyā śukraḥ śukraśocisā nirastaḥ śaṇḍaḥ śukrasyādhiṣṭhānamasi.

You are good and bold, make others good and bold, and come to the yajamana with all the wealth and honour. Going forward in harmony with the earth and heaven, shining bright and virtuous as by the light of the sun, drive out the dark, attain peace of mind, and be the haven and life-support of the creative and purifying energy of humanity.

14. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्याम । सा प्रथमा सँस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रोऽअग्निः ।।१४।।

Acchinnasya te deva soma sūvīryasya rāya-spoṣasya daditāraḥ syāma. Sā prathamā saṁskṛtirviśvavārā sa prathamo varuṇo mitro' agniḥ.

Seeker of yoga, cool and excellent, bright and brave, we are the generous source, givers of continuous undisturbed stream of the wealth of life and yoga to you. May that first original and universal culture of life bless you. May the teacher, bright as Agni, deep as the ocean, and benevolent as the sun be your foremost friend.

15. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

स प्र॒थ॒मो बृह॒स्पति॑श्चिकि॒त्वाँस्तस्मा॒ऽइन्द्रा॑य सु॒तमाजु॑होत॒ स्वाहा॑। तृम्प॑न्तु होत्रा॒ मध्वो॒ याः स्वि॑ष्टा॒ याः सुप्री॑ता॒ः सुहु॑ता॒ यत्स्वाहाया॑ड॒ग्नीत् ॥१५॥

Sa prathamo bṛhaspatiścikitvāňstasmā'indrāya sutamājuhota svāhā. Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ suprītāḥ suhutā yatsvāhā'-yāḍagnīt.

The first friend, master of knowledge, worshipper of the Divine Voice, Veda, is Brihaspati, lord of the power and vision of yoga. For him and in his honour, speak the most sacred words and offer him the sweetest distilled soma. Go to him as you approach agni, the sacred fire, and in the spirit of yajna treat him with the most wanted, most loved, most cherished offering with the utmost courtesy and respect in words of the highest reverence.

16. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

अ॒यं वे॒नश्चो॑दय॒त् पृश्नि॑गर्भा॒ ज्योति॑र्जरायू॒ रज॑सो वि॒माने॑। इ॒मम॒पाᳬसं॑ङ्ग॒मे सूर्य॑स्य॒ शिशुं॒ न विप्रा॑ म॒तिभी॑ रिहन्ति । उ॒प॒या॒मगृ॑हीतोऽसि॒ मर्का॑य त्वा ॥१६॥

Ayaṁ venaścodayat pṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāň saṅgame sūryasya śiśuṁ na viprā matibhī rihanti. Upayāma-gṛhito'si markāya tvā.

This ruler of the republic, like the bright moon in the womb of the vast space covering other lights in the celestial regions, inspires and moves about in orbit majestically, powerful as the sun in the battle of the waters. Men of knowledge and wisdom advise him with

the gift of knowledge and policy just as freely as a teacher teaches the disciple. Accepted (by will), consecrated (through yajna), positioned in the laws and structure of the republic, we accept and honour you for the defence of the society and elimination of the enemies.

17. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता । आ यः शर्याभिस्तुविनृम्णोऽअस्याश्रीणीतादिशं गभस्तावेष ते योनिः प्रजाः पाह्यपमृष्टो मर्को देवास्त्वा मन्थिपाः प्रणयन्त्वनाधृष्टासि ॥१७॥

Mano na yeṣu havaneṣu tigmāṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādiśaṁ gabhastāveṣa te yoniḥ prajāḥ pāhyapamṛṣṭo marko devāstvā manthipāḥ praṇayantva-nādhṛṣṭāsi.

Ruler and Head of the republic, lord of power and wealth, this land and its governance is your haven, the very meaning of your existence.

The enlightened ruler and the people, both dynamic and intelligent, working at the speed of the mind, sharp as an arrow and strong as adamant, think hard and plan for the nation. In the light of his glory shining in all directions and under the protection of the fighters of this man of a mighty host working at his command, they shine in peace and burn in war.

Protect and serve the people. Free of the enemies as you are, may the divine powers who protect the brave help and lead you on. Be invincible.

18. (Prajapati Devata, Vatsara Kashyapa Ṛshi)

सुप्रजाः प्रजाः प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् । सञ्जग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषा निरस्तो मर्को मन्थिनोऽधिष्ठानमसि ॥१८॥

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa yajamānam. Sañjagmāno divā pṛthivyā manthī manthiśociṣā nirasto marko manthino'dhiṣṭhānamasi.

Just and enlightened head of the nation, enlighten the people as reborn, and shower the yajamanas of this social and development yajna with all-round wealth and nourishment. Dynamic and inspiring, going along with earth and heaven in harmony, with the light of discrimination, you are the ideal and ultimate resort of the enlightened. And by the dazzling brilliance of your discrimination, the enemies are overthrown.

19. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ । अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्॥१९॥

Ye devāso divyekādaśa stha pṛthivyām-adhyekādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimaṁ juṣadhvam.

Eleven vital powers are there above, existing by their own virtue (prana, apana, vyana, udana and samana, naga, kurma, krikala, devadatta and dhananjaya: these are the vital pranic energies, and the eleventh is the soul). There are eleven on the earth existing by their own virtue (earth, water, fire, air and space: these are the elements; sun, moon, nakshatra ahankara, mahat and prakriti: these are objects and

modes of nature). There are eleven in the vital energy (prana), existing by their own virtue (ear, skin, eye, tongue, nose, speech, hands, legs, two organs of excretion, and mind: these are organs of perception and volition). May all these powers of life and nature join and contribute to this common yajna of the ruler and the people.

20. (Yajna Devata, Vatsara Kashyapa Ṛshi)

उपयामगृहीतोऽस्याग्रयणोऽसि स्वाग्रयणः । पाहि यज्ञं पाहि यज्ञपतिं विष्णुस्त्वामिन्द्रियेण पातु विष्णुं त्वं पाह्यभि सवनानि पाहि ॥२०॥

Upayāmagṛhīto' syāgrayaṇo'si svāgrayaṇaḥ. Pāhi yajñaṁ pāhi yajñapatiṁ viṣṇustvām-indriyeṇa pātu viṣṇuṁ tvaṁ pāhyabhi savanāni pāhi.

You are accepted, sanctified and positioned in the laws and structure of this social yajna of the nation. (By virtue of your political wisdom and humility) you are the first and best oblation of this social yajna, self-sacrificing promoter of thought, science and economy. Protect and advance this yajna. Support and advance the yajnapati, men of law and justice, polity and economy. Protect and advance Vishnu, man of science and spiritual knowledge, and may Vishnu strengthen you with the virtues of mind and character and advance you in social and economic progress. Protect and promote all the creative, constructive and productive activities of this national yajna.

21. (Soma Devata, Vatsara Kashyapa Ṛshi)

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायास्मै सुन्वते यजमानाय पवतऽइषऽऊर्जे पवतेऽद्भ्यऽओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूताय पवते विश्वेभ्यस्त्वा देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥२१॥

Somaḥ pavate somaḥ pavate'smai brahmaṇe' smai kṣatrāyāsmai sunvate yajamānāya pavata' iṣa' ūrje pavate'dbhya' oṣadhībhyaḥ pavate dyāvā pṛthivībhyāṁ pavate subhūtāya pavate viśvebhyastvā devebhya' eṣa te yonirviśve-bhyastvā devebhyaḥ.

Soma flows. Soma flows and is purified. Soma is purified and is offered for sacrifice. So does the ruler flow, issues in action, and, through action, is purified, sanctified, self-sacrificed.

The ruler is sanctified and dedicated to the Brahamana sub-system (learning, education and research), to the Kshatra sub-system (defence and governance), to the devoted yajamana, participant in the creative activities of the system, for food and energy, for waters, herbs and vegetation, for earth and heaven, for good life and conduct, for all the noble people of the land.

Ruler of the nation, this life, this land, this socio-political system is your haven and your justification. You are accepted, sanctified and honoured for all the noble people.

22. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

उपयामगृहीतोऽसीन्द्राय त्वा बृहद्वते वयस्वतऽउक्थाव्यं गृह्णामि। यत्तऽइन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वैष ते योनिरुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२२॥

Upayāmagṛhīto'sīndrāya tvā bṛhadvate vayasvata' ukthāvyaṁ gṛhṇāmi. Yatta' indra bṛhadvayastasmai tvā viṣṇave tvaiṣa te yonirukthebhyastvā devebhyastvā devāvyaṁ yajña-syāyuṣe gṛhṇāmi.

Indra, meritorious man of arms, self-controlled and established in the rules of law, good conduct and service of the nation, I appoint you as commander of the army in the service of Indra, lord of the land — great is he, long-lived he be! Great is your work, a life-time undertaking. For that you are appointed. For Vishnu, lord supreme, for yajana, for the nation you are consecrated. For the lord's songs of praise, to the noble people, to the health and continuance of the social yajna of the land, to the defence and advancement of the noble powers, you are dedicated. This is now your haven, your very being, the meaning and justification of your existence.

23. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राय त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राग्निभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राबृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२३॥

Mitrāvaruṇābhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāya tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāgnibhyāṁ tvā devāvyam yajñasyāyuṣe gṛhṇāmīndrāvaruṇābhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrābṛhaspatibhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāviṣṇubhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmi.

Head of the council, protector of the good and the noble people, I select you for the progress of this social yajna (from agnihotra upto the governance of the land) for the noble people of love, friendship and knowledge.

Protector of the men of knowledge, I appoint you in the service of Indra, the ruler, man of power, majesty and grace, for the advancement of this social yajna of unity and cooperation.

Man of science and technology, protector of higher and astral sciences, I welcome you for the progress of this technological yajna for the realization of the power of heat and light.

Man of science and industry, protector of the men of scientific and industrial enterprise, I sanctify you for the promotion of the yajnic realisation of electric and water power.

Teacher and man of education, promoter of education and yoga-vidya, I consecrate you for the promotion of social and ethical education as a yajna for the improvement of administration and the collective yoga of ethical governance of the land.

Man of knowledge, friend of the spiritual people, I dedicate you to the advancement of the sacred yajna

of moral and spiritual values for the realization of Divinity and knowledge of the shastras.

24. (Vishvedeva Devata, Bharadwaja Ṛshi)

मूर्द्धानं दिवोऽअरतिं पृथिव्या वैश्वानरमृतऽआजातमग्निम्।
कविꣳसम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः॥२४॥

Mūrddhānaṁ divo' aratiṁ pṛthivyā vaiśvānara-mṛta' ā jātamagnim. Kavim̐ samrājamatithim janānāmāsannā pātraṁ janayanta devāḥ.

Men of knowledge (of defence science) study and light the fire — refulgent and universal presence, forehead of the light of heaven come down to join the earth with its properties, born of the truth and force of the universal law and reality, given to the comfort and joy of the world, a guest of honour for all the people, source of power for industrial enterprises, the light that reveals everything to man. (Light the fire, use it for defence and progress).

25. (Vaishwanara Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽच्युतानामच्युतक्षित्तमऽएष ते योनिर्वैश्वानराय त्वा । ध्रुवं ध्रुवेण मनसा वाचा सोममवनयामि । अथा नऽइन्द्रऽइद्विशोऽसपत्नाः समनसस्करत् ॥२५॥

Upayāmagṛhīto'si dhruvo'si dhruvakṣitir-dhruvāṇāṁ dhruvatamo'cyutānāmacyut-akṣittama' eṣa te yonirvaiśvānarāya tvā. Dhruvaṁ dhruveṇa manasā vācā somamava-nayāmi. Athā na' indra' idviśo'sapatnāḥ samanasaskarat.

Vaishwanara, Lord Supreme of the world, Indra,

Lord of power and glory, Soma, Lord Creator and giver of peace and joy, you can be reached through the discipline of 'yamas' and 'niyamas', rules of social and personal ethics ranging from love and non-violence to total surrender to you. You are firm, inviolable base of the stability of the stars and planets, firmest of the firm, most imperishable of the imperishables (i.e., above the original prakrti and the souls). This universe and the laws of existence are pervaded by you — they are like your universal home. Life and light of the world, Lord of peace and joy, firm and eternal, to you, with a mind of inviolable faith, in words of sincerity, we surrender in obedience and homage. Lord of power and glory, let our people be free of all enemies, let our nation be of one and equal mind.

26. (Yajna Devata, Devashrava Ṛshi)

यस्ते॑ द्र॒प्स स्कन्द॑ति॒ यस्ते॑ऽअ॒ꣳशुर्ग्रावच्यु॑तो धि॒षण॑योरु॒पस्था॑त् । अ॒ध्व॒र्योर्वा॒ परि॑ वा॒ यः प॒वित्रा॒त्तं ते॑ जुहोमि॒ मन॑सा॒ वष॑ट्कृत॒ꣳस्वाहा॑ दे॒वाना॑मु॒त्क्रम॑णमसि ॥२६॥

Yaste drapsa skandati yaste' aṁśurgrāvacyuto dhiṣaṇayorupasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi manasā vaṣaṭkṛtaṁ svāhā devānāmutkramaṇamasi.

Host and master of yajna, whatever part of yajna offerings goes over the earth and to the sky with the wind, and whatever part gone up from the sacred lap of the earth and the womb of space is released from the clouds, and whatever part goes up from the hota and the adhvaryu (the priests) and proclaims the virtues of the performance, all that, in words of truth, with sincerity of mind and honest conviction, I say, comes to bless

you. All the devotees of yajna and men of learning and wisdom rise in lustre and look up to you.

27. (Yajnapati Devata, Devashrava Ṛshi)

प्राणार्य मे वर्चोदा वर्चसे पवस्व व्यानार्य मे वर्चोदा वर्चसे पवस्वोदानार्य मे वर्चोदा वर्चसे पवस्व वाचे मैं वर्चोदा वर्चसे पवस्व क्रतूदक्षाभ्यां मे वर्चोदा वर्चसे पवस्व श्रोत्राय मे वर्चोदा वर्चसे पवस्व चक्षुर्भ्यां मे वर्चोदसौ वर्चसे पवेथाम् ॥२७॥

Prāṇāya me varcodā varcase pavasva vyānāya me varcodā varcase pavasvodānāya me varcodā varcase pavasva vāce me varcodā varcase pavasva kratūdakṣābhyāṁ me varcodā varcase pavasva śrotrāya me varcoda varcase pavasva cakṣurbhyāṁ me varcodasau varcase pavethām.

Lord and giver of the light of life, bless me with the light of knowledge and sanctify the pranic energy of my heart. Lord and giver of lustre, bless me with the glow of health and nourishment and energize the vyana vitality of my body. Lord and giver of vigour, bless me with the passion for action through the udana energy in my mind. Lord and giver of the force of truth and conviction, bless me with the courage of conviction and the power of speech. Lord and giver of the ambition of enlightenment and strength of the spirit, bless me with the light of self-knowledge and brilliance of intelligence. Lord of omniscience and giver of speech, bless me with the revelation of the voice divine and consecrate my ear. Lord and giver of light and beauty (like the sun and moon), venerable teacher of the teachers, bless me with the celestial vision of the eyes to see and reveal the beauty of the mystery of existence.

28. (Yajnapati Devata, Devashrava Ṛshi)

आत्मनें मे वर्चोदा वर्चसे पवस्वौजसे मे वर्चोदा वर्चसे पवस्वायुषे मे वर्चोदा वर्चसे पवस्व विश्वाभ्यो मे प्रजाभ्यो वर्चोदसौ वर्चसे पवेथाम् ॥२८॥

Ātmane me varcodā varcase pavasvaujase me varcodā varcase pavasvāyuṣe me varcodā varcase pavasva viśvābhyo me prajābhyo varcodasau varcase pavethām.

Lord and giver of the light of the soul, bless me with the light of the soul and awareness of the self. Lord and giver of the brilliance of personality, bless me with the light of knowledge and power of yoga. Lord and giver of life, bless me with the glow of health and gift of longevity. Lord and giver of brilliance, and you, teacher and seeker of brilliance, both of you, bless the entire people with the strength and ambition to be great and glorious.

29. (Prajapati Devata, Devashrava Ṛshi)

कोऽसि कतमोऽसि कस्यासि को नामासि । यस्य ते नामामन्महि यं त्वा सोमेनातीतृपाम । भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याꣳसुवीरो वीरैः सुपोषः पोषैः ॥२९॥

Ko'si katamo'si kasyāsi ko nāmāsi. Yasya te nāmāmanmahi yaṁ tvā somenātītṛpāma. Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syām̆ suvīro vīraiḥ suposaḥ poṣaiḥ.

Who are you? Which one (in rank/position) are you? Whose (son/appointee) are you? What name are you, the name by which we would know you, and the one we would serve with sumptuous entertainment on soma?

I love and want the beauty of the earth, the vastness of the sky and the light of heaven. I want to have many noble people by the people. I want to be a great hero of heroes by the heroes. I want to be well-provided, with nourishments (of the land).

(I am none by myself alone, I am one and many at once, by virtue of the people.)

30. (Prajapati Devata, Devashrava Ṛshi)

उपयामगृहीतोऽसि मधवे त्वोपयामगृहीतोऽसि माधवाय त्वोपयामगृहीतोऽसि शुक्राय त्वोपयामगृहीतोऽसि शुचये त्वोपयामगृहीतोऽसि नभसे त्वोपयामगृहीतोऽसि नभस्याय त्वोपयामगृहीतोऽसीषे त्वोपयामगृहीतोऽस्यूर्जे त्वोपयामगृहीतोऽसि सहसे त्वोपयामगृहीतोऽसि सहस्याय त्वोपयामगृहीतोऽसि तपसे त्वोपयामगृहीतोऽसि तपस्याय त्वोपयामगृहीतोऽस्यꣳहसस्पतये त्वा ॥३०॥

Upayāmagṛhīto' si madhave tvopayāmagṛhīto'-si mādhavāya tvopayāmagṛhīto'si śukrāya tvo-payāmagṛhīto'si śucaye tvopayāmagṛhīto'si nabhase tvopayāmagṛhīto'si nabhasyāya tvo-payāmagṛhīto'sīṣe tvo-payāmagṛhīto'syūrjje tvo-payāmagṛhīto'si sahase tvopayāmagṛhito'si sahasyāya tvopayāmagṛhīto'si tapase tvo-payāmagṛhīto'si tapasyāya tvopayāmagṛhīto'-syaṁhasaspataye tvā.

Lord/People of the land, accepted, sanctified and positioned you are in the laws and the structure of the land. Therefore I/we accept you for the month of Chaitra, for the month of Vaishakha, for the month of Jyeshtha, for the month of Ashadha, for the month of Shravana, for the month fo Bhadra, for the month of Ashwina, for the month of Kartika, for the month of Marga-shirsha,

for the month of Pausha, for the month of Magha, for the month of Phalguna for the defence and security of the power and safety of all (within the laws of the state through monthly meetings of the Head of the state and the representatives of the people).

31. (Indragni Devate, Vishwamitra Ṛshi)

इन्द्राग्नीऽआगतꣳसुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता । उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वैष ते योनि-रिन्द्राग्निभ्यां त्वा ॥३१॥

Indrāgnī' āgatam̆ sutaṁ gīrbhirnabho vareṇyam. Asya pātaṁ dhiyeṣitā. Upayāma-gṛhīto'sīndrāgnibhyāṁ tvai-ṣa te yonirindrāgni-bhyām tvā.

Ruler and the Councillors, both brilliant and powerful as Indra and Agni (power and fire), come and, with words of enlightenment, create for us the wanted joy and prosperity. With your knowledge and mind, and our suggestions and request, guard this land and protect the prosperity of the people.

People of the land/Ruler and the Councillors, accepted and positioned you are in the laws and constitution of the state. You (the people) are dedicated to Indra and Agni (the ruler and the council), and accepted in law. You, the ruler and the councillors, are dedicated to Indra and Agni, Lord of Power and knowledge, and Lord of the people and the land. This constitution and this land is your mainstay, the meaning and justification of your being and position.

32. (Vishvedeva Devata, Trishoka Ṛshi)

आ घा येऽअग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा । उपयामगृहीतोऽस्यग्नीन्द्राभ्यां त्वैष ते योनिरग्नीन्द्राभ्यां त्वा ॥३२॥

Ā ghā ye' agnimindhate stṛṇanti barhirānuṣak. Yeṣāmindro yuvā sakhā. Upayāmagṛhīto' syagnīndrābhyām tvaiṣa te yoniragnīndrā-bhyām tvā.

The scholar councillors light the fire of scientific yajna and, working in proper form, cover the sky with fragrance (machines and missiles). Youthful and friendly is their ruler who is accepted and honoured in the land for his qualities of Dharma, knowledge and man-management. President and ruler, this land and its governance is your mainstay and you are here for the service of Indra and Agni, power and enlightenment of the people.

33. (Vishvedeva Devata, Madhuchhanda Ṛshi)

ओमासश्चर्षणीधृतो विश्वे देवासऽआगत । दाश्वाꣳसो दाशुषः सुतम् । उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥३३॥

Omāsaścarṣaṇīdhṛto viśve devāsa' āgata. Dāśvāñso dāśuṣaḥ sutam. Upayāmagṛhīto'si viśvebhyastvā devebhya' eṣa te yonirviśvebhya-stvā devebhyaḥ.

Men and women of learning and wisdom, best minds of the land, supporters and protectors of the people, generous benefactors of the generous givers, come to this yajna of education and receive this child for instruction.

Young learner, you are initiated and consecrated in the discipline of this sacred institution by the venerable teachers. This institution, these teachers, this programme, this now is your home and life. You are dedicated and committed to the service and support of the good and the enlightened people with reverence.

34. (Vishvedeva Devata, Gritsamada Ṛshi)

विश्वे॑ देवास॒ऽआग॑त शृणु॒ता मे॑ इ॒म२ꣳह॒व॑म्। एदं ब॒र्हिर्निषी॑दत। उ॒प॒या॒मगृ॑हीतोऽसि॒ विश्वे॑भ्यस्त्वा दे॒वेभ्य॑ऽए॒ष ते॒ योनि॒र्विश्वे॑भ्यस्त्वा दे॒वेभ्य॑ः ॥३४॥

Viśve devāsa' āgata śṛṇutā ma imam̆ havam. Edaṁ barhirniṣīdata. Upayāmagṛhīto'si viśvebhyastvā devebhya' eṣa te yonirviśvebhya-stvā devebhyaḥ.

Learned and wise people, come and sit on this seat, and listen to my prayer.

Young learner, you are accepted and consecrated in the rules of this institution by the learned teachers. This is now your home. You are dedicated to the support and service of the good and the wise in faith and reverence.

35. (Prajapati Devata, Vishvamitra Ṛshi)

इन्द्र॑ मरुत्वऽइ॒ह पा॑हि॒ सोम॒ं यथा॑ शार्या॒तेऽअपि॑बः सु॒तस्य॑। तव॒ प्रणी॑ती॒ तव॑ शूर॒ शर्म॒न्नावि॑वासन्ति क॒वय॑ः सुय॒ज्ञाः। उ॒प॒या॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा म॒रुत्व॑तऽए॒ष ते॒ योनि॒रिन्द्रा॑य त्वा म॒रुत्व॑ते ॥३५॥

Indra marutva'iha pāhi somaṁ yathā śāryāte' apibaḥ sutasya. Tava praṇītī tava śūra śarm-annāvivāsanti kavayaḥ suyajñāḥ. Upayāma-gṛhīto' sīndrāya tvā marutvata' eṣa te yoni-rindrāya tvā marutvate.

Glorious ruler of this noble and powerful people, support, protect and advance this yajna of education in this world as you have already tasted the sweets of your efforts in this field. Hero of the land, dedicated people of vision, poets and scholars of yajna, follow your policies and enjoy your protection under your benevolent rule. Accepted and consecrated you are in the laws of this land for the glory of the nation and the welfare of the people. We dedicate you to the glory of the nation and welfare of the people.

36. (Prajapati Devata, Vishvamitra Ṛshi)

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यꣳशासमिन्द्रम् । विश्वासाहमवसे नूतनायोग्रꣳसहोदामिह तꣳहुवेम । उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते योनिरिन्द्राय त्वा मरुत्वते। उपयामगृहीतोऽसि मरुतां त्वौजसे ॥३६॥

Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaň śāsamindram. Viśvāsāhamavase nūtanāyograň sahodāmiha taň huvema. Upayāmagṛhīto' sīndrāya tvā marutvata'eṣa te yonirindrāya tvā marutvate. Upayāmagṛhīto' si marutām tvaujase.

We, men of vision, poets and scholars, call upon and praise you for new modes of defence and protection, Indra, glorious ruler of the land, leader of a great people, first and best of all, dynamic and progressive saviour against suffering and evil, celestially virtuous, able administrator, formidably patient, nobly passionate, inspiringly courageous.

Ruler, you are accepted and consecrated in the rules and structure of the state for the glory of Indra and Maruts, glory of the land and welfare of the people.

This land and its protection, now, is your home and justification. We dedicate you to the glory of the land and the welfare of its people. We accept and honour you, a man of law, discipline and commitment as you are, for the strength and glory of the people.

37. (Prajapati Devata, Vishvamitra Ṛshi)

स॒जोषा॑ऽइन्द्र॒ सग॑णो म॒रुद्भिः॒ सोमं॑ पिब वृत्र॒हा शू॑र वि॒द्वान्। ज॒हि शत्रूँ॑१॥ऽरप॒ मृधो॑ नुद॒स्वाथाभ॑यं कृणुहि वि॒श्वतो॑ नः। उ॒प॒या॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा म॒रुत्व॑तऽए॒ष ते॒ योनि॒रिन्द्रा॑य त्वा म॒रुत्व॑ते ॥३७॥

Sajoṣā' indra sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān. Jahi śatrūň' rapa mṛdho nudasvāthābhayam kṛṇuhi viśvato naḥ. Upayāmagṛhīto' sīndrāya tvā marutvata' eṣa te yonirindrāya tvā marutvate.

Man of love for all, joy and power, Indra, commander of the army, attended with forces swift as the wind, scholarly, fearless and brave, destroyer of the enemy, wipe out the enemy host, eliminate those who destroy happiness and cause suffering to mankind, and make us free and fearless from all sides. And, just as the sun pours out the waters when it breaks the cloud Vritra with the winds and drinks to the health of the earth and her people, so do you drink with your friends and allies to the joy of Soma and success.

Accepted and consecrated you are in the rules of the army and the laws of the land. I appoint you in the service of the lord of the land and head of her people. Now the rules, the law, the army, defence of the land and freedom of the people: this is your home and haven, the very meaning and purpose of your life. You are

consecrated and dedicated to the people and the lord of the land.

38. (Prajapati Devata, Vishvamitra Ṛshi)

मरुत्वाँ२॥ऽइन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय । आसिञ्चस्व जठरे मध्वऽऊर्मिं त्वꣳराजासि प्रतिपत्सुतानाम्। उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते योनिरिन्द्राय त्वा मरुत्वते ॥३८॥

Marutvāň' indra vṛṣabho raṇāya pibā soma-manuṣvadhaṁ madāya. Āsiñcasva jaṭhare madhva' ūrmiṁ tvaň rājā' si pratipatsutānām. Upayāmagṛhīto' sīndrāya tvā marutvata' eṣa te yonirindrāya tvā marutvate.

Indra, head of the council/commander of the army, leader of the people/army, first and best among all, you are a man of honour and power. For joy and for the battles, drink soma according to your taste and capacity with every meal. Stimulate your appetite with draughts of the best and the choicest sweets of juices. You are intelligent and brilliant for every occasion of importance.

Accepted and consecrated you are in the laws of the land and rules of the council/army. We honour and celebrate you in the service of the lord of the land and head of the people. You are dedicated and committed to the honour of the land and the welfare of the people for the development of airy weapons and missiles (marut-weapons). This commitment, this dedication, now is your haven, the very meaning and purpose of your existence.

39. (Prajapati Devata, Bharadwaja Ṛshi)

म॒हाँ२॥ऽइन्द्रो॑ नृ॒वदाच॑र्षणि॒प्राऽउ॒त द्वि॒बर्हा॑ऽअमि॒नः सहो॑भिः। अ॒स्म॒द्र्य॒ग्वावृ॑धे वी॒र्या॑यो॒रुः पृ॒थुः सु॒कृ॑तः क॒र्तृभि॑र्भूत् । उ॒प॒या॒मगृ॑हीतोऽसि म॒हेन्द्राय॑ त्वै॒ष ते॒ योनि॑र्म॒हेन्द्राय॑ त्वा॥३९॥

Mahāň' indro nṛvadā carṣaṇiprā' uta dvibarhā' aminaḥ sahobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuḥ sukṛtaḥ kartṛbhirbhūt. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonirmahendrāya tvā.

Lord of the universe, you are great and adorable, compassionate and so close to humans, giver of bliss to the people, lord of knowledge secular and sacred, of unique power, infinite, more expansive than space, omniscient knower of us all, just and kind with those who do good. We grow and rise in strength, power and prowess and honour only with His grace.

Lord of light, you can be realised only through the rules of yama and niyama and the discipline of yoga. He resides in the light of the heart. For the realisation of the glory of that light we worship Him. For His Greatness we worship Him.

40. (Prajapati Devata, Vatsa Ṛshi)

म॒हाँ२॥ऽइन्द्रो॒ यऽओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॑२॥ऽइव । स्तोमै॑र्व॒त्सस्य॑ वावृधे । उ॒प॒या॒मगृ॑हीतोऽसि म॒हेन्द्राय॑ त्वै॒ष ते॒ योनि॑र्म॒हेन्द्राय॑ त्वा ॥४०॥

Mahān' indro ya'ojasā parjanyo vṛṣtimāň'iva. Stomairvatsasya vāvṛdhe. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonirmahendrāya tvā.

The Lord is great, Lord of power and glory who, like the cloud laden with rain, showers the worshipper—

who sends up his songs of praise natural as a child's—with light and lustre. In the light of that glory, we grow in body, mind and soul.

Lord of us all, you can be reached only through the discipline of yoga. You reside in the light of your glory revealed in the heart. We worship you for the realization of that glory, for the attainment of that infinite love and compassion.

41. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यꣳस्वाहा ॥४१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛśe viśvāya sūryam̆ svāhā.

Just as the rays of the sun carry the light of the sun to the world to reveal the glory of the sun for all to see and realise, so do the manifestation of the Supreme Light and Spirit reveal the glory of the Lord for all to see and realise the presence of the power and the spirit.

So also do the words of the Rishi reveal the truth of existence and the glory of the creator to help us realise the presence of the Lord of Creation.

42. (Surya Devata, Kutsa Ṛshi)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आ प्रा द्यावापृथिवीऽअन्तरिक्षꣳसूर्यऽआत्मा जगतस्तस्थुषश्च स्वाहा ॥४२॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī' antarikṣam̆ sūrya' ātmā jagatasthuṣaśca svāhā.

There arises the sun, wonderful splendour of the gods, the light and eye of Mitra, Varuna and Agni, filling the earth, the sky and the heaven with its glory, and soul of the world moving and unmoving. This is the divine voice. This is the oblation for him.

So is the Lord Creator and Supreme Spirit of the universe, the light of lights, life of life and the real power of the gods. That alone is the object of worship.

43. (Antaryami jagadeeshwara Devata, Angirasa Ṛshi)

अग्ने नय सुपथा रायेऽअस्मान्विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेम स्वाहा॥४३॥

Agne naya supathā rāye' asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktim vidhema svāhā.

Agni, Lord of light and knowledge, you know all the paths of the world into the treasures of wealth, (the science of yoga also). Take us, lead us on by the right path to the wealth of life, and remove from our heart all the sin and evil. We sing in praise of divine glory in all humility from the core of our heart. Bless us with success in Dharma, artha, kama and moksha through yoga and the divine voice, the Veda.

44. (Prajapati Devata, Angirasa Ṛshi)

अयं नोऽअग्निर्वरिवस्कृणोत्वयं मृधः पुरऽएतु प्रभिन्दन् । अयं वाजाञ्जयतु वाजसातावयꣳशत्रूञ्जयतु जर्हृषाणः स्वाहा॥४४॥

Ayaṁ no'agnirvarivaskṛṇotvayaṁ mṛdhaḥ pura' etu prabhindan. Ayaṁ vājāñjayatu vājasātāvayam̆ śatrūñjayatu jarhṛṣāṇaḥ svāhā.

May this warrior, agni, clear the path for us. May this warrior, breaking through the enemy lines in front, advance on and on. May this one, fighting in the thick of battle, win the battles one after another. And may this one win the victory over the enemies and rejoice. (May one look after the wounded and treat them with medicine.)

45. (Prajapati Devata, Angirasa Ṛshi)

रू॒पेण॑ वो रू॒पम॒भ्यागां॑ तु॒थो वो॑ वि॒श्ववे॑दा॒ विभ॑जतु ।
ऋ॒तस्य॑ प॒था प्रेत॑ च॒न्द्रद॑क्षिणा॒ वि स्व॒: पश्य॒ व्यु॒न्तरि॑क्षं॒
यत॑स्व सद॒स्यै॑: ॥४५॥

Rupeṇa vo rūpamabhyāgāṁ tutho vo viśvavedā vibhajatu. Ṛtasya pathā preta candradakṣiṇā vi svaḥ paśya vyantarikṣaṁ yatasva sadasyaiḥ.

With a descerning eye, I see the various grades of ability among you. The one who knows you all and knows the world may form you into different classes and councils for appropriate jobs. The highest in intelligence may touch the skies — realise the divine presence and the eternal values of life and action. Ruler of the people, with the members of the council, by the path of truth, act and move on. Men of golden generosity, go ahead on the path of Dharma with charity. (The ruler should constitute three councils: The Council of Education, Vidyarya Sabha, The Council of Governance, Rajarya Sabha, and the Council of Dharma, Dharmarya Sabha, to assist and advise him in the governance and administration of the country.)

46. (Vidvans Devata, Angirasa Ṛshi)

ब्रा॒ह्म॒णम॒द्य वि॑देयं पि॒तृम॑न्तं॑ पैतृ॒म॒त्यमृषि॑मार्षे॒यꣳसु॒धातु॑-
दक्षिणम् । अ॒स्मद्रा॑ता देव॒त्रा ग॑च्छत प्रदा॒ता॒र॒मावि॑शत॥४६॥

Brāhmaṇamadya videyaṁ pitṛmantaṁ paitṛmatyamṛsimārṣeyaṁ sudhātudakṣiṇam. Asmadrātā devatrā gacchata pradātārm-āviśata.

I go and meet a Brahmana, a virtuous man of divinity and divine knowledge, of illustrious parentage with a heart of parental love, venerable man of vision and discrimination who has realized the soul of the Veda-mantras, a man of real gifts of gold — generous, obliging, giving, redeeming all those who reach him.

Go to the generous man of knowledge, wisdom and virtue, give freely, and the gifts will turn to blessings and come back to you to enrich your soul.

47. (Varuna Devata, Angirasa Ṛshi)

अग्नये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीयायुर्दात्रऽएधि मयो मह्यं प्रतिग्रहीत्रे रुद्राय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय प्राणो दात्रऽएधि वयो मह्यं प्रतिग्रहीत्रे बृहस्पतये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय त्वग्दात्रऽएधि मयो मह्यं प्रतिग्रहीत्रे यमाय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय हयो दात्रऽएधि वयो मह्यं प्रति–ग्रहीत्रे ॥४७॥

Agnaye tvā mahyaṁ varuṇo dadātu so'-mṛtatvamaśīyāyurdātra' edhi mayo mahyaṁ pratigrahītre rudrāya tvā mahyaṁ varuṇo dadātu so'mṛtattvamaśīya prāṇo dātra' edhi vayo mahyam pratigrahītre bṛhaspataye tvā mahvaṁ varuṇo dadātu so' mṛtattvamaśīya tvagdātra' edhi mayo mahyaṁ pratigrahītre yamāya tvā mahyaṁ varuṇo dadātu so' mṛtatvamaśīya hayo dātra' edhi vayo mahyaṁ pratigrahītre.

May Varuna, man of knowledge and discrimination, assign me to a teacher of Vasu's standing of 24 years so that I become a Vasu brahmachari (graduate) of agni's brilliance and have the joy of scientific truth and reality. May health and longevity come to the giver, the teacher. May comfort and prosperity come to the receiver, the disciple.

May Varuna, man of knowledge and discrimination, assign me to a teacher of Rudra's standing of 44 years so that I become a Rudra brahmachari (graduate) of Rudra's justice and power and have the joy of eternal knowledge of the world and heaven. May the strength of pranic vitality come to the giver, the teacher, and a life-time of health and prosperity to the receiver, the disciple.

May Varuna assign me to a teacher of the Aditya order of 48 years standing so that I become an Aditya graduate of Brihaspati's knowledge of the Vedas and have the bliss of eternal vision of life. May the sensitivity of tactual and all other senses come to the giver, and the eternal joy of life and vision come to the receiver, to me.

May Varuna assign me to a preceptor who has, through yoga practice, transcended the ups and downs of worldly existence so that I realise in practice the pleasures of home-life and their value against a comprehensive picture of life and death and attain, through living, the eternal ananda of Moksha. May divine realisation come to the giver, the preceptor, and the joy of life and ultimate bliss of eternity come to the receiver, to me.

48. (Atma Devata, Angirasa Ṛshi)

कोऽदा॒त्कस्मा॑ऽअदा॒त्कामो॑ऽदा॒त्कामा॑यादात् ।
कामो॑ दा॒ता काम॑: प्रतिग्रही॒ता कामै॒तत्ते॑ ॥४८॥

Ko'dātkasmā'adātkāmo'dātkāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaitatte.

Who gives? For whom ....? Desire gives. Gives for desire. Desire is the giver. Desire is the receiver. It is all desire. Love for you! For fulfilment.

Who gives the fruit of karma? To whom does the giver give the fruit of karma? Ishwara, Divine love and desire, gives the fruit of karma. He gives the fruit of karma to the jiva, the soul, who desires and acts the karma. Ishwara is the object of love and desire for the yogis. He is the giver. The jiva desires and acts out of desire. He is the receiver of the fruit. It is all desire. This is for you — the knowledge. It is for you to know. (You cannot live without desire, and you cannot survive only with desire. Integrate desire (kama) with Dharma and Artha, and you'll have both life and freedom (moksha).

इति सप्तमोऽध्यायः ॥

CHAPTER–VIII

1. (Brihaspati-Soma Devate, Angirasa Ṛshi)

उपयामगृहीतोऽस्यादित्येभ्यस्त्वा ।
विष्णऽउरुगायैष ते सोमस्तꣳरक्षस्व मा त्वा दभन् ॥१॥

Upayāmagṛhīto'syādityebhyastvā. Viṣṇa' urgāyaiṣa te somastam̆ rakṣasva mā tvā dabhan.

Young man, Brahmachari of the Aditya order, selected and accepted by me for marriage, you are now bonded and consecrated in the sacred code of marriage for a life-time. Observe the rules and discipline of wedlock according to the Dharma-shastras meticulously like the sun through the zodiacs in the year. Noble in nature, culture, habit and conduct, this home, the life of grihastha, is your paradise to live in and grow. Preserve it, protect it, and let nothing violate or destroy this sweet life and home.

2. (Grihapati Maghava Devate, Angirasa Ṛshi)

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे । उपोपेन्नु मघवन्भूयऽइन्नु ते दानं देवस्य पृच्यतऽआदित्येभ्यस्त्वा ॥२॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' ādityebhyastvā.

Dear husband, man of excellence and power, wealth and generosity, you are never dry or stingy or non-obliging. You are always and readily with the generous Giver. Your gifts in cash and kind, instruction or advice, multiply and mature in no time and may they

come to me too! I dedicate myself to you for a life-time year after year.

3. (Aditya Grihapati Devate, Angirasa Ṛshi)

कुदा चुन प्रयुच्छस्युभे निपांसि जन्मंनी । तुरीयादित्य सर्वनं तऽइन्द्रियमातंस्थावमृतं दिव्यादित्येभ्यस्त्वा ।।३।।

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya savanaṁ ta’ indriyamātasthāva-mṛtaṁ divyādityebhyastvā.

Aditya, man of brilliance and discipline, you are never funny or neglectful. Bright, generous and holy, superior in wisdom and character, you are doing full and fair justice to your life both present and future, just as you would do to the transcendent state of your mind and consciousness. If your sex-life and your mind and senses are stable under control, free from indulgence, you will enjoy the supreme bliss of happiness in a state of enlightenment. Man of light and virtue, I accept you and dedicate myself to you for a lifetime.

4. (Aditya Grihapati Devate, Kutsa Ṛshi)

युज्ञो देवानां प्रत्यैति सुम्नमादित्यासो भवंता मृडयन्तः । आ वोऽर्वाचीं सुमतिर्वंवृत्यादुँहोश्चिद्या वंरिवोवित्तरा–सदादित्येभ्यस्त्वा ।।४।।

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo’rvācī sumatirvavṛtyā-daṁhościdyā varivovittarāsadā-dityebhyastvā.

The home-yajna of a noble husband and noble wife brings joy and grace of the gods to the family. Noble and brilliant people of wisdom and virtue, be kind and and bless the home with peace and happiness. May your wisdom, auspicious and blissful, which gives

the knowledge of right conduct and behaviour, come hither and always abide with us to guide us and protect us from sin and evil. I accept you for dedication to the noble and the brilliant people for a life-time.

5. (Grihapatis Devata, Kutsa Ṛshi)

विवस्वन्नादित्यैष ते सोमपीथस्तस्मिन् मत्स्व । श्रदस्मै नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः । पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारपऽएधते गृहे ॥५॥

Vivasvannādityaiṣa te somapīthastasmin matsva. Śradasmai naro vacase dadhātana yadāśīrdā dampatī vāmamaśnutaḥ. Pumān putro jāyate vindate vasvadhā viśvāhārapa' edhate gṛhe.

Brilliant young man, settled in this new home with your wife, after leaving the 'gurukul', the school-home, this family home is the yajna-vedi of your grihastha where you will drink the 'soma' of joy for a long long time. Man in this home life should observe truth of word and conduct to make the married life happy and successful. The home in which the husband and wife observe the ethics and discipline (Dharma) of marriage is blessed with wealth, growing prosperity and the birth of a noble and virtuous son who helps and protects his parents and fulfills their wishes.

6. (Grihapatis Devata, Bharadwaja Ṛshi)

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यꣳसावीः। वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम॥६॥

Vāmamadya savitarvāmamu śvo dive-dive vāmamasmabhyam̐ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.

Lord Savita, creator of this wonderful world of joy and beauty, create for us a life of joy, joy today, joy to morrow, and joy from day to day so that, doing good actions, with our intelligence we may enjoy a happy and prosperous family life in this home.

7. (Savita Grihapati Devate, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधाऽअसि चनो मयि धेहि । जिन्व यज्ञं जिन्व यज्ञपतिं भगाय देवाय त्वा सवित्रे ॥७॥

Upayāmagṛhīto'si sāvitro'si canodhāścanodhā' asi cano mayi dhehi jinva yajñaṁ jinva yajñapatiṁ bhagāya devāya tvā savitre.

Accepted you are (as me) and consecrated in the ethics and discipline of matrimony (grihastha dharma). A devotee you are of Savita, creator of the universe, and so gracious a giver of food and the wealth of life. Give me the food for life and joy. Promote yajna, promote the master devotee of yajna, for wealth, for honour and generosity, for the grace of Savita, lord of generation — for health, wealth and procreation — for you and me.

8. (Vishwedeva Grihapatis Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि सुशर्मासि सुप्रतिष्ठानो बृहदुक्षाय नमः। विश्वेभ्यस्त्वा देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥८॥

Upayāmagṛhīto'si suśarmā'si supratiṣṭhāno bṛhadukṣāya namaḥ. Viśvebhyastvā devebhya' eṣa te yonirviśvebhyastvā devebhyaḥ.

Dear husband, accepted you are (by me) and

consecrated in the sacramental law and discipline of marriage and firmly settled in a beautiful home. Healthy, virile and handsome, salutations to you and good food and drink. This home, this family, is now your haven for life, the meaning and purpose of grihastha. I dedicate you to all the noble people of the world and to all the godly powers of nature, yes to all the great and noble people.

9. (Grihapatis Vishvedevas Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि बृहस्पतिसुतस्य देव सोम तऽइन्दोरिन्द्रियावतः पत्नीवतो ग्रहाँ२।।ऽऋध्यासम् । अहं परस्तादहमवस्ताद्यदन्तरिक्षं तदु मे पिताभूत् । अहꣳसूर्यमुभयतो ददर्शाहं देवानां परमं गुहा यत् ।।९।।

Upayāmagṛhīto'si bṛhaspatisutasya deva soma ta' indorindriyāvataḥ patnīvato grahā̆n' ṛdhyāsam. Ahaṁ parastādahamavastādyad-antarikṣaṁ tadu me pitābhūt. Ahăm sūrya-mubhayato dadarśāhaṁ devānāṁ paramaṁ guhā yat.

Accepted and consecrated you are (along with me) in the matrimonial Dharma. Noble man of peace and brilliance, happy at heart, blest with wealth of men and material, son of a mighty vaidic scholar, and blest with a noble wife, I pray I (we) abide by the vows and promises of wedlock and grow stronger and more and more dedicated. And may all that is upfront and present and may come hereafter and all the knowledge and wisdom and all the mysteries hidden deep in the mind of the saints and sages, may all this, like a father, nourish my mind and soul. And with all this knowledge and all their blessings, may I, both of us together, realise the

presence of the light of life, the Supreme Soul of the universe, here and hereafter.

10. (Grihapatis Devata, Bharadwaja Ṛshi)

अग्ना३॥ऽइ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहा । प्रजापतिर्वृषासि रेतोधा रेतो मयि धेहि प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामशीय ॥१०॥

Agnā'i patnīvantsajūrdevena tvaṣṭrā somaṁ piba svāhā. Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo retodhaso retodhām-aśīya.

Manly man of a darling wife, lord of brilliance and joy, come and, with the inspiring poetry of Veda in honour and praise of the Creator, and eliminater of suffering, Twashta, drink the elixir of life with me. Husband of an admirable wife, virile and generous like the rain-god cloud, lover and guardian of people and children, rain the shower of life and joy on me. Replete with the seeds of life, sow the seed in me. Would-be father of your child, virile and lustrous, I shall receive and hold the seed and bear your son and spirit — the Lord bless him — as brave and lustrous as you.

11. (Grihapatis Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि हरिरसि हारियोजनो हरिभ्यां त्वा । हर्योर्धाना स्थ सहसोमाऽइन्द्राय ॥११॥

Upayāmagṛhīto'si harirasi hāriyojano hari-bhyāṁ tvā. Haryordhānā stha sahasomā' indrāya.

Accepted and consecrated you are in the sacramental dharma of marriage and the household, carry on the business of the home like a leader, using

all the resources with joy and satisfaction to everybody. Drive on this chariot of grihastha with the steeds of Indra (i.e., men and materials) for the glory of Indra, Head of the universal family. Manage your horses (resources) and ever be strong, drinking the joy of life to the honour and glory of the Lord of Bliss (Soma).

12. (Grihapatis Devata, Bharadwaja Ṛshi)

यस्तेऽअश्वसनिर्भक्षो यो गोसनिस्तस्य तऽइष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्योपहूतस्योपहूतो भक्षयामि ॥१२॥

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayajuṣa stutastomasya śastokthasyopa-hūtasyopahūto bhakṣayami.

Invited by you, blessed soul, to the celebration of your power of horses, your wealth of land and cows, and your culture of the divine voice, the Veda, admirer of the Rks, lover of the Yajus and singer of the Samans, I am delighted to enjoy what you have so generously offered.

13. (Grihapatis Vishvedeva Devata, Bharadwaja Ṛshi)

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनसऽ-एनसोऽवयजनमसि । यच्चाहमेनो विद्वाँश्चकार यच्चा-विद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥१३॥

Devakṛtasyainaso'vayajanamasi manuṣya-kṛtasyainaso'vayajanamasi pitṛkṛtasyainaso' vayajanamasyātmakṛtasyainaso'vayaja-namasye'nasa'enaso'vayajanamasi. Yaccāha-meno vidvāṅścakāra yaccā-vidvāṅstasya sarvasyainaso'vayajanamasi.

You are the redeemer from the sin committed by the generous superman; you are the saviour from the sin committed by the ordinary person; you are the redeemer from the sins committed by the forefathers; you are the redeemer from the sin committed by one's own self; you are the redeemer from the sins begotten of sin. Whatever the sin I have committed in a state of knowledge, or I have committed in a state of ignorance (or I might commit in future), you are the saviour from all that.

14. (Grihapatis Devata, Bharadwaja Ṛshi)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳशिवेन।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥१४॥

Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā sam̆ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Twashta, refiner of manners, behaviour, method, and culture and generous giver of health, wealth and knowledge, let us go forward with a noble mind, able body, plenty of food and drink and the vigour and lustre of life. Give us all-round wealth of life, and whatever is wanting in us in health of body and mind, be gracious to make up and complete.

15. (Grihapati Devata, Atri Ṛshi)

समिन्द्र णो मनसा नेषि गोभिः सꣳसूरिभिर्मघवन्त्सꣳस्वस्त्या।
सं ब्रह्मणा देवकृतं यदस्ति सं देवानाꣳसुमतौ यज्ञियानाꣳ स्वाहा ॥१५॥

Samindra ṇo manasā neṣi gobhiḥ sam̆ sūribhirmaghavant sam̆ svastyā. Saṁ brahmaṇā devakṛtaṁ yadasti saṁ devānam̆ sumatau yajñīyānām̆ svāhā.

Indra, Lord of power and honour, Maghavan, Lord of wealth and knowledge, take us forward in a healthy state of mind and sense at peace, comfortably, with men of wisdom and brilliant intelligence, with the vaidic voice of universal knowledge, and with our cows, into the way of whatever is nobly done in the vaidic tradition of universal values, and whatever is good according to the noble genius of the superior people of yajnic dedication and culture.

16. (Grihapati Devata, Atri Ṛshi)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳशिवेन।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥१६॥

Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Follow as we do the noble genius of superior people among us, bless us Twashta, remover of the veils of ignorance and giver of knowledge. By the bright day and in the night, with the help and guidance of healthy and intelligent scholars and sages, and with the gift of a noble mind and concentration, bless us with the wealth of life, knowledge, wisdom, health and culture, and cleanse us of all the negativities and impurities of body and mind.

17. (Vishvedeva Grihapati Devata, Atri Ṛshi)

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा देवोऽअग्निः।
त्वष्टा विष्णुः प्रजया सꣳरराणा यजमानाय द्रविणं दधात स्वाहा ॥१७॥

Dhātā rātiḥ savitedaṁ juṣantāṁ prajā-patirnidhipā devo' agniḥ. Tvaṣṭa viṣṇuḥ prajayā sam̆rarāṇā yajamānāya draviṇaṁ dadhāta svāhā.

Men and women of household, maintain the culture and institutions of the family, give peace and comfort to all, produce wealth for prosperity, look after your children and others, protect and promote wealth and knowledge, be brilliant and victorious, eliminate darkness with light, create joy and happiness around, expand your noble presence through noble works, and, through charity and generosity, through good manners and good deeds, enjoy life with your family and friends. Create wealth with good work and keep it for the yajamana, the host-organizer of yajna.

18. (Grihapati Devata, Atri Ṛshi)

सु॒गा वो॑ दे॒वाः सद॑नाऽअकर्म॒ यऽआ॑ज॒ग्मेद॒ꣳसव॑नं जुषा॒णाः।
भर॑माणा॒ वह॑माना ह॒वीꣳष्य॒स्मे ध॑त्त वसवो॒ वसू॑नि॒ स्वाहा॑ ॥१८॥

Sugā vo devāḥ sadanā' akarma ya' ājagmedam̆ savanaṁ juṣāṇāḥ. Bharamāṇā vahamānā havīm̆ṣyasme dhatta vasavo vasūni svāhā.

Auspicious powers of nature/ Noble men of brilliance, wisdom and generosity, efficient in creation, production and management, conducting, maintaining and enjoying this social yajna of production and prosperity, we have created and obtained these comfortable homes and valuable materials for you. Take these and hold these for us for onward creation and comfort.

19. (Vishvedeva Grihapati Devata, Atri Ṛshi)

याँ२॥ऽआवह॒ऽउश॒तो दे॑व दे॒वाँस्तान् प्रेर॑य॒ स्वेऽअ॑ग्ने स॒धस्थे॑ । ज॒क्षि॒वाᳪंसः॑ पपि॒वाᳪंस॑श्च॒ विश्वेऽसुं॑ घ॒र्मᳪं स्व॒रातिष्ठ॒ताऽनु॑ स्वाहा॑ ॥१९॥

Yāň' āvaha uśato deva devāňstān preraya sve' agne sadhasthe. Jakṣivāňmsaḥ papivāňmsaśca viśve'sum gharmaň svarātiṣṭhatānu svāhā.

O brilliant and generous Lord of yajna, Agni/man of knowledge, inspire to high acts of dharma and yajna all those who come to your house anxious to receive higher wealth and virtue.

Men of the household, all of you, eating and drinking, enjoy the sacred voice of divinity, the food of yajna and Dharma, the spirit of life and the bliss of heaven on earth.

20. (Grihapati Devata, Atri Ṛshi)

व॒यᳪं हि त्वा॑ प्रय॒ति य॒ज्ञेऽअ॒स्मिन्नग्ने॒ होता॑र॒मवृ॑णीमही॒ह । ऋध॑गया॒ऽऋध॑गु॒ताश॑मिष्ठाः प्रजा॒नन् य॒ज्ञमुप॑याहि वि॒द्वान्त्स्वाहा॑ ॥२०॥

Vayaň hi tvā prayati yajñe' asminnagne hotāramavṛṇīmahīha. Ṛdhagayā ṛdhagutāśa-miṣṭhāḥ prajānan yajñam upayāhi vidvāntsvāhā.

Agni, man of knowledge and brilliance, we, the house-holders in this family yajna of the household going on here, we select and accept you as the priest (to conduct and guide it). Expert man of yajna, knowing the spirit and essence of it, come close, join and enrich this yajna which is the creator and giver of prosperity. And not only join and conduct, but also come again and be blest with peace and prosperity.

21. (Grihapati Devata, Atri Ṛshi)

देवा॑ गातुविदो गा॒तुं वि॒त्त्वा गा॒तुमि॑त ।
मन॑सस्पतऽइ॒मं दे॑व य॒ज्ञꣳस्वाहा॒ वाते॑ धाः ॥२१॥

Devā gātuvido gātuṁ vittvā gātumita. Manasaspata' imaṁ deva yajñam̆ svāhā vāte dhāḥ.

Man of the household, brilliant and generous, knowing the nature, properties and movements of the dynamic earth, having known the movements, know further and go further, and deeper inside it know the wealth and attain prosperity.

Man of the household, brilliant and generous, master of your sense and mind, with the voice of the Veda and virtuous action, bring yajna into the practical scientific acts of life and hold on to the yajnic way of living.

22. (Grihapati Devata, Atri Ṛshi)

यज्ञ॑ य॒ज्ञं ग॑च्छ य॒ज्ञप॑तिं गच्छ॒ स्वां योनिं॑ गच्छ॒ स्वाहा॑ ।
ए॒ष ते॑ य॒ज्ञो य॑ज्ञपते स॒हसू॑क्तवाक॒ः सर्व॑वीर॒स्तं जु॑षस्व॒ स्वाहा॑ ॥२२॥

Yajña yajñaṁ gaccha yajñapatiṁ gaccha svām yoniṁ gaccha svāhā. Eṣa te yajño yajñapate sahasūktvākāḥ sarvavīrastaṁ juṣasva svāhā.

House-holder, man of yajna, with the voice of the Veda and virtuous acts of dharma, do the yajna of hospitality to the learned. Observe the collective yajna of loyalty and reverence to the head of the nation. Be true to your inner self.

House-holder, observer of the ritual and the social yajna, this household yajna of yours, performed with

the hymns of the Veda, inspiring to the young heroes of the nation, is for the safety and education of the people. Observe it with the voice of truth and justice in the business of the nation.

23. (Grihapati Devata, Atri Ṛshi)

माहिर्भूर्मा पृदाकुः । उरुꣳहि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवाऽउ । अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् । नमो वरुणायाभिष्ठितो वरुणस्य पाशः ॥२३॥

Māhirbhūrmā pṛdākuḥ. Urum̆ hi rājā varuṇa-ścakāra sūryāya panthāmanve-tavā'u. Apade pādā pratidhātave'karutāpavaktā hṛdayā-vidhaścit. Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ.

Ruler and President of the Council, be not angry and poisonous as a snake, nor ferocious as a serpent. Be not false, hurtful and heart-breaking in speech. Be a ruler shining brilliant, supreme in virtue. Do excellently as behoves your chosen status. Make the highways of justice broad in honour and worship to the sun, the supreme light of the world, for all to see and follow the light so that none may stray into the paths of evil. Let the rule of law and the penal code be as firm and inviolable as the chains of Varuna and the thunderbolt of Indra.

24. (Grihapati Devata, Atri Ṛshi)

अग्नेरनीकमपऽआविवेशापान्नपात् प्रतिरक्षन्नसुर्यम् । दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत् स्वाहा ॥२४॥

Agneranīkamapa' ā viveśāpām-napāt prati-rakṣannasuryam. Damedame samidhaṁ yakṣyagne prati te jihvā ghṛtamuccaraṇyat svāhā.

Agni, brilliant and generous house-holder, enter the flames of fire and the depth of waters and know their secrets of power. Protector of the waters, digging into and protecting the material wealth of the earth and ocean, go from house to house, and light the fire of material knowledge of energy and its applications. Let the tongue of the truthful man taste the sweets of life and proclaim.

25. (Grihapati Devata, Atri Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः। यज्ञस्य त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत् स्वाहा॥२५॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate sūktoktau' namovāke vidhema yat svāhā.

Yajnapati, pursuant of yajna, we put your heart and mind in touch with vital energies and dynamic modes of social conduct and behaviour revealed in the hymns of the Vedas dealing with foods, source materials, and yajnic cooperation of the community. Let your searching mind go deep down into the ocean and rise up into the waters of space. And then celestial waters and rejuvenating herbs would emerge into your mind's eye of discovery (for common good).

26. (Grihapati Devata, Atri Ṛshi)

देवीरापऽएष वो गर्भस्तꣳसुप्रीतꣳसुभृतं बिभृत। देव सोमैष ते लोकस्तस्मिञ्छञ्च वक्ष्व परि च वक्ष्व॥२६॥

Devīrāpa' eṣa vo garbhastam̆ suprītam̆ subhṛtaṁ bibhṛta. Deva somaiṣa te lokastasmiñ-chaṁca vakṣva pari ca vakṣva.

Women, bright, educated and meritorious, this grihasthashram, sacred family-home, is your real world of existence. Keep it, maintain it, manage it well with love and competence.

Noble man of peace, love and honour, this family-home is your intimate world of existence. Find peace and fulfilment here. Keep it, maintain it. Guard it. Guard it all-round.

27. (Dampati Devate, Atri Ṛshi)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देव-कृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि। देवानांᳬसमिदसि ॥२७॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno' yāsiṣamava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi. Devānāṁ samidasi.

Initiated and consecrated couple in grihastha, gentle, noble and lovable virtuous producers of wealth, you are one of the bright, meritorious and generous community. You are an instrument of the devas.

Deva, lord of the bright and the generous, living with the noble ones and the ordinary people, I pray, that I keep away from any sin or misconduct or misbehaviour committed with the mind and senses, or with the body, or by the ordinary people or even by the superior ones. Save me from violence to Dharma — such violence is the root of all sin and crime.

28. (Dampati Devata, Atri Ṛshi)

एजंतु दशमास्यो गर्भो जरायुणा सह । यथायं वायुरेजति यथा समुद्रऽएजति । एवायं दशमास्योऽअस्रज्जरायुणा सह ॥२८॥

Ejatu daśamāsyo garbho jarāyuṇā saha. Yathā'-yam vāyurejati yathā samudra' ejati. Evāyaṁ daśamāsyo' asrajjarāyuṇā saha.

May the foetus of the tenth month stir with its membrane-cover just as this wind moves, just as the sea moves. And may this foetus of the tenth month be born (safe and alive) with the membrane cover.

29. (Dampati Devata, Atri Ṛshi)

यस्यै ते यज्ञियो गर्भो यस्यै योनिर्हिरण्ययी । अङ्गान्यह्रुता यस्य तं मात्रा समजीगमꣳस्वाहा ॥२९॥

Yasyai te yajñiyo garbho yasyai yonirhiraṇyayī. Aṅgānyahrutā yasya taṁ mātrā samajīgamam̆ svāhā.

Dear wife, for whom your sacred foetus is meant, for whom the pure and perfect womb of yours is meant, by that mother — you partner — may I beget a child with full and perfect limbs of the body through the sacred procreative yajna.

30. (Dampati Devata, Atri Ṛshi)

पुरुदस्मो विषुरूपऽइन्दुरन्तर्महिमानमानञ्ज धीरः । एकपदीं द्विपदीं त्रिपदीं चतुष्पदीमष्टापदीं भुवनानु प्रथन्ताꣳ स्वाहा॥३०॥

Purudasmo viṣurūpa' indurantarmahimāna-mānañja dhīraḥ. Ekapadīṁ dvipadīṁ tripadīṁ catuṣpadīmaṣṭāpadīṁ bhuvanānu prathantām̆ svāhā.

The man of mighty deeds, who eliminates suffering and creates joy, of versatile attainments, bright and honourable, constant and resolute, should wait for the great new arrival.

Men of the household, cultivate the vaidic culture of one, two, three, four and eight steps of attainment: one: Aum; two: worldly fulfilment and the freedom of moksha; three: the joy of the truth of word and the health of body and mind; four: the attainment of Dharma, wealth, fulfilment of desire, and moksha; eight: the joy of all the four classes and all the four stages of life (Brahmana, Kshatriya, Vaishya and Shudra, Brahmacharya, Grihastha, Vanaprastha and Sanyasa). Build homes for the people and advance in life.

31. (Dampati Devate, Gotama Ṛshi)

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥३१॥

Maruto yasya hi kṣaye pāthā divo vimahasah.
Sa sugopātamo janaḥ.

Married couples, brilliant and great in many ways, blest with beauty, wealth, yajna and knowledge, wherever in a home you find superior people of noble nature, character and action, that family is most dedicated to mother earth and the Veda.

32. (Dampati Devate, Medhatithi Ṛshi)

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् ।
पिपृतां नो भरीमभिः ॥३२॥

Mahī dyauḥ pṛthivī ca na' imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.

Married couples, you are like the vast and brilliant sky and the rich, fertile and forbearing earth. Bless this home-yajna of our grihastha with all the joys and fill this home with nourishment and familial support of the community.

33. (Grihapatis Devata, Gotama Ṛshi)

आतिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी । अर्वाचीनꣳसु ते मनो ग्रावा कृणोतु वग्नुना । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३३॥

Ā tiṣṭha vṛtrahan rathaṁ yuktā te brahmaṇā harī. Arvācīnam̆ su te mano grāvā kṛṇotu vagnunā. Upayāmagṛhīto' sīndrāya tvā ṣodaśina' eṣa te yonirindrāya tvā ṣodaśine.

Man of the household, destroyer of the enemy, come and sit in this chariot of grihastha in which are yoked two 'horses', Draw and Hold (attraction and preservation or yoga and kshema). And if your mind sometime is down, then, with the voice of the Veda bring it up to peace, stand as a rock, and shower like a cloud with joy. You are accepted and consecrated in the matrimonial dharma for the sixteenfold honour and glory of life. This grihastha is now your haven. You are given up and dedicated to this sixteenfold programme of the family life.

34. (Grihapati Devata, Madhuchhanda Ṛshi)

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा नऽइन्द्र सोमपा गिरामुपश्रुतिं चर । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३४॥

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra somapā girāmupaśrutiṁ cara. Upayāmagṛhīto' sīndrāya tvā ṣodaśina' eṣa te yonirindrāya tvā ṣodaśine.

Indra, hero of the household, man of honour and protector of your happy home, yoke your horses of beautiful hair, strong and fast, shooting to the destination And then listen to our voice and act accordingly.

You are accepted and consecrated in the sacred discipline of marriage for the sixteenfold honour and sanctity of life in marriage. This grihastha is now your haven of existence. You are dedicated and given up to the sixteenfold programme of family honour.

35. (Grihapati Devata, Gotama Ṛshi)

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३५॥

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇāṁ ca stutīrupa yajñam ca mānuṣāṇām. Upayāmagṛhīto'sīndrāya tvā śodaśina' eṣa te yonirindrāya tvā ṣodaṣine.

Two horses (yoga and kshema) carry Indra, hero of inviolable honour and power and head of the nation-family. Indra, protector of the honour of the land, listen to the Rishis' songs of the praise of the heroes, go close to the yajna-assemblies of the people, listen and act accordingly.

You are anointed and consecrated in the sacred law and constitution of the land for the sixteenfold honour and glory of the nation: This honour and glory

now is your haven of life, the very purpose and meaning of your office and existence. The people look up to you for the sixteen-fold honour and prosperity of the nation.

36. (Parameshwara Devata, Vivaswan Ṛshi)

यस्मान्न जातः परोऽअन्योऽअस्ति यऽआविवेश भुवनानि विश्वा । प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतीꣳषि सचते स षोडशी ॥३६॥

Yasmānna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā. Prajāpatiḥ prajayā saṁ-rarāṇastrīṇi jyotīṁṣi sacate sa ṣodaśī.

None other ever existent is beyond Him, Him who pervades and transcends all the worlds of the universe. Father of His creation, ever rejoicing with His children, Lord of sixteen powers, full and complete, He illuminates the three lights of the world and reigns — the One sole and absolute Lord existent, omniscient and blissful. (The three lights are fire, electricity and the sun. The sixteen powers are: will, energy, faith, earth, water, fire, air, space, sense, mind, food, vitality, austerity, Word, life (jiva) and language).

37. (Samrat & Mandalika Devate, Vivaswan Ṛshi)

इन्द्रश्च सम्राड् वरुणश्च राजा तौ ते भक्षं चक्रतुरग्रऽएतम्। तयोरहमनु भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥३७॥

Indraśca samrāḍ varuṇaśca rājā tau te bhakṣaṁ cakraturagra' etam. Tayorahamanu bhakṣaṁ bhakṣayāmi vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā.

Indra, the sovereign, reigns supreme over all. Varuna, the ruler, rules in specific areas. Those two first

provide this food for you.

I eat my share of the food after those two. Both of you, the people and the government, with the sacred voice of the Veda which reveals the secrets of living together in love and cooperation, be happy and prosperous with full vigour.

38. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

अग्ने पवस्व स्वपाऽअस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम् । उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे । अग्ने वर्चस्विन्वर्चस्वाँस्त्वं देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासम् ॥३८॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayiṁ mayi poṣam. Upayāmagṛhīto'-syagnaye tvā varcasa' eṣa te yoniragnaye tvā varcase. Agne varcasvinvarcasvāňstvaṁ deve-ṣvasi varcasvānahaṁ manuṣyeṣu bhūyāsam.

Agni/Ruler, lord of knowledge and power, you are noble with noble actions, first among all of noble achievement. Purify us, and bless us with lustre, noble vitality and prowess, wealth and good health with nourishments of body and mind.

Noble ruler, accepted you are and consecrated in the laws and constitution of the nation for the honour and brilliance of the people and the land. This honour and prestige, the nation, is now your haven, the reason and justification of your being. We dedicate you to the achievement of honour and glory.

Agni, lord of light and brilliance of action, you are lustrous and honourable among the brilliant and the generous rulers. I pray I be brilliant and honourable among the people.

39. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रेऽअवेपयः । सोममिन्द्र चमू सुतम् । उपयामगृहीतोऽसीन्द्राय त्वौजसऽएष ते योनिरिन्द्राय त्वौजसे । इन्द्रौजिष्ठौजिष्ठस्त्वं देवेष्वस्योजिष्ठोऽहं मनुष्येषु भूयासम् ।।३९।।

Uttiṣṭhannojasā saha pītvī śipre' avepayaḥ. Somamindra camū sutam. Upayāmagṛhīto'-sīndrāya tvaujasa' eṣa te yonirindrāya tvaujase. Indraujiṣṭhaujiṣṭhastvaṁ deveṣvasyojiṣṭho'haṁ manuṣyeṣu bhūyāsam.

Indra, ruler of the land, lover and achiever of honour, rising in lustre (with the strength of body, mind and soul and the power of the council and the army), having drunk the soma of victory over the enemies, shake the visors of your helmet with joy and self-esteem.

Accepted you are by us for the governance and administration of the nation, and consecrated you are in the laws and constitution for the achievement of light and glory like that of the sun. This consecration now is the home and haven of your life, the very meaning of your existence. We dedicate you to the light of the world, the sun, and the glory of the nation.

Lord of the land, brilliant in knowledge and justice, most shining you are among the noble and the generous personalities of the country. I pray that I may be brilliant and most shining among the people.

40. (Grihapati, Raja Devata, Praskanva Ṛshi)

अदृश्रमस्य केतवो वि रश्मयो जनाँ२ऽअनु । भ्राजन्तो अग्नयो यथा । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय । सूर्य भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ।।४०।।

Adṛśramasya ketavo vi raśmayo janān̆' anu. Bhrājanto agnayo yathā. Upayāmagṛhīto' si sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā bhrājāya. Sūrya bhrājiṣṭha bhrājiṣṭhastvaṁ deveṣvasi 'bhrājiṣṭho'haṁ manuṣyeṣu bhūyā-sam.

Just as the bright rays of light (fire, sun, and electricity) shine on things to show them to the world, similarly, I pray, I may see the people and other things in the divine light of the Lord.

Accepted and sanctified you are in the rules and laws of the land to shine in the business of the nation like the sun. This is now your haven and home. You are dedicated to the Sun, Lord Supreme of the universe, to shine in life.

Ruler of the land, bright and sunny in knowledge and justice, you are the brightest among the brilliant. I pray I may shine the brightest among the people.

41. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय ॥४१॥

Udu tyam jātavedasaṁ devaṁ vahanti ketvaḥ. Dṛśe viśvāya sūryam. Upayāmagṛhīto'si sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā bhrājāya.

Just as the rays of the sun carry the light of the sun for the world to see the sun, surely so the lights of creation and the eyes of the seers reveal the light of the Lord Creator, refulgent and omniscient of all that is born, for the world to see.

Lord of the universe, you are acceptable, and perceiveable through the discipline of yama and niyama and the inner eye, for the realisation of your glory and universal presence. This universe is your home of presence and we dedicate ourselves to you for the attainment of your glory and the Light of Life.

42. (Patni Devata, Kusuruvindu Ṛshi)

आजिंघ्र कुलशं मुह्या त्वा विशन्त्विन्दंवः । पुनंरूर्जा निवर्त्तस्व सा नः सुहस्त्रं धुक्ष्वोरुधांरा पयंस्वती पुनर्मा-विंशताद्रयिः ॥४२॥

Ājighra kalaśaṁ mahyā tvā viśantvindavaḥ. Punarūrjā nivarttasva sā naḥ sahasraṁ dhukṣvorudhārā payasvatī punarmā viśatād-rayiḥ.

Generous and venerable as mother earth, come, fill the pitcher and smell it to taste. May sweet juices come to you in plenty and fill the home. Versatile in virtue, rich in food and overflowing with milk, come again and fill us with vigour and energy. And then, again, with your love and grace, may I be enriched with the wealth of life.

43. (Patni Devata, Kusuruvindu Ṛshi)

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिंते सरंस्वति महि विश्रुंति । एता तेंऽअघ्न्ये नामांनि देवेभ्यों मां सुकृतं ब्रूतात् ॥४३॥

Iḍe rante havye kāmye candre jyote'dite sarasvati mahi viśruti. Etā te'aghnye nāmāni devebhyo māṁ sukṛtaṁ brūtāt.

Blessed woman, mistress of the home: Voice of

the divine worthy of praise, love abiding in the heart, libation for the gods and fragrance of yajna, love and desire incarnate, beauty of the moon, brilliance of virtue, unbreakable and boundless, inexhaustible stream of knowledge and generosity, forbearance of mother earth, celebrity of the world: these are your names, dear wife, inviolable, which describe woman's nature and character. Speak to me of the good things I ought to do.

44. (Indra Devata, Shasa Ṛshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । योऽअस्माँ२॥ऽ-अभिदासत्यधरं गमया तमः । उपयामगृहीतोऽसीन्द्राय त्वा विमृधऽएष ते योनिरिन्द्राय त्वा विमृधे ॥४४॥

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo'asmāṅ'abhidāsatyadharaṁ gamayā tamaḥ. Upayāmagṛhīto'sīndrāya tvā vimṛdha'eṣa te yonirindrāya tvā vimṛdhe.

Indra, commander of the army, destroy our enemies, keep the enemy hoards down. Him who wants to beat us into slavery, throw down into the dark.

Accepted you are by the people and consecrated in the rules and tactics of the army for the defence of the land and destruction of the enemy. This is now your haven and home, the sole purpose of your office. We dedicate you to the defence and security of the land and to the honour of the nation.

45. (Ishwara, President/Raja Devata, Shasa Ṛshi)

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजेऽअद्या हुवेम। स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा । उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणऽएष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४५॥

Vācaspatiṁ viśvakarmmāṇamūtaye manojuvaṁ vāje' adyā huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase sādhukarmmā. Upayāmagṛhīto'sīndrāya tvā viśvakarmaṇa' eṣa te yonirindrāya tvā viśvakarmaṇe.

To-day, for our defence and advancement in yajna (and battles of life), we invoke (call upon) Vishwakarma, lord of speech and knowledge, lord of all actions and dharmas, universal benefactor and lord of noble performance, in action, hitting the mark fast as the mind. May he listen and accept all our prayers and offerings and come for our protection and support.

President of the council/commander of the army/ man of yajna/head of the family, accepted and consecrated you are in the rules and discipline of life in the service of the lord of action and lord of glory, for the people and the land. This service, this yajna, this action, is now your haven and home, the very meaning and purpose of your life. We dedicate you to the service of the lord of glory, the lord of action and progress.

46. (Vishvakarma Indra Devate, Shasa Ṛshi)

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् । तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथासत् । उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणऽएष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४६॥

Viśvakarman haviṣā vardhanena trātāra-mindram-akṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat. Upayāmagṛhīto'sīndrāya tvā viśvakarmaṇa' eṣa te yoniridrāya tvā viśva-karmaṇe.

Vishvakarma, lord of all actions and dharmas, with vitalizing materials of yajna, strengthen the ruler and make him an invincible protector of the people. Let him grow mighty with ample means and materials. To him, the people, as taught by the forefathers, bow in homage.

Ruler, president of the council, accepted you are by the people, and consecrated in the laws of the land for service to the lord of action, Vishwakarma, and honour of the nation (Indra). This service and this honour now is your haven and home. You are dedicated to the lord of action and dharma and the honour and glory of the nation.

47. (Vishvakarma Indra Devate, Shasa Ṛshi)

उपयामगृहीतोऽस्यग्नये त्वा गायत्रच्छन्दसं गृह्णामीन्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णाम्यनुष्टुप्तेऽभिगरः ॥४७॥

Upayāmagṛhīto'syagnaye tvā gāyatra-cchandasaṁ gṛhṇāmī-ndrāya tvā triṣṭup-chandasaṁ gṛhṇāmi viśvebhyastvā devebhyo jagacchandasaṁ gṛhṇāmyanuṣṭupte'bhigaraḥ.

Vishvakarman : Accepted and honoured you are in reverence as a teacher. Enlightening are your songs of praise in the Anushtubh metre. Scholar of Gayatri verses, I come to you to learn the science of fire. Master of Trishtubh verses, I come to you for the secrets of life's glory and prosperity. Scholar of Jagati verses, I come to you to learn the nature, character and actions of the noble, brilliant and generous leaders of the world.

48. (Prajapatis Devata, Devas Rshis)

व्रेशीनां त्वा पत्मन्नाधूनोमि कुकूननानां त्वा पत्मन्नाधूनोमि। भन्दनानां त्वा पत्मन्नाधूनोमि मदिन्तमानां त्वा पत्मन्नाधूनोमि । मधुन्तमानां त्वा पत्मन्नाधूनोमि शुक्रं त्वा शुक्रऽआधूनोम्यह्नो रूपे सूर्यस्य रश्मिषु ॥४८॥

Vreśīnāṁ tvā patmannādhūnomi kukūnanānāṁ tvā patmannā dhūnomi. Bhandanānāṁ tvā patmannādhūnomi madintamānāṁ tvā patmannādhūnomi. Madhuntamānāṁ tvā patmannādhūnomi śukraṁ tvā śukra' ādhūnomyahno rūpe sūryasya raśmiṣu.

Dear husband, if amongst the pure and spotless people, you ever happen to waver, I shake you out of that fickleness.

If amongst the gentle folk in speech and language, love and manners, you happen to falter, I shake you out of that embarrassment.

If amongst the graceful and the beatifying, you happen to err toward roughness, I shake you out back into self-awareness.

If in the company of the rejoicing folks in festivity, you waver from self-control, I shake you out back to temperance.

If amongst the sweetest and the most lovable folks you waver from decency, I shake you back to civility.

You are pure and immaculate. I would always warn you against going astray and urge upon you to stay untainted in character as the day in the rays of the sun.

49. (Vishvedeva Prajapatis Devata, Devas Rshis)

क॒कु॒भꣳरू॒पं वृ॑ष॒भस्य॑ रोचते बृ॒हच्छु॒क्रः शु॒क्रस्य॑ पु॒रो॒गाः सोम॒ः सोम॑स्य पु॒रो॒गाः । यत्ते॑ सो॒मादा॑भ्यं॒ नाम॒ जागृ॑वि॒ तस्मै॑ त्वा गृह्णा॒मि॒ तस्मै॑ ते सोम॒ सोमा॑य॒ स्वाहा॑ ॥४९॥

Kakubhaṁ rūpaṁ vṛṣabhasya rocate bṛhacchukraḥ śukrasya purogāḥ somaḥ somasya purogāḥ. Yatte somādābhyaṁ nāma jāgṛvi tasmai tvā gṛhṇāmi tasmai te soma somāya svāhā.

The excellence of the man's image shines everywhere. Bright and generous, purest of the pure on top, noblest of the kind and beneficent, first among the great leaders of men, joyous and gracious, the glory of your name and reputation is irresistible. It is for that I accept and elect you. For that dedication of yours to the Lord of light and grandeur, blessed man, all hail and success to you! This is the divine voice.

50. (Prajapatis Devata, Devas Rshis)

उ॒शिक् त्वं दे॑व सोमा॒ग्नेः प्रि॒यं पाथोऽपी॑हि व॒शी त्वं दे॑व सो॒मेन्द्र॑स्य प्रि॒यं पाथोऽपी॑ह्य॒स्मत्स॑खा॒ त्वं दे॑व सोम॒ विश्वे॑षां दे॒वानां॑ प्रि॒यं पाथोऽपी॑हि ॥५०॥

Uśik tvam deva somāgneḥ priyaṁ pātho'pīhi vaśī tvam deva somendrasya priyaṁ pātho' pīhyasmatsakhā tvam deva soma viśveṣāṁ devānāṁ priyaṁ pātho'pīhi.

(Ruler and president of the council), brilliant man of peace and honour, loving and lovable, be sure you follow the path of love and greatness shown by the learned and the wise leaders.

Brilliant man of generosity and grandeur, self-

controlled, be sure you follow the path of love and greatness shown by the leaders of power and prosperity.

Brilliant man of knowledge and grace, friend of ours, be sure you follow the path of goodness and virtue loved by the noblest and the wisest men of the world.

51. (Prajapatis Grihasthas Devata, Devas Rshis)

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा । उपसृजन्धरुणं मात्रे धरुणो मातरं धयन् । रायस्पोषमस्मासु दीधरत् स्वाहा ॥५१॥

Iha ratiriha ramadhvamiha dhṛtiriha svadhṛtiḥ svāhā. Upasṛjan dharuṇam mātre dharuno mātaram dhayan. Rāyaspoṣamasmāsu dīdharat svāhā.

Here in the home is love and joy. Live and rejoice. Here is constancy and autonomy. Be here with self-control and self-dependency in truth of word and deed.

Beget a child for the mother, and may the child sucking the mother, growing up among us, create wealth and provide nourishment and hold it for us all in truth of word and action.

52. (Prajapati Devata, Devas Rshis)

सत्रस्यऽऋद्धिरस्यगन्म ज्योतिरमृताऽअभूम ।
दिवं पृथिव्याऽअध्यारुहामाविदाम देवान्त्स्वर्ज्योतिः ॥५२॥

Satrasya' ṛddhirasyaganma jyotiramṛtā' abhūma. Divam pṛthivyā' adhyā ruhāmāvidāma devāntsvarjyotiḥ.

You are the wealth and abundance of yajna-session. Let us, through this session of yajna, expand

over the earth and rise above to reach the lights of heaven and attain to immortality. Let us arise and reach the regions of space to get super-terrestrial knowledge and bring the joys of heaven on earth.

53. (Grihapatis Devata, Devas Rshis)

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं वज्रेण तन्तमिद्धतम् । दूरे चत्ताय छन्त्सद् गहनं यदिनक्षत्। अस्माकꣳशत्रून् परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः । भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याम सुवीरा वीरैः सुपोषाः पोषैः ॥५३॥

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tantamiddhataṁ. Vajreṇa tantamiddhatam. Dūre cattāya chantsad gahanaṁ yadinakṣat. Asmākaṁ śatrūnpari śūra viśvato darmā darṣīṣṭa viśvataḥ. Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāma suvīrā vīraiḥ supoṣāḥ poṣaiḥ.

You two, commander and personnel of the forces, front-line fighters, attacking as lighting and defending as rock, whosoever attack us with his army, destroy him with the thunderbolt. And if the enemy force happen to contact us, arise with force and drive them off. Valiant hero, all round destroyer of the enemy, eliminate our enemies totally from the face of the earth. On the earth, in the sky, in heaven, anywhere, let us be strong in manpower with brave people, heroic with noble heroes rich in food, energy and materials, with plenty of good food, energy and materials. (Let us be well-provided: justify our existence, defend our self-awareness and culture, and work for universal happiness.)

54. (Parameshthi Prajapati Devata, Vasishtha Ṛshi)

**प॒र॒मे॒ष्ठ्य॒भिधी॑तः प्र॒जाप॑तिर्वा॒चि व्याहृ॑ताया॒मन्धो॒ऽअच्छे॑तः।
स॒वि॒ता स॒न्यां वि॒श्वक॑र्मा दी॒क्षायां॑ पू॒षा सो॑म॒क्रय॑ण्याम्॥५४॥**

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyāmandho' acchetaḥ. Savitā sanyāṁ viśvakarmā dikṣāyāṁ pūṣā somakrayaṇyām.

(What is the secret of happiness?) Prajapati, father of His creatures, self-existent in eternal bliss, and self-revealed in the divine voice of the Veda, worshipped in meditation, good food honestly and amply obtained, Savita, creator of life realized in truth, Vishwakarma, maker of the world and lord giver of science and technology, at heart, through all our commitments to life and dedication to duty, and Pusha, giver of health and vitality thanked in herbal treatment, all this with you, and happiness is assured.

55. (Indra & others Devata, Vasishtha Ṛshi)

**इन्द्र॑श्च म॒रुत॑श्च क्र॒याया॒पो॒त्थि॒तोऽसु॑रः प॒ण्यमा॑नो मि॒त्रः
क्री॒तो विष्णुः॑ शिपिवि॒ष्टऽऊ॒रावास॑न्नो॒ विष्णु॒र्नरन्धि॑षः ॥५५॥**

Indraśca marutaśca krayāyopotthito'suraḥ paṇyamāno mitraḥ krīto viṣṇuḥ śipiviṣṭa' ūrāvāsanno viṣṇurnarandhiṣaḥ.

(Know the powers of nature, what has been realized or ought to be realized by learned men) for practical projects : Electricity, earth power, wind, steam and cloud so close, magnetic energy that sustains the worlds together, universal pranic energy, the unifying universal soul immanent in humans and other creatures enveloping the whole creation — all to be researched and realized with reverence, faith, love, and the

investment of mind, energy and money — (powers for power, and soul for value).

56. (Vishvedeva Grihasthas Devata, Vasishtha Ṛshi)

प्रोह्यमाणः सोमऽआगतो वरुणऽआसन्द्यामासन्नोऽग्निराग्नीध्रऽइन्द्रो हविर्द्धानेऽथर्वोपावह्रियमाणः ॥५६॥

Prohyamāṇaḥ soma' āgato varuṇa' āsandyāmāsanno'gnirāgnīdhra'indro havirddhāne'-tharvopāvahriyamāṇaḥ.

Conducted by scientific logic, carried through special experiments, and seated in special cars, Soma, wealth of energy, power and prosperity, has arrived. Varuna, mighty water power, is here. Agni, heat energy, is come in special fuels. Indra, electricity, is here potent in yajna materials. Atharva, special energy, has arrived.

57. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे देवाऽअꣳशुषु न्युप्तो विष्णुराप्रीतपाऽआप्याय्यमानो यमः सूयमानो विष्णुः सम्भ्रियमाणो वायुः पूयमानः शुक्रः पूतः । शुक्रः क्षीरश्रीर्मन्थी सक्तुश्रीः॥५७॥

Viśve devā' aṁśuṣu nyupto viṣṇurāprītapā' āpyāyyamāno yamaḥ sūyamāno viṣṇuḥ sambhriyamāṇo vāyuḥ pūyamānaḥ śukraḥ pūtaḥ. śukraḥ kṣīra śrīr-manthī saktuśrīḥ.

Learned and wise scholars of the world, the energy stored in particles and radiated in the sunrays, which is a preservative power and source of comfort (Vishnu), the explosion of energy from the sun (Yama), the cosmic energy being created constantly (Vishnu), the vibrations of pranic vitality (Vayu), generative particles of matter and energy (shukra), and the pure seeds of life (shukra),

anyone who explores and analyses these is blest with the secrets of life's existence and nourishment.

58. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे॑ दे॒वाश्च॑म॒सेषून्नी॒तोऽसु॒र्होमा॒योद्य॑तो रु॒द्रो हू॒यमा॑नो॒ वातो॒ऽभ्यावृ॑तो नृ॒चक्षा॒ः प्रति॑ख्यातो भ॒क्षो भ॒क्ष्यमा॑णः पि॒तरो॑ नाराश॒ꣳसाः ॥५८॥

Viśve devāścamaseṣūnnīto'surhomāyodyato rudro hūyamāno vāto'bhyāvṛto nṛcakṣāḥ pratikhyāto bhakṣo bhakṣyamāṇaḥ pitaro nārāśaṁsāḥ.

Learned, wise and generous people of the world, those who raised the libations in the ladles for the fire and sent up the fragrance to the clouds, who dedicated and raised their mind's energy for sacrifice and service, who respected and served life as sacred, who spoke in praise of the divine omnipresence of the all-seeing eye of the Lord of existence, who enjoyed the soothing touch of the air around and received the food sanctified by yajna, they are the noble and brilliant 'devas', learned and parental seniors, and reverential friends of humanity.

59. (Vishvedeva Devata, Vasishtha Ṛshi)

स॒न्नः सिन्धु॑रवभृ॒थायोद्य॑तः समु॒द्रो॒ऽभ्यवह्रि॒यमाणः सलि॒लः प्रप्लु॑तो॒ ययो॒रोज॑सा स्कभि॒ता रजा॑ꣳसि वी॒र्ये॑भिर्वी॒रत॑मा॒ शवि॑ष्ठा । या पत्ये॑ते॒ऽ अप्र॑तीता॒ सहो॑भि॒र्विष्णू॑ऽअग॒न्वरु॑णा पू॒र्वहू॑तौ ॥५९॥

Sannaḥ sindhuravabhṛthāyodyataḥ samudro'-bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā rajāṅsi vīryebhirvīratamā śaviṣṭhā. Yā patyete' apratītā sahobhirviṣṇū'aganvaruṇā pūrvahūtau.

Hosts and participants of yajna who dig, design and construct canals for sacramental bath, who launch upon the sea for voyaging, who fill the sky with yajna vapour, who stabilize people and their regions with their power and lustre, who are most heroic with exploits of their superior prowess, who are men of constancy and forbearance, who are unostentatiously social and universally friendly : these venerables are invited and welcomed by people. Meet them. Those who do so are happy and fortunate.

60. (Vishvedeva Devata, Vasishtha Ṛshi)

देवान् दिवमगन्यज्ञस्ततो मा द्रविणमष्टु मनुष्यानन्त-रिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु पितृन् पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत्॥६०॥

Devān divamagan yajñastato mā draviṇamaṣṭu manuṣyānantarikṣamaganyajñastato mā draviṇamaṣṭu pitṝn pṛthivīmaganyajñastato mā draviṇamaṣṭu yaṁ kaṁ ca lokamagan yajñastato me bhadramabhūt.

Yajna rises to the heights of heaven and reaches the 'devas', the powers of light, and may I, from there, receive the light and wealth of knowledge.

Yajna rises to middle regions of the clouds and reaches humanity, and may I, from there, receive the gifts of material wealth.

Yajna goes over across the earth and the seasons of nature through the year and reaches the senior and fatherly people, and may I, from there, receive the comforts of the seasons and the blessings of the seniors.

Whichever region yajna reaches, from there, I

pray, I may receive the gifts of the true, the good and the beautiful.

61. (Vishvedeva Devata, Vasishtha Ṛshi)

चतुस्त्रिꣳशत्तन्तवो ये वितत्निरे यऽइमं यज्ञꣳस्वधया ददन्ते। तेषां छिन्नꣳसम्वेतद्दधामि स्वाहा घर्मोऽअप्येतु देवान् ॥६१॥

Catustriṁśattantavo ye vitatnire ya' imaṁ yajñaṁ svadhayā dadante. Teṣāṁ chinnaṁ samvetaddadhāmi svāhā gharmo' apyetu devān.

Thirty four fibres (eight Vasus, eleven Rudras, twelve Adityas, Indra, Prajapati and Nature) join, weave and extend this yajnic web of creation, and feed it with materials. And where nature leaves off, there, surely, I take it on with the truth of word and action. And, I pray, this yajna reach the devas, the learned and the wise.

62. (Yajna Devata, Vasishtha Ṛshi)

यज्ञस्य दोहो विततः पुरुत्रा सोऽअष्टधा दिवमन्वाततान । स यज्ञ धुक्ष्व महिं मे प्रजायाꣳरायस्पोषं विश्वमायुरशीय स्वाहा ॥६२॥

Yajñasya doho vitataḥ purutrā so' aṣṭadhā divamanvātatāna. Sa yajña dhukṣva mahi me prajāyāṁ rāyaspoṣaṁ viśvamāyuraśīya svāhā.

The gifts of yajna spread out in many ways. They expand in all the eight directions and reach the heights of heaven.

That same yajna may bless my people with great wealth and nourishments. And may I, with sacred speech and good acts of Dharma, enjoy the blessing of a full and happy life.

63. (Yajna Devata, Kashyapa Ṛshi)

आ प॑वस्व हिर॑ण्यव॒दश्व॑वत्सोम वी॒रव॑त् ।
वाजं॒ गोम॑न्त॒माभ॑र॒ स्वाहा॑ ॥६३॥

Ā pavasva hiraṇyavadaśvavatsoma vīravat.
Vājaṁ gomantamābhara svāhā.

Soma, man desirous of the honour and joy of life, man of gold, speed and brave heroes, dedicate yourself to yajna, treasure-home of universal nourishment, cows and self-control over mind and senses. Cleanse yourself, cleanse the environment, and enrich the world.

इति अष्टमोऽध्यायः ॥

CHAPTER–IX

1. (Savita Devata, Indra & Brihaspati Rshis)

देवं सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय । दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु स्वाहा ॥१॥

Deva savitaḥ prasuva yajñaṁ prasuva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ. punātu vācaspatirvājaṁ naḥ svadatu svāhā.

Deva Savita, lord of life, light the yajna (of Raj Dharma), consecrate and promote yajna, inspire, consecrate and promote the yajnapati (ruler of the land) for honour and prosperity. Brilliant sustainer of the earth, lord of the divine voice, purifier of intelligence, purify and inspire our intelligence with the divine voice of Veda. Generous purifier of food, purify and consecrate our yajnic food and taste it with favour and pleasure.

2. (Indra Devata, Brihaspati Ṛshi)

ध्रुवसदं त्वा नृषदं मनःसदमुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषदं त्वा घृतसदं व्योमसदमुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् पृथिविसदं त्वाऽन्तरिक्षसदं दिविसदं देवसदं नाकसदमुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥२॥

Dhruvasadaṁ tvā nṛṣadaṁ manaḥsadam-upayāmagṛhīto'sīndrāya tvā juṣṭaṁ gṛhṇāmye-ṣa te yonirindrāya tvā juṣṭatamam. Apsuṣadaṁ tvā ghṛtasadaṁ vyomasadam-upayāmagṛhīto'-sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yanirindrāya tvā juṣṭatamam. Pṛthivisadaṁ tvā'ntarikṣa-sadaṁ divisadaṁ devasadaṁ nākasadam-upayāmagṛhīto' sīndrāya tvā juṣṭaṁ gṛhṇamye-ṣa te yonirindrāya tvā juṣṭatamam.

Ruler of the land, firmly settled (with knowledge, humility, yoga and Dharma) among the people, in their heart and awareness, you are accepted and consecrated in the rules and discipline of the state for the honour and prosperity of the people. Loved and thus accepted, I accept and elect you. This office now is your very life and purpose. Most highly loved and respected, you are now dedicated to Indra, honour and prosperity of the people.

Ruler of the country, saddled with the management of water, food (milk, ghee and other nourishments), and aviation, you are accepted by the people by virtue of your discipline and respect for law and constitution of the nation for the defence and honour of the people. Loved and respected thus, I accept and elect you. This office now is your very life and existence. Most highly loved and respected, you are now committed to the honour and glory of the nation.

President of the nations of the world, committed as you are to the earth and its environment, to the skies, to exploration of space, powers of nature and the brilliant people, and the freedom and happiness of humanity, you are accepted and consecrated by the people of the world in the universal Dharma and nation's law for

absolute freedom and prosperity of the people of the world. Accepted, loved and respected thus, I accept and elect you. This office and its Dharma now is the very meaning and purpose of your existence. Most highly loved, respected and elected, we commit and dedicate you to the honour and prosperity of humanity and to the glory of the Lord of the universe.

3. (Indra Devata, Brihaspati Ṛshi)

अपाꣳरसमुद्वयसꣳसूर्ये सन्तꣳसमाहितम् । अपाꣳरसस्य यो रसस्तं वो गृह्णाम्युत्तममुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Apāṁ rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ rasasya yo rasastaṁ vo gṛhṇāmyuttamamupayāmagṛhīto'sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yonirindrāya tvā juṣṭatamam.

For the sake of Indra, lord of glory, and for you, I take the life-giving essence of the waters (juices) collected and ripened in the sun. And I take the finest essence of the essences of waters and hold the quintessence of vitality for the glow of health and life.

By virtue of your discipline and values and the means at your command, you are accepted and consecrated for the sake of honour and prosperity of the nation. Loved and respected as you are, I accept and elect you. This choice and consecration is now your haven and home. Most loved and respected, you are now committed and dedicated to the glory of Indra and his people.

4. (Raja, Rajadharma Devata, Brihaspati Ṛshi)

ग्रहाऽऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जꣳसमग्रभमुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् । सम्पृचौ स्थः सं मा भद्रेण पृङ्क्तं विपृचौ स्थो वि मा पाप्मना पृङ्क्तम् ॥४॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣāṁ viśipriyāṇāṁ vo'hamiṣamūrjaṁ samagrabham upayāmagṛhito'sīndrāya tvā juṣṭaṁ gṛhṇāmye-ṣa te yonirindrāya tvā juṣṭatamam. Sampṛcau sthaḥ saṁ ma bhadreṇa pṛṅktaṁ vipṛcau stho vi mā pāpmanā pṛṅktam.

Men and women of the land, who have collected strength and energy from yajna-ahutis and knowledge from the Vedas, communicate with the intelligent and the inspired people and share with them the common wisdom. For you and the dear members of their community, I have procured ample food and energy.

With means and materials for the nation, you are accepted and consecrated in the laws and values of the nation for the honour and prosperity of the people. Loved of the people and favourite of the Lord as you are, I accept and elect you. This nation and this choice now is your haven and home. Most loved and honoured, you are now totally committed and dedicated to Indra, lord of the people, the land and the world.

Ruler and the people, remain united for good work. Join me to goodness and prosperity. Stay away from evil, both of you. Keep us away from the evil-minded.

5. (Savita Devata, Brihaspati Ṛshi)

इन्द्रस्य वज्रोऽसि वाजसास्त्वयाऽयं वाजं सेत्। वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे। यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥५॥

Indrasya vajro'si vājasāstvayā'yaṁ vājām̆ set. Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyām no devaḥ savitā dharma sāviṣat.

You are the thunder-bolt of lightning for the enemy. This man, the commander/ruler would plan and win the battle with you, the thunderous hero. In the business of the battle we sing songs of praise, in noble words, in honour of the mother, the great earth, one and indivisible. On the earth where this whole world finds its haven and home, on that same earth, we pray, Lord Savita, creator of the world, may establish the rule of universal Dharma for us.

6. (Ashva Devata, Brihaspati Ṛshi)

अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवत वाजिनः। देवीरापो यो वऊर्मिः प्रतूर्तिः ककुन्मान्वाजसास्तेनायं वाजं सेत् ॥६॥

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā bhavata vājinaḥ. Devīrāpo yo va' ūrmiḥ pratūrtiḥ kakunmān vājasāstenāyam vājam̆ set.

There is nectar in the waters, there is vitality of health and longevity in the pranas. There is magical drug power in the waters, top efficacy by which horses

become coursers flying like feathered arrows. Sacred waters, may this man, ruler of the land, by virtue of your fertile waves, moving fast and lofty, provide the land and people with wanted food and energy. Men and women of the land, with your power and prowess, fast, lofty and tempestuous like the waves of the sea, with the vitality of your pranic energy, and the fertility and efficacy of the waters, be fast, passionate and ambitious for the honour and progress of the land in war and peace both.

7. (Senapati Devata, Brihaspati Ṛshi)

वातो॑ वा॒ मनो॑ वा गन्ध॒र्वाः स॒प्तवि॑ꣳशतिः ।
तेऽअग्रेऽश्व॑मयुञ्ज॒ँस्तेऽअ॑स्मिन् ज॒वमाद॑धुः ॥७॥

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te' agre' śvamayuñjaṁste' asmiñ javamādadhuḥ.

Twenty-seven gandharvas (universal wind, the mind and five main pranas, five subpranas, five organs of sense, five organs of volition, and five subtle elements) these possess and operate with speed in nature. May these bless this man, commander of the forces, with speed.

8. (Prajapati Devata, Brihaspati Ṛshi)

वात॑रꣳहा भव वाजिन् यु॒ज्यमा॑न॒ऽइन्द्र॑स्येव॒ दक्षि॑णः श्रि॒यैधि । यु॒ञ्जन्तु त्वा म॒रुतो॑ वि॒श्ववे॑दस॒ऽआ ते॒ त्वष्टा॑ प॒त्सु ज॒वं द॑धातु ॥८॥

Vātaraṁhā bhava vājinyujyamāna'indrasyeva dakṣiṇaḥ śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu javaṁ dadhātu.

Ruler, swift in response and action, be as fast as

the speed of wind, be efficient and expert, concentrative in the service of the nation, move and achieve honour and glory as that of Indra, lord of the world. May the Maruts, universal winds (men of encyclopaedic knowledge), and Twashta, lord of refinement and sophistication (the specialist) inspire your feet with instant speed of motion.

9. (Vira Devata, Brihaspati Ṛshi)

ज॒वो यस्ते॑ वाजि॒न्निहि॑तो॒ गुहा॒ यः श्ये॒ने परी॑त्तो॒ऽअच॑रच्च॒ वाते॑ । तेन॑ नो वाजि॒न् बल॑वा॒न् बले॑न वाज॒जिच्च॒ भव॒ सम॑ने च पारयि॒ष्णुः । वाजि॑नो वाजजितो॒ वाज॑ꣳसरि॒ष्यन्तो॒ बृह॒स्पते॑र्भा॒गमव॑जिघ्रत ॥९॥

Javo yaste vājinnihito guhā yaḥ śyene parītto' acaracca vāte. Tena no vājin balavān balena vājajicca bhava samane ca pārayiṣṇuḥ. Vājino vājajito vājam̆ sariṣyanto bṛhaspater-bhāgamavajighrata.

Man of power and speed (Vajin), man of knowledge and ruler of the land, the speed and passion that's deep in your heart, that's entered in the wings of the eagle and in the velocity of the wind, by that speed and passion, man of power and prowess, be the victor of battles, and through fight and struggle, cross the sufferings of life and the land.

Warriors of the land, fighting and doing your duty in the service of the protector of a great people, winning battles and achieving plenty and prosperity, taste the fragrance of the sweets of life.

10. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

दे॒वस्या॒हꣳस॑वि॒तुः स॒वे स॒त्यस॑वसो॒ बृह॒स्पतै॑रुत्त॒मं नाक॑ꣳ रुहेयम्। दे॒वस्या॒हꣳस॑वि॒तुः स॒वे स॒त्यस॑व॒सऽइन्द्र॑स्योत्त॒मं नाक॑ꣳरुहेयम् । दे॒वस्या॒हꣳस॑वि॒तुः स॒वे स॒त्यप्र॑सवसो॒ बृह॒स्पतै॑रुत्त॒मं नाक॑मरुहम् । दे॒वस्या॒हꣳस॑वि॒तुः स॒वे स॒त्यप्र॑सवस॒ऽइन्द्र॑स्योत्त॒मं नाक॑मरुहम् ॥१०॥

Devasyāhaň savituḥ save satyasavaso bṛhaspateruttamaṁ nākaň ruheyam. Devasyāhaň savituḥ save satyasavasa'indra-syottamaṁ nākaň ruheyam. Devasyāhaň savituḥ save satyaprasavaso bṛhaspateruttamaṁ nākamaruham. Devasyāhaň savituḥ save satyaprasavasa' indrasyottamaṁ nākama-ruham.

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, knowledge and divine realization by the grace of Brihaspati, great and inviolable lord of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, justice and prosperity by the grace of Indra, inexorable lord of truth, justice and magnificence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of freedom, knowledge and divine presence by the grace of Brihaspati, great and generous lord promoter of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of freedom, justice and prosperity by the grace of Indra,

generous and unfailing Lord promoter of truth, justice and magnificence.

11. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयत । इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत ॥११॥

Bṛhaspate vājaṁ jaya bṛhaspataye vācaṁ vadata bṛhaspatiṁ vājaṁ jāpayata. Indra vājaṁ jayendrāya vācaṁ vadatendraṁ vājaṁ jāpayata.

Brihaspati, leader and master of knowledge and enlightenment, fight and win the battle for knowledge and education. Teachers and scholars, proclaim, speak and teach the language of knowledge for the ruler, and help him to fight and win the battle.

Indra, ruler, leader and admirer of knowledge and enlightenment, fight the battle against ignorance. Scholars and teachers, proclaim, speak and teach the language of enlightenment for the ruler and make him win the battle for education.

12. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

एषा वः सा सत्या संवागभूद्यया बृहस्पतिं वाजमजीजपताजीजपत बृहस्पतिं वाजं वनस्पतयो विमुच्यध्वम् । एषा वः सा सत्या संवागभूद्ययेन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं वनस्पतयो विमुच्यध्वम् ॥१२॥

Eṣā vaḥ sā satyā saṁvāgabhūdyayā bṛhaspatiṁ vājamajījapatājījapata bṛhaspatiṁ vājaṁ vanaspatayo vimucyadhvam. Eṣā vaḥ sā satyā saṁvāgabhūdyayendraṁ vājamajījapatājījapatendraṁ vājaṁ vanaspatayo vimucyadhvam.

Men bright as sunbeams, this national language of yours should be true, good, common and one by which Brihaspati, ruler of the great land and leader of education and enlightenment may win the battle of unity and education. Men of plenty and abundance, cooperate and help Brihaspati win the battle and free the nation from ignorance, disunity and suffering.

Men bright as sunbeams, the language of yours should be true, good, common and one by which Indra, lord of national glory, may win his battle. Men of plenty and abundance, cooperate and help Indra win the battle and free the nation from ignorance and suffering.

13. (Savita Devata, Brihaspati Ṛshi)

देवस्याहꣳसवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो वाजं जेषम् । वाजिनो वाजजितोऽध्वन स्कभ्नुवन्तो योजना मिमानाः काष्ठां गच्छत ॥१३॥

Devasyāhaṁ savituḥ save satyaprasavaso bṛhaspatervājajito vājaṁ jeṣam. Vājino vājajito'-dhvana skabhnuvanto yojanā mimānāḥ kāṣṭhāṁ gacchata.

In the world, the cosmic yajna of Savita, Lord of light and life, the great lord creator and promoter of truth, Brihaspati, victor of wars I wish and pray I may win the battles of life.

Great warriors, winners of battles, stem the routes of the enemy's advance, and, crossing leagues of virgin territory, spread over the directions.

14. (Brihaspati Devata, Dadhikrava Ṛshi)

एष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धोऽअपिकक्षऽ-आसनि । क्रतुं दधिक्राऽअनु सꣳसनिष्यदत्पथामङ्काꣳसि स्यन्वापनीफणत् स्वाहा ॥१४॥

Eṣa sya vājī kṣipaṇim turaṇyati grīvāyāṁ baddho' apikakṣa' āsani. Kratuṁ dadhikrā' anu sam̆sanịṣyadatpathāmaṅkām̆syanvāpanī-phaṇat svāhā.

Just as that horse, tied neck, flanks and mouth, still galloping past the distance-marks and hurdles on its course, carries the rider to the battle, similarly this warrior, in spite of all the hurdles in his path, passionate and impetuous in the business (yajna) of battle, commands his soldiers in the sacred voice of truth, to pounce upon the enemy.

15. (Brihaspati Devata, Dadhikrava Ṛshi)

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनुवाति प्रगर्धिनः । श्येनस्येव ध्रजतोऽअङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः स्वाहा ॥१५॥

Uta smāsya dravatasturaṇyataḥ parṇam na veranuvāti pragardhinaḥ. Śyenasyeva dhrajato' aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ svāhā.

The warrior who, like a bird on the wing, eager, hastening, pressing on, sweeping, and pouncing upon its prey like an eagle, presses on the flanks of his flying horse, and sweeping on and closing upon the enemy, exhorts his cohorts with passion in the true voice, wins the battle.

16. (Brihaspati Devata, Vasishtha Ṛshi)

शन्नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः । जम्भयन्तोऽहिं वृकꣳरक्षाꣳसि सनेम्यस्मद्युयवन्नामीवाः ॥१६॥

Śanno bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkam̆' rakṣām̆si sanemyasmadyuyavannāmīvāḥ.

Passionate but controlled, brilliant, esteemed and well-maintained warriors with their horses, swift in action, seizing by the neck the serpents, wolves and demons of the society, be good and auspicious to us, saving us from social pollution and giving us lasting peace and security in the noble men's yajnas and battles of life for development and progress.

17. (Brihaspati Devata, Nabhanedishtha Ṛshi)

ते नोऽअर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः। सहस्त्रसा मेधसाता सनिष्यवो महो ये धनꣳसमिथेषु जभ्रिरे ॥१७॥

Te no'arvanto havanaśruto havaṁ viśve śṛṇvantu vājino mitadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanaꣳ samitheṣu jabhrire.

Men of knowledge, wisdom and vision, dynamic and self-disciplined, expert men of a thousand themes and subjects, who have heard and meditated on the shastras, who deserve,desire, offer and receive their share in the national yajna, may all listen to our suggestions and prayers in national projects and may promote and maintain our great wealth and honour.

18. (Brihaspati Devata, Vasishtha Ṛshi)

वाजेवाजेऽवत वाजिनो नो धनेषु विप्राऽअमृताऽऋतज्ञाः। अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥१८॥

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.

Heroes of the land, defend us in battle after battle. Men of virtue and wisdom, free and immortal in nature and character, visionaries of eternal truth and universal law, protect and promote us in our wealth and honour, drink of the nectar sweets of this life to your heart's content, rejoice, and, by the paths of the noble and the great men of the world, go forward.

19. (Prajapati Devata, Vasishtha Ṛshi)

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे। आ मा गन्तां पितरा मातरा चा मा सोमोऽअमृतत्त्वेन गम्यात् । वाजिनो वाजजितो वाजꣳससृवाꣳसो बृहस्पतेर्भागमवजिघ्रत निमृजानाः ॥१९॥

Ā mā vājasya prasavo jagamyādeme dyāvā-pṛthivī viśvarūpe. Ā mā gantāṁ pitarā mātarā cā mā somo' amṛtattvena gamyāt. Vājino vājajito vājam̆ sasṛvām̆so bṛhaspaterbhāgama-vajighrata nimṛjānāḥ.

May the knowledge of the Vedas and shastras come to me. May the knowledge and wealth of the boundless forms of earth and heaven come to me. May the fatherly and motherly seniors bless me. May the secrets of soma herb with the gift of health and longevity open to me. Heroes of the land, victors of wars, tempered and purified, fight the battles and do your part of service and honour to Prajapati, great lord and guardian spirit of this earth.

20. (Prajapati Devata, Vasishtha Ṛshi)

आपये स्वाहा स्वापये स्वाहापिजाय स्वाहा क्रतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाह्ने मुग्धाय स्वाहा मुग्धाय वैनꣳशिनाय स्वाहा विनꣳशिनऽआन्त्यायनाय स्वाहाऽऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा ॥२०॥

Āpaye svāhā svāpaye svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'-hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina' āntyāyanāya svāhā''ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā.

For comprehensive knowledge, honest work; for universal happiness, virtuous action ; for sure success, relentless effort; for creative intelligence, ceaseless study; for the expression of knowledge, living language; for lord of the day, sun, astronomy; for the glorious dawn of the day, science; for the self-deluded fool, words of warning; for the self-destructive mean, reformative advice; for the earthly born eternal soul, vision of reality; for vision of the Lord of the universe, divine intelligence; for honour to the President, language and manners of protocol.

21. (Yajna Devata, Vasishtha Ṛshi)

आयुर्यज्ञेनं कल्पतां प्राणो यज्ञेनं कल्पतां चक्षुर्यज्ञेनं कल्पताꣳश्रोत्रं यज्ञेनं कल्पतां पृष्ठं यज्ञेनं कल्पतां यज्ञो यज्ञेनं कल्पताम् । प्रजापतेः प्रजाऽअभूम स्वर्देवाऽअगन्मामृताऽअभूम ॥२१॥

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ-cakṣuryajñena kalpatāṁ śrotraṁ yajñena kalpatāṁ pṛṣṭhaṁ yajñena kalpatām yajño yajñena kalpatām. Prajāpateḥ prajā' abhūma svardevā' aganmāmṛtā'abhūma.

May your life grow strong and stable by yajna, obedience to Ishwara; may your vitality grow stronger by yajna, pursuit of knowledge; may your eye grow in vision by yajna, right seeing; may your ear grow in

hearing by yajna, hearing the sacred voice; may your faculty of enquiry grow efficient by yajna, mutual dialogue; may your yajna — reverence, society and charity — grow by yajna, performance in action.

May we continue to be the children of Prajapati, father of humanity (and of the ruler of the nation). May we become noble and virtuous and attain eternal freedom, happiness and immortality.

22. (Dishah Devata, Vasishtha Ṛshi)

अस्मे वोऽअस्त्विन्द्रियमस्मे नृम्णमुत क्रतुरस्मे वर्चांसि सन्तु वः । नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्याऽइयं ते राड्यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा ॥२२॥

Asme vo' astvindriyamasme nṛmṇamuta kratu-rasme varcāṅsi santu vaḥ. Namo mātre pṛthivyai namo mātre pṛthivyā' iyam te rāḍyantāsi yamano dhruvo'si dharuṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā.

May our mind and perception, power and force, be for you and yours for us; all our wealth, thought and action, brilliance and achievement be yours, and yours for us. Reverence to the mother earth. The wealth and glory of the earth is yours for the mother. You are for the mother, for farming, for protection and growth, for production of wealth, for health and nourishment. You are the leader, disciplined controller, firm and constant, support of all, for the mother.

23. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमं प्रसवः सुषुवेऽग्रे सोमꣳराजानमोषधीष्वप्सु । ताऽअस्मभ्यं मधुमतीर्भवन्तु वयꣳराष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥२३॥

Vājasyemaṁ prasavaḥ suṣuve'gre somam̆ rājānamoṣadhīṣvapsu. Tā' asmabhyaṁ madhumatīrbhavantu vayam̆ rāṣṭre jāgṛyāma purohitāḥ svāhā.

This illustrious creator of the food of yajna, the Sun, first generated the shining soma, vitality, in the herbs and waters. May these waters and herbs be honey-sweet invigorating for us and we remain wakeful and watchful in the front ranks of the realm with noble speech and virtuous acts.

24. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमां प्रसवः शिश्रिये दिवमिमा च विश्वा भुवनानि सम्राट् । अदित्सन्तं दापयति प्रजानन्त्स नो रयिꣳसर्ववीरं नियच्छतु स्वाहा ॥२४॥

Vājasyemāṁ prasavaḥ śiśriye divamimā ca viśvā bhuvanāni samrāṭ. Aditsantaṁ dāpayati prajānantsa no rayim̆ sarvavīraṁ niyacchatu svāhā.

The illustrious generator of the food of yajna fills the heavens and all the regions of the world with light and therein abides. That glorious lord/ruler, knowing well the evaders of oblations/taxes, makes them give/ pay their share of the yajna/social yajna of the land.

25. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्य नु प्रसव आबभूवेमा च विश्वा भुवनानि सर्वतः । सनेमि राजा परियाति विद्वान् प्रजां पुष्टिं वर्धयमानोऽअस्मे स्वाहा ॥२५॥

Vājasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarvataḥ. Sanemi rājā pariyāti vidvān prajāṁ puṣṭiṁ vardhayamāno'asme svāhā.

The illustrious creator of the food of yajna pervades all the regions of the world/land wholly and from all sides. That lord/ruler, master of eternal knowledge, increasing and promoting the material wealth and human resources (people) of the nation provides total protection all round.

26. (Soma, Agni, Aditya, Vishnu, Surya, Brihaspati Devata, Tapasa Ṛshi)

सोमꣳराजानमवसेऽग्निमन्वारभामहे ।
आदित्यान्विष्णुꣳसूर्यं ब्रह्माणं च बृहस्पतिꣳस्वाहा ॥२६॥

Somam̆ rājānamavase' gnimanvārabhāmahe. Ādityānviṣṇum̆ sūryaṁ brahmāṇaṁ ca bṛhaspatim̆ svāhā.

Let us, in truth of word and deed, follow the ruler, man of auspicious virtue, sun-like brilliant scholar of the Vedas, guardian of the noble seniors of wisdom, and aditya-brahmacharis of 48 years, and, by the grace of Vishnu, omnipresent lord of the world, let us begin the action.

27. (Aryama & Others Devata, Tapasa Ṛshi)

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वाचं विष्णुꣳसरस्वतीꣳसवितारं च वाजिनꣳस्वाहा ॥२७॥

Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya. Vācaṁ viṣṇum̆ sarasvatīm̆ savitāraṁ ca vājinam̆ svāhā.

O ruler, for the sake of growth with creative contribution to life and happiness (dana), in truth of word and deed, and as a matter of principle and policy: protect, promote and exhort Aryama, the man of justice, Brihaspati, the man of knowledge, and Indra, the man

of honour and prowess. Protect and promote the study of sacred literature and language of knowledge. Advance the man of universal honour and recognition (Vishnu). Protect and promote women of knowledge and vision (Saraswati). Honour the brilliant man of light and creativity (Savita), and recognize and encourage the man of instant response and swooping action (vajin).

28. (Agni Devata, Tapasa Ṛshi)

अग्नेऽअच्छा वदेह नः प्रति नः सुमना भव ।
प्र नो यच्छ सहस्रजित् त्वꣳहि धनदाऽअसि स्वाहा ॥२८॥

Agne'acchā vadeha naḥ prati naḥ sumanā bhava. Pra no yaccha sahasrajit tvam̆ hi dhanadā' asi svāhā.

Lord of the land/world, Agni, be kind and generous to us and, in truth of word and thought, give us the message of knowledge and wisdom for all. Vanquisher of a thousand adversaries, you alone are the generous giver of wealth. Be gracious, lord, and bless us with all we need for fulfilment.

29. (Aryama & Others Devata, Tapasa Ṛshi)

प्र नो यच्छत्वर्यमा प्र पूषा प्र बृहस्पतिः ।
प्र वाग्देवी ददातु नः स्वाहा ॥२९॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī dadātu naḥ svāhā.

May Aryama, man of justice (Kshatriya) give us justice for all. May Pusha (Vaishya), producer of food and wealth, give us food and prosperity. May Brihaspati (Brahmana) man of knowledge, wisdom and virtue, give us knowledge and the sacred word. And may the pious and brilliant women of knowledge and vision give us

instruction in the meaning of life and conduct. All these and all this be in truth of word and action.

30. (Samrat Devata, Tapasa Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सरस्वत्यै वाचो यन्तुर्यन्त्रिये दधामि बृहस्पतेष्ट्वा साम्राज्ये- नाभिषिञ्चाम्यसौ ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛhaspateṣṭvā sāmrājyenābhiṣiṅcāmyasau.

In this world of Lord Savita's creation, with the arms of the Ashwinis, that is, with the fiery brilliance of the sun and the soothing serenity of the moon, with the hands of Pusha, that is, with the nourishment and sustenance of the vital air, I anoint and consecrate you as the illustrious ruler of the land for the advancement of language and literature in the service of Saraswati (learning), for the promotion of science and technology, and invest you with the earthly regality of Brihaspati, the glorious lord of the mighty world.

31. (Agni etc. Devata, Tapasa Ṛshi)

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जैषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जैषं विष्णुस्त्र्यक्षरेण त्रीँल्लो- कानुदजयत्तानुज्जैषꣳ सोमश्चतुरक्षरेण चतुष्पदः पशूनुदज- यत्तानुज्जैषम् ॥३१॥

Agnirekākṣareṇa prāṇamudajayattamujjeṣama-śvinau dvyakṣareṇa dvipado manuṣyānu-dajayatāṁ tānujjeṣaṁ viṣṇustryakṣareṇa trīṅllokānudajayattānujjeṣaṁ somaścatu-rakṣareṇa catuṣpadaḥ paśūnudajaya-ttānujjeṣam.

Agni, with one akshara, syllable, Om and Gayatri verse conquered prana, vitality. So should I win that. (The ruler, bright as Agni, should win the heart of the people with good policies and advance them. So should the people support him).

The Ashwinis, sun and moon, with two-syllabic Ushnik verse, conquered the bipeds, humans. So should I win them. (The ruler and his officers should help and support the people. So should the people support them).

Vishnu, with three-syllabic Ushnik verse, conquered the three worlds. So should I win them. (The ruler, like Vishnu, should win and promote the regions with a name, a history and a location, and so should the regions support him).

Soma, with four-syllabic Brihati verse conquered the quadrupeds, animals. So should I win them (the ruler, eager for honour, should protect and promote the animals, wild as well as domestic. So should the people).

32. (Pusha etc. Devatas, Tapasa Ṛshi)

पूषा पञ्चाक्षरेण पञ्च दिशऽउदजयत्ताऽउज्जेषꣳसविता षडक्षरेण षडृतूनुदजयत्तानुज्जेषं मरुतः सप्ताक्षरेण सप्त ग्राम्यान् पशूनुदजयँस्तानुज्जेषं बृहस्पतिरष्टाक्षरेण गायत्री-मुदजयत्तामुज्जेषम् ॥३२॥

Pūṣā pañcākṣareṇa pañca diśa' udajayattā' ujjeṣam̆ savitā ṣaḍakṣareṇa ṣaḍṛtūnudajayattānujjeṣaṁ marutaḥ saptākṣareṇa sapta grāmyān paśūnudajayan̆stānujjeṣaṁ bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayattāmujjeṣam.

Pusha, the moon, with five-syllable Pankti verse,

won and sustains the five directions (east, west, north, south and up and down), so should I win and support them. (The ruler should maintain and sustain nature in all directions and so should the people support the ruler and preserve nature).

Savita, the sun, with six-syllable Trishtup verse, generates and lights the six seasons, so should I light and enrich them. (The ruler should keep the seasons of nature clean and unpolluted, and so should the people.)

The Maruts, winds, with seven-syllable Jagati verse sustain and support seven domestic animals. So should I protect and promote them. (The ruler should protect and promote the domestic animals, and the people should support the ruler and promote animal life.)

Brihaspati, lord of the divine voice and knowledge, with eight-syllable yajushi anushtup verse conquered gayatri. So should I too master and serve that. (The ruler of the people should honour and preserve value-based policy of governance and administration and the people should support the ruler and maintain the policies of value and the values of right policies.)

33. (Mitra & Others Devatas, Tapasa Ṛshi)

मित्रो नवाक्षरेण त्रिवृत्तꣳस्तोममुदजयत्तमुज्जेषं वरुणो दशाक्षरेण विराजमुदजयत्तामुज्जेषमिन्द्रऽएकादशाक्षरेण त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण जगतीमुदजयँस्तामुज्जेषम् ॥३३॥

Mitro navākṣareṇa trivṛttaṁ stomamudajayattamujjeṣaṁ varuṇo daśākṣareṇ virājamudajayattāmujjeṣamindra'ekādaśākṣareṇa triṣṭubhamudajayattāmujjeṣaṁ viśve devā dvādaśākṣareṇa jagatīmudajayaṅstāmujjeṣam.

Mitra, universal friend of all, with nine-syllable yajushi brihati verse, won the three dimensional yajna of knowledge, action and worship. I too should accomplish the same. (The ruler should live an enlightened life of action and piety, and every citizen should follow the ruler and support him.)

Varuna, the Supreme, worthy of choice, with the ten-syllable yajushi pankti verse, conquered the spirit and content of Virat, policy of sovereignty. I too should realize the same.

(The ruler should honour the sovereignty of his office, commit himself to policies of eternal values and be the guardian of his people. The people should honour and follow him in his foot-steps.)

Indra, Lord of glory, with eleven-syllable asurya pankti verse, won the spirit and content of trishtup, and I should realize the same.

(The ruler should pursue the values and policies of magnanimity and excellence, and the people should emulate and support him.)

Vishve-devas, noble spirits of the world, with twelve-syllable gayatri verse, realized the spirit and content of jagati, and I should realize the same.

(The ruler should commit himself to the highest policies of social life and universal good, and the people should follow and support him.)

34. (Vasus and Others Devatas, Tapasa Ṛshi)

**वसवस्त्रयोदशाक्षरेण त्रयोदशꣳस्तोममुदजयँस्तमुज्जैषꣳ रुद्रा–
श्चतुर्दशाक्षरेण चतुर्दशꣳस्तोममुदजयँस्तमुज्जैषम् आदित्याः
पञ्चदशाक्षरेण पञ्चदशꣳस्तोममुदजयँस्तामुज्जैषमदितिः
षोडशाक्षरेण षोडशꣳ स्तोममुदजयत्तमुज्जैषं प्रजापतिः
सप्तदशाक्षरेण सप्तदशꣳस्तोममुदजयत्तमुज्जैषम् ॥३४॥**

Vasavastrayodaśākṣareṇa trayodaśaṁ stomam-udajayaṅ stamujjeṣaṁ rudrāścaturdaś-ākṣareṇa caturdaśaṁstomamudajayaṅstamujjeṣamādityāḥ pañcadaśākṣareṇa pañcadaśaṁ stomam-udajayaṅstāmujjeṣamaditiḥ ṣoḍaśā-kṣareṇa ṣodaśaṁ stomamudajayattamujjeṣaṁ prajā-patiḥ saptadaśākṣareṇa saptadaśaṁ stomam-udajayttamujjeṣam.

Vasus, brahmacharis of the 24 year order of study and training, with 13 syllable asuri-anushtup verse, have achieved the 13-point programme of life (i.e., ten pranic energies, jiva or soul, creative nature or mahat-tattva, and original/virtual nature). So should I achieve the same.

Rudras, brahmacharis of 44 year order of study and training, with 14 syllable samniushnik verse, have achieved the 14 point programme of life (i.e., ten organs of perception and volition, mind, intellect, memory and the sense of individual self). So should I achieve the same.

Adityas, brahmacharis of 48 years of study and training, with 15 syllable asuri-gayatri verse, have achieved the 15 point programme of life, (i.e., four Vedas, four sub-vedas, six auxiliary studies, and practical expertise). So should I achieve the same.

Aditi, Great-Council of Governance, with 16 syllable samni anushtup verse, has achieved the 16 point programme of life, (i.e., sixteen steps/constituents of the science of logic). So should I achieve the same.

Prajapati, ruler of the nation, with 17 syllable nichrid-arshi gayatri verse, has achieved the 17 point programme of life (i.e., four varnas, four ashramas, four

steps of study, four steps of asset building, and final freedom. So should I achieve the same.

Note: In the four mantras above, from 31 to 34, a comprehensive programme of living has been given for the ruler and the people, of any locality, region, country or, in fact, of the world. It ranges from a one-point programme to 17 point programme. The whole programme is summarized below :-

1. Om (one - syllable Word, the one essential name of God, Ishwara), the One and Only One Supreme Lord of the universe who creates, sustains and ultimately withdraws the world of existence: This is the Word, Akshara, eternal, imperishable, constant Reality which is Existent, Omniscient, Omnipresent, Omnipotent, just and merciful, infinite and of infinite power and bliss. The one-point programme is: His service and worship and the service of His creation.

2. The service of humanity, the bipeds.

3. Name, history (birth and the course of life/ existence) and location of any community, nation, or region, the service of the same.

4. The service, protection and development of the life of the quadrupeds, the animals, wild and domestic.

5. The service, protection, cleaning and development of the environment in all the five directions (east, west, north, south and up and down).

6. The service of nature and the environment in all the six seasons of the year.

7. The service, promotion and development of

the seven classes of animals: cow, horse, buffalo, camel, goat, sheep, and pony.

8. Practice of an eight-point social policy in the service of the community and the country to be positively worked out for development, i.e., yajna, and not for mere power display.

9. Nine orders or qualities of worship, action and knowledge, three each, the orders being high, middling and low (noble and saintly, average and human, and selfish and negative/evil and devilish).

10. Practice of a ten-point political policy of service and development in a positive and progressive direction.

11. Practice of an eleven-point policy of service and development in a positive and progressive direction.

12. Practice of a twelve-point policy of service and development of the community and the environment.

The points are to be worked out by the enlightened ruler and the enlightened people in mutual cooperation in the local context with reference to the past, present and the future.

13-17 have been explained in mantra no. 34 above.

35. (Vishvedeva Devata, Varuna Ṛshi)

एष तै निर्ऋते भागस्तं जुषस्व स्वाहाऽग्निनैत्रेभ्यो देवेभ्यः पुरःसद्भ्यः स्वाहा यमनैत्रेभ्यो देवेभ्यौ दक्षिणासद्भ्यः स्वाहा विश्वदैवनेत्रेभ्यो देवेभ्यः पश्चात्सद्भ्यः स्वाहा मित्रावरुणनेत्रेभ्यो वा मरुन्नैत्रेभ्यो वा देवेभ्यऽउत्तरासद्भ्यः स्वाहा सोमनेत्रेभ्यो देवेभ्यऽउपरिसद्भ्यो दुवस्वद्भ्यः स्वाहा ॥३५॥

Eṣa te nirṛte bhāgastam juṣasva svāhā'-gninetrebhyo devebhyaḥ puraḥsadbhyaḥ svāhā yamanetrebhyo devebhyo dakṣiṇāsadbhyaḥ svāhā viśvadevanetrebhyo devebhyaḥ paścāt-sadbhyaḥ svāhā mitrāvaruṇanetrebhyo vā marunnetrebhyo vā devebhya' uttarāsadbhyaḥ svāhā somanetrebhyo devebhya' uparisadbhyo duvasvadbhyaḥ svāhā.

Man of felicity beyond reproach, this is your share of Raj Dharma, governance, administration and service of the republic, your power-and-responsibility, assets-and-liabilities integrated. Serve it with words and acts of truth. Serve it with words and acts of Dharma, by the noble people of the very eyes and leadership of light and fire sitting in front of you in the council.

Serve it with words and acts of charity, by the people of the speed and guidance of the wind itself on your right side.

Serve it with words and acts of courage, by the noble people of the eyes and leadership of the world heroes on your back.

Serve it with words and acts of saints and sages of knowledge and wisdom, by the noble people of the eyes and leadership of the best, the friendliest, the wisest and the most dynamic yajnic souls of the nation on your left side.

Serve it with words and acts of peace and love under the protective bliss of the noble people of the light and leadership of the soothing serenity of the moon itself, servants of knowledge, humility, Dharma and Ishwara.

36. (Vishvedeva Devata, Varuna Ṛshi)

ये दे॒वाऽअ॒ग्निनेत्राः पु॒रःसद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा य॒मनेत्रा दक्षिणा॒सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा वि॒श्वदेवनेत्राः पश्चा॒त्- सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा मि॒त्रावरुणनेत्रा वा म॒रुन्नेत्रा वोत्तरा॒सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वाः सोमनेत्राऽउपरि॒सदो दुवस्वन्त॒स्तेभ्य॒ः स्वाहा ॥३६॥

Ye devā' agninetrāḥ puraḥsadastebhyaḥ svāhā ye devā yamanetrā dakṣiṇāsadastebhyaḥ svāhā ye devā viśvadevanetrāḥ paścātsadastebhyaḥ svāhā ye devā mitrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ svāhā.

Honour and salutations in truth of word and sincerity of heart to those men of knowledge and nobility in the eastern quarters of the republic who are dedicated to light and electricity.

Honour and salutations in truth of word and sincerity of action to those noble men of justice in the southern quarters of the republic who are dedicated to the practice and discipline of the social and personal ethics of yoga.

Honour and salutations in truth of word and reason to those noble men of knowledge in the western quarters of the republic whose science and philosophy shines in the scholars of the nation.

Honour and salutations in truth of word and gratitude to those noble men of peace and bliss in the northern quarters of the republic who deal with everyone equally and justly as the wind touches all equally and who guide the nation to Dharma and strength as the circuit of prana and apana energy strengthens and

ennobles the body and mind.

Honour and salutations in truth of word and reverence to those noble men of knowledge and Dharma in the upper quarters of the republic who bless the nation with the gift of soma and good health and longevity.

37. (Agni Devata, Devavata Ṛshi)

अग्ने सहस्व पृतनाऽअभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसि ॥३७॥

Agne sahasva pṛtanā' abhimātīrapāsya.
Duṣṭarastarannarātīrvarco dhā yajñavāhasi.

Agni, enlightened ruler, face and defeat the enemy, remove the proud, overcome poverty and selfishness, and, hero of invincible prowess, fill this land with honour and brilliance.

38. (Rakshoghna Devata, Devavata Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
उपाꣳशोर्वीर्येण जुहोमि हतꣳ रक्षः स्वाहा रक्षसां त्वा
वधायावधिष्म रक्षोऽवधिष्मामुमसौ हतः ॥३८॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūśṇo hastābhyām. Upām̆śorvīryeṇa juhomi hatam̆ rakṣaḥ svāhā rakṣasāṁ tvā vadhāyā-vadhiṣma rakṣo' vadhiṣmāmumasau hataḥ.

Ruler of the republic, in this sacred land of Lord Savita's creation, in truth of word and action, I accept, consecrate and celebrate you, protected by the arms of the Ashwinis, the fiery brilliance of the sun and the soothing serenity of the moon, blest by the generous hands of Pusha, the powers of health and nourishment, and supported by the prowess of your close associates, the

council and the army.

I accept and consecrate you for the destruction of evil. The evil is destroyed. We must punish the wicked, destroy him. Yes, he is destroyed.

39. (Rakshoghna Devata, Devavata Ṛshi)

सुविता त्वा सुवानाᳬसुवतामुग्निर्गृहपतीनाᳬसोमो वनस्पतीनाम् । बृहुस्पतिर्वाचऽइन्द्रो ज्यैष्ठ्याय रुद्रः पुशुभ्यो मित्रः सुत्यो वरुणो धर्मपतीनाम् ॥३९॥

Savitā tvā savānām̆ suvatāmagnirgṛhapatīnām̆ somo vanaspatīnām. Bṛhaspatirvāca' indro jyaiṣṭhyāya rudraḥ paśubhyo mitraḥ satyo varuṇo dharmapatīnām.

Ruler of the land, may Savita, creator and promoter of honour and prosperity, inspire you. You are like the fire of the householders' yajna, sap and life of the herbs and trees, truth of the heart of the good, friend and favourite of the servants and protectors of Dharma. For the advancement of learning, you are like Brihaspati, lord of knowledge. For the greatness and glory of the land, you are like Indra, lord of glory. For the animals, you are like Rudra, lord protector of the animals.

40. (Yajamana Devata, Devavata Ṛshi)

इुमं देवाऽअसपुत्नᳯसुवध्वं महुते क्षुत्राय महुते ज्यैष्ठ्याय महुते जानराज्यायेन्द्रस्येन्द्रियाय । इुममुमुष्य पुत्रमुमुष्यै पुत्रमुस्यै विुशऽएुष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाᳬ राजा ॥४०॥

Imaṁ devā' asapatnam̆ suvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyā-yendrasyendriyāya. Imamamuṣya putram-amuṣyai putramasyai viśa' eṣa vo'mī rājā somo' smākaṁ brāhmaṇānāṁ rājā.

Noble people of the land/world, this man (first among us all), son of a noble father, son of a noble mother, graceful as the moon and inspiring as soma, accepted and anointed as he is as the ruler, yours, ours, and others', Brahmanas, all, cooperate and render him free from conflict and opposition for the sake of a mighty republic, supreme sovereignty, the highest government of the people, the glory of the order of the world.

इति नवमोऽध्यायः ॥

CHAPTER–X

1. (Apah Devata, Varuna Ṛshi)

**अपो देवा मधुमतीरगृभ्णन्नूर्जस्वती राजस्वश्चितानाः।
याभिर्मित्रावरुणावभ्यषिञ्चन् याभिरिन्द्रमनयन्नत्यरातीः ॥१॥**

Apo devā madhumatīragṛbhṇannūrjasvatī rājasvaścitānāḥ. Yābhirmitrāvaruṇāvabhya-ṣiñcan yābhir-indramanayannatyarātīḥ.

Noble men of wisdom and virtue obtain waters/ energies, sweet, invigorating, illuminating and enlightening by which they strengthen, cleanse and consecrate their prana, udana, and electric vitalities and ward off all conflicts and negativities of life.

2. (Vrisha Devata, Varuna Ṛshi)

**वृष्णऽऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृष्णऽऊर्मिरसि
राष्ट्रदा राष्ट्रममुष्मै देहि वृषसेनोऽसि राष्ट्रदा राष्ट्रं मे
देहि स्वाहा वृषसेनोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि ॥२॥**

Vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭraṁ me dehi svāhā Vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi vṛṣaseno'si rāṣṭradā rāṣṭraṁ me dehi svāhā vṛṣaseno'si rāṣṭradā rāṣṭramamuṣmai dehi.

Mighty lord, shower of generosity, bringer of prosperity wave on wave, maker of the nation and builder of the republic, give me a sovereign republic of human values and just policies.

Illustrious lord of generosity, ocean of knowledge of polity, harbinger of prosperity and comfort to the people, bless him (bless all of them) with the unity of the nation and dignity of the republic with truth of word

and action.

Generous lord of a mighty force, maker of the republic, give me a world republic of universal values and universal peace.

Generous lord of universal power of love and Dharma, maker of the world, give us all a world state of universal love and universal Dharma.

3. (Apampati Devata, Varuna Ṛshi)

अर्थेत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहार्थेत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तौर्जस्वती स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहौर्जस्वती स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तापः परिवाहिणी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहापः परिवाहिणी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तापां पतिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहाऽपां पतिरसि राष्ट्रदा राष्ट्रममुष्मै देह्यपां गर्भोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहापां गर्भोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि ॥३॥

Artheta stha rāṣṭradā rāṣṭraṁ me datta svāhā'-rtheta stha rāṣṭradā rāṣṭramamuṣmai dattau-jasvatī stha rāṣṭradā rāṣṭraṁ me datta svāhau-jasvatī stha rāṣṭradā rāṣṭramamuṣmai dattā-'paḥ parivāhiṇī stha rāṣtradā rāṣṭraṁ me datta svāhā'paḥ parivāhiṇī stha rāṣṭradā rāṣṭram-amuṣmai dattā'pāṁ patirasi rāṣṭradā rāṣṭraṁ me dehi svāhā'pāṁ patirasi rāṣṭradā rāṣṭramamuṣmai deḥyapāṁ garbho'si rāṣṭradā rāṣṭraṁ me dehi svāhā'pāṁ garbho'si rāṣṭradā rāṣṭramamuṣmai dehi.

Men of the country striving for wealth, builders of the nation, keep on striving, build a republic of truth in word and action for me. Men of wealth, go on striving for prosperity, contributing to the republic, and give

him and all a great republic.

Brilliant women of the republic, maintain your vigour and brilliance, contributing to the republic, and build for me a nation of love and justice. Keep up your genius and vigour contributing to the republic, and give him and all a great nation.

Married women of the nation, dear as water and the breath of life to your partners, stay good and faithful in your love to your home, contributing to the families of the nation and give me a state of true discipline and virtue. Keep the channels of the nation flowing, contributing to the growth of the nation's life, and give him and all a dynamic state of brilliant leaders.

Lord of the waters of the state, builder of a progressive state, give me a dynamic state of governance in truth of word and action. Lord of the national movements, keep the flow on for the nation and give him and all a state of clean governance and administration.

Protector of the waters, generous giver of the republic, give me an affluent state of prosperity with values of truth and honesty. Protector of national progress, contributing to management and development, give him and all a republic, a state and a nation marching ahead and onward.

4. (Surya etc. Devata, Varuna Ṛshi)

सूर्य॑त्वचस स्थ राष्ट्र॒दा रा॒ष्ट्रं मे॑ दत्त॒ स्वाहा॒ सूर्य॑त्वचस स्थ राष्ट्र॒दा रा॒ष्ट्रम॒मुष्मै॑ दत्त॒ सूर्य॑वर्चस स्थ राष्ट्र॒दा रा॒ष्ट्रं मे॑ दत्त॒ स्वाहा॒ सूर्य॑वर्चस स्थ राष्ट्र॒दा रा॒ष्ट्रम॒मुष्मै॑ दत्त॒ मान्दा॑ स्थ राष्ट्र॒दा रा॒ष्ट्रं मे॑ दत्त॒ स्वाहा॒ मान्दा॑ स्थ राष्ट्र॒दा रा॒ष्ट्रम॒मुष्मै॑ दत्त व्रज॒क्षित॑ स्थ राष्ट्र॒दा रा॒ष्ट्रं मे॑ दत्त॒ स्वाहा॑ व्रज॒क्षित॑ स्थ

राष्ट्रदा राष्ट्रममुष्मै दत्त वाशा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शविष्ठा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शविष्ठा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शक्वरी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शक्वरी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त जनभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा जनभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त विश्वभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा विश्वभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तापः स्वराज स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त। मधुमतीर्मधु-मतीभिः पृच्यन्तां महि क्षत्रं क्षत्रियाय वन्वानाऽअनाधृष्टाः सीदत सहौजसो महि क्षत्रं क्षत्रियाय दधतीः ॥४॥

Sūryatvacasa stha rāṣṭradā rāṣṭraṁ me datta svāhā sūryatvacasa stha rāṣṭradā rāṣṭram-amuṣmai datta sūryavarcasa stha rāṣṭradā rāṣṭraṁ me datta svāhā sūryavarcasa stha rāṣṭradā rāṣṭramamuṣmai datta māndā stha rāṣṭradā rāṣṭraṁ me datta svāhā māndā stha rāṣṭradā rāṣṭramamuṣmai datta vrajakṣita stha rāṣṭradā rāṣṭraṁ me datta svāhā vrajakṣita stha rāṣṭradā rāṣṭramamuṣmai datta vāśā stha rāṣṭradā rāṣṭraṁ me datta svāhā vāśā stha rāṣṭradā rāṣṭramamuṣmai datta śaviṣṭhā stha rāṣṭradā rāṣṭraṁ me datta svāhā śaviṣṭhā stha rāṣṭradā rāṣṭramamuṣmai datta śakvarī stha rāṣṭradā rāṣṭraṁ me datta svāhā śakvarī stha rāṣṭradā rāṣṭramamuṣmai datta janabhṛta stha rāṣṭradā rāṣṭraṁ me datta svāhā janabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta viśvabhṛta stha rāṣṭradā rāṣṭraṁ me datta svāhā viśvabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta āpaḥ svarāja stha rāṣṭradā rāṣṭramamuṣmai datta. Madhu-matīrmadhumatībhiḥ pṛcyantāṁ mahi kṣatraṁ kṣatriyāya vanvānā anādhṛṣṭāḥ sīdata sahaujaso mahi kṣatraṁ kṣatriyāya dadhatīḥ.

Members of the Council, bright as the sun in your bearing, makers of the nation, give me a great republic with the values of truth and justice. Stay firm in your brilliance of bearing contributing to the nation, and give the common man a republic of truth and justice.

Leaders of the land, men of learning, illustrious in character as the sun, makers of the nation, be firm in your brilliance of learning, and give me a state of learning and enlightenment in truth of word and values. Stay firm in your brilliance, contributing to the nation, and give to the citizen a nation of learning and wisdom.

Men of vision and arts, creating joy in words of vision and light, be happy makers of the nation and give me a nation of happy people. Stay firm and strong in joy contributing to the nation, and create for the common man a nation of happiness and joy in truth of value and virtue.

Farmers, living in your farms with the wealth of animals, makers of the nation in truth of word and simplicity of character, give me a nation rich in food and milk. Farmers and husbandmen, stay firm, contributing to the nation, and give to the common man a nation of happy and satisfied people.

Be men of will and ambition, makers of the nation, and give me a nation of courage and action in truth of word and deed. Stay firm in your will, contributing to the nation, and inspire the people to be a nation with passion for development and progress.

Be men of strength and prowess, makers of the nation, and give me a nation of power and prestige in truth of word and sincerity of character. Stay firm in your

determination, contributing to the nation, and give to the citizens a nation of strength and dignity.

Women of the land, makers of the nation, be strong and powerful, and give me a nation of disciplined and virtuous young heroes of truth and honesty of word and action. Stay firm in your strength and dignity, contributing to the nation, and build up a nation of strong and heroic people for the citizens.

Be sustainers of the people, makers of the nation in words of truth and action in discipline, and give me a nation of happy and disciplined people. Stay firm in your generosity, supporting the people, contributing to the nation, and give the citizens a state of happy and disciplined people.

Be sustainers of the world, makers of a world-state in truth of word and action, and give me a universal nation of common human values. Stay firm, supporting the people of the world, contributing to the world state, and give to humanity one order of governance and organization of freedom for every citizen of the world.

People of knowledge, Dharma and universal values, brilliant in your own right of character and wisdom, makers of a world nation in truth of word and action, stay brilliant and firm and give to every citizen of the world a world order of governance and universal justice.

Women of the world, sweet as honey and deeply loving, meet with others equally sweet and loving, keen and anxious for a grand world order and conscientiously working for a supreme sovereign world state, stay fearless and, holding and sustaining that great world order for

the sovereign rulers, sit and participate with men of equal power and brilliance.

5. (Agni & Others Devata, Varuna Ṛshi)

सोमस्य त्विषिरसि तवैव मे त्विषिर्भूयात् । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा सरस्वत्यै स्वाहा पूष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय स्वाहाꣳशाय स्वाहा भगाय स्वाहार्यम्णे स्वाहा ॥५॥

Somasya tviṣirasi taveva me tviṣirbhūyāt. Agnaye svāhā somāya svāhā savitre svāhā sarasvatyai svāhā pūṣṇe svāhā bṛhaspataye svāhendrāya svāhā ghoṣāya svāhā ślokāya svāhā'm̐śāya svāhā bhagāya svāhā'ryamṇe svāhā.

Ruler of the land, you are the brilliance of Soma, light of the nation's glory. May my light of dignity be like yours. For the knowledge and power of fire and electricity for the nation, let there be specific and factual language and study of science. For Soma, life-sciences, knowledge of biology and medicine; for the sun, astronomy and cosmology; for Saraswati (Veda and education), grammar and Vedanga, i.e., auxiliary studies on the subject; for Pusha (pranic vitality and material growth), yoga and economics; for Brihaspati (lord of the universe), spiritual knowledge ; for Indra (lord of the senses, jivatma, the soul), intelligence and inner light; for language and communication, effective teaching and discussion; for poetry and composition, poetics; for the subtle elements of nature, science of atoms; for honour and prosperity, industry and dedication; for Aryama (leader of justice), politics of value and jurisprudence.

6. **(Apah Devata, Varuna Ṛshi)**

प॒वित्रे॑ स्थो वैष्ण॒व्यौ᳖ सवि॒तुर्वः॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑ । अनि॑भृष्टमसि वा॒चो बन्धु॑स्तपो॒जाः सोम॑स्य दा॒त्रम॑सि॒ स्वाहा॑ राज॒स्वः᳖ ॥६॥

Pavitre stho vaiṣṇavyau saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhih. Anibhṛṣṭamasi vāco bandhustapojāḥ somasya dātramasi svāhā rājasvaḥ.

Ruler of the land/President of the council, free from pollution of mind and character, seasoned and tempered in the discipline of austerity, dedicated as a brother to the sacred voice of knowledge, you are an instrument of Soma, nature's power of health and growth.

Both of you (ruler and people, teachers and students, boys as well as girls), endowed with universal virtues of mind and character, stay pure and unsullied. In this holy world of Lord Savita's creation, I sanctify you all with a ceaseless flow of the purest rays of the sun and the light of higher knowledge. Act in truth of word and deed and create noble heroes for the nation.

7. **(Varuna Devata, Varuna Ṛshi)**

स॒ध॒मादो॑ द्यु॒म्निनी॒राप॑ऽए॒ताऽअना॑धृष्टाऽअप॒स्यो॒ वसा॑नाः। प॒स्त्या॒सु च॒क्रे वरु॑णः स॒धस्थ॑म॒पाᳬशिशु॑र्मा॒तृत॑मास्व॒न्तः॥७॥

Sadhamādo dyumninīrāpa' eta' anādhṛṣṭā' apasyo vasānāḥ. Pastyāsu cakre varuṇaḥ sadhasthamapām̐ śiśurmātṛtamāsvantaḥ.

The ruler, best choice of the people, should send the children of the mothers/nation to residential schools of the most affectionate and motherly teachers —

mothers/nation, free and fearless, intelligent and educated, cool as water, smart at work, shining in prosperity, brilliant in achievement, living happy and together in beautiful homes.

8. (Yajamana Devata, Varuna Ṛshi)

क्षत्रस्योल्वमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसीन्द्रस्य वार्त्रघ्नमसि मित्रस्यासि वरुणस्यासि त्वयायं वृत्रं वधेत् । दृवासि रुजासि क्षुमासि । पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः पात ॥८॥

Kṣatrasyolvamasi kṣatrasya jarāyvasi kṣatrasya yonirasi kṣatrasya nābhirasīndrasya vārtraghnamasi mitrasyāsi varuṇasyāsi tvayā’-yam vṛtraṁ vadhet. Dṛvā’si rujāsi kṣumāsi. Patainam prāñcaṁ pātainaṁ pratyañcaṁ pātainaṁ tiryañcaṁ digbhyaḥ pāt.

Ruler of the nation, you are the strength and shield of the people, first cover of the republic, creator of its honour and dignity, and centre-pin of its governance. You are like the thunderbolt of lightning for the clouds of the enemy. You are friends with the friends and best with the good. By you and with you the nation would eliminate the simulators, the evaders and the hypocrites. You are a destroyer of the forts of evil and a plague upon the enemy.

Defend him in all directions, from all directions, front, back and cross-wise.

9. (Prajapati Devata, Varuna Ṛshi)

आविर्मर्याऽआवित्तोऽअग्निर्गृहपतिरावित्तऽइन्द्रो वृद्धश्रवाऽ-आवित्तौ मित्रावरुणौ धृतव्रतावावित्तः पूषा विश्ववेदाऽ-आवित्ते द्यावापृथिवी विश्वशम्भुवावावित्तादितिरुरुशर्म्मा॥९॥

Āvirmaryā'āvitto'agnirgṛhapatirāvitta'indro vṛddhaśravā' āvitau mitrāvaruṇau dhṛtavratā-vāvittaḥ pūṣā viśvavedā'āvitte dyāvāpṛthivī viśvaśambhuvāvāvittāditi-ruruśarmmā.

All ye mortals, men and women, if the fire, sustainer of the home, or the man of knowledge and wisdom brilliant as agni (light) is well-known, and beneficent to you, if the man who has heard and attained the knowledge of all the Shastras is well-known and beneficent, if Indra, the man of power commanding the forces is well-known and committed to you, if friends and noble people dedicated to vows of goodness and virtue are close to you and kind, if Pusha, versatile man of medicine, giver of health and longevity is well-known and kind, if the heavens and electric energy and the earth are well-known and generous, if the mother and mother nature, generous givers of abundant love and joy, are well known, loved with reverence, and generous to you — if you know, love and respect all these and they are kind and generous to you, then happiness is assured for you.

10. (Yajamana Devata, Varuna Ṛshi)

अवेष्टा दन्दशूकाः प्राचीमारोह गायत्री त्वावतु रथन्तरꣳसाम त्रिवृत् स्तोमो वसन्तऽऋतुर्ब्रह्म द्रविणम् ॥१०॥

Aveṣṭā dandaśūkāḥ prācīmāroha gāyatrī tvāvatu rathantaram̆ sāma trivṛt stomo vasanta' ṛturbrahma draviṇam.

Cross the hurdles on the way, eliminate the deadly biters, go forward (east) and rise to the heights. And while you drive on the chariot of life, may the light of Gayatri lead you on; the music of the Samans inspire you ; the

triple strength of body, mind and speech empower you; the three fold voice of the Veda (knowledge, action and prayer) exhort you; and may the beauty of the spring season, the vision of the universe and the wealth of existence bless you on the way.

11. (Yajamana Devata, Varuna Ṛshi)

दक्षि॑णा॒मारो॑ह त्रि॒ष्टुप् त्वा॑वतु बृ॒हत्साम॑ पञ्चद॒श स्तोमो॑ ग्री॒ष्मऽऋ॒तुः क्ष॒त्रं द्रवि॑णम् ॥११॥

Dakṣiṇāmāroha triṣṭup tvāvatu bṛhatsāma pancadaśa stomo grīṣma' ṛtuḥ kṣatraṁ draviṇam.

Go forward on the right (south) and rise to the heights. And while you are on the way, the light of science contained in the Trishtup verses would reveal to you; the fifteenfold strength of great Samans (five pranas, five senses, and five elements) would empower you; the heat of the summer season would hasten your speed, and the splendour of governance and the wealth of existence would bless you.

12. (Yajamana Devata, Varuna Ṛshi)

प्र॒तीची॒मारो॑ह॒ जग॑ती त्वावतु वैरू॒पꣳसाम॑ सप्तद॒श स्तोमो॑ व॒र्षाऽऋ॒तुर्विड् द्रवि॑णम् ॥१२॥

Pratīcīmāroha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo varṣā' ṛturviḍ draviṇam.

Go forward west, and rise high, and the various science of wealth contained in the Jagati verses would reveal to you; the seventeen-fold power of the Samans (five organs of volition, five objects of volition, five subtle elements and the science of cause and effect of

materials) would enrich you; and the showers of the rainy season and the economic wealth of the world would bless you.

13. (Yajamana Devata, Varuna Ṛshi)

उदीचीमारोहानुष्टुप् त्वावतु वैराजꣳसामैकविꣳश स्तोमः शरदृतुः फलं द्रविणम् ॥१३॥

Udīcīmārohanuṣṭup tvāvatu vairājaṁ sāmaikaviṁśa stomaḥ śaradṛtuḥ phalaṁ draviṇam.

Go forward north and rise high, and the art of communication of knowledge contained in Anushtup verses would reveal to you; the twenty-one-fold various brilliance of the Samans (sixteen potentials, faculties of the soul, four-fold effort for fulfilment in life and the freedom of action) would enlighten you; and the length of winter years and wealth of the fruits of service would bless you.

14. (Yajamana Devata, Varuna Ṛshi)

ऊर्ध्वामारोह पङ्क्तिस्त्वावतु शाक्वररैवते सामनी त्रिणवत्रयस्त्रिꣳशौ स्तोमौ हेमन्तशिशिरावृतू वर्चो द्रविणं प्रत्यस्तं नमुचेः शिरः ॥१४॥

Ūrdhvāmaroha paṅktistvāvatu śākvararaivate sāmanī triṇavatrayastriṁsau stomau hemanta-śiśīrāvṛtū varco draviṇam pratyastam namuceḥ śiraḥ.

Move up and rise high, and the knowledge contained in the Pankti verses, Shakvara and the Raivata parts of the Samans, the knowledge of the three divisions of time (past, present and future), the science of nine numbers (1-9), and of the thirty-three powers of nature

(8 Vasus, 11 Rudras, 12 Adityas, Indra, i.e., electric energy, and yajna, i.e., cosmic chemistry) would reveal to you; the lustre of knowledge and discipline and the wealth of life would bless you. The heads of the sinner, the thief and the preventer would be down.

15. (Paramatma Devata, Varuna Ṛshi)

सोमस्य त्विषिरसि तवैव मे त्विषिर्भूयात् ।
मृत्योः पाह्योजोऽसि सहोऽस्यमृतमसि ॥१५॥

Somasya tviṣirasi taveva me tviṣirbhūyāt. Mṛtyoḥ pāhyojo'si saho'syamṛtamasi.

You are the light of majesty and magnificence. May your light be mine too. You are the lustre of life, the constancy of courage, and the immortality of existence. Save me from mortality.

16. (Mitra-Varuna Devate, Varuna Ṛshi)

हिरण्यरूपाऽउषसो विरोकऽउभाविन्द्राऽउदिथः सूर्यश्च ।
आरोहतं वरुण मित्र गर्त्तं ततश्चक्षाथामदितिं दितिं च
मित्रोऽसि वरुणोऽसि ॥१६॥

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ārohataṁ varuṇa mitra gartam tatścakṣāthāmaditiṁ ditiṁ ca mitro'si varuṇo'si.

You are Mitra, friend of all. You are Varuna, the best of all and subduer of the enemies. Both of you are bright and powerful like gold, like the sun, like Indra. And just as the sun and the moon with their light light up the night and the dawn, so you too, with your illuminating actions, rise and enlighten the world around you. Ascend your chariot of knowledge, watch the world

of permanence and impermanence, and spread the light.

17. (Kshatrapati Devata, Varuna Ṛshi)

सोमस्य त्वा द्युम्नेनाभिषिञ्चाम्यग्नेर्भ्राजसा सूर्यस्य वर्चसेन्द्र-स्येन्द्रियेण क्षत्राणां क्षत्रपतिरेध्यति दिद्यून् पाहि ॥१७॥

Somasya tvā dyumnenābhiśiñcamyagnerbh-rājasā sūryasya varcase'ndrasyendriyeṇa kṣatrāṇāṁ kṣatrapatiredhyati didyūn pāhi.

I anoint and consecrate you as the ruler with the light and grace of the moon, the brilliance of fire, the glory of the sun, and the swiftness of sense and mind like the velocity of electricity. Ascend the throne of the republic to do more than justice to the seat of governance. Develop the missiles of defence and protect and promote knowledge, Dharma and prosperity of the nation.

18. (Yajamana Devata, Devavata Ṛshi)

इमं देवाऽअसपत्नꣳसुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्य पुत्रममुष्यै पुत्रमस्यै विशऽएष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा॥१८॥

Imaṁ devā' asaptanam̆ suvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jāna-rājyāyendrasyendriyāya. Imamamuṣya putra-mamuṣyai putramasyai viśa' -eṣavo'mī rājā somo'smākaṁ brahmaṇānāṁ rājā.

This brilliant man of knowledge and virtuous character, son of a noble father and of a noble mother is our ruler, yours, ours and of all others, all Brahmanas, i.e., the learned community of the land.

Noble and educated men of the land and senior

members of the army, all support him for the establishment of a grand world order of governance, for a great enlightened and meritorious community, for a great democracy of the people and for the dignity and honour of a mighty state. Let us render him universally acceptable so that he has to face no rival, no adversary, no enemy.

19. (Yajamana Devata, Devavata Ṛshi)

प्र पर्व॑तस्य वृष॒भस्य॑ पृ॒ष्ठान्नाव॑श्चरन्ति स्व॒सिच॑ऽइया॒नाः । ताऽआव॑वृत्रन्नध॒रागुद॑क्ता॒ऽअहिं॑ बु॒ध्न्य॒मनु॒ रीय॑माणाः । विष्णो॑र्वि॒क्रम॑णमसि॒ विष्णो॒र्विक्रा॑न्तमसि॒ विष्णोः॑ क्रा॒न्त–म॑सि ॥१९॥

Pra parvatasya vṛṣabhasya pṛṣṭhānnāvaścaranti svasica' iyānāḥ. Tā' āvavṛtrannadharāgudaktā' ahiṁ budhnyamanu rīyamāṇāḥ. Viṣṇorvikramaṇamasi viṣṇorvikrāntamasi viṣṇoḥ krāntamasi.

From the top of the cloud, over the top of clouds, flying boats, fuelled and driven, roam around in the sky like boats on the sea. Piloted from down below on earth, soaring up like clouds into the sky, they pursue the clouds as Indra pursued Vritra. Master-maker of the nation, in the wide spaces of Lord Vishnu, you are capable of creating various kinds of motion. You are capable of creating special and definite steers of motion as the wind's. You are the cause and source of motion and speed by the power of energy.

20. (Prajapati Devata, Devavata Ṛshi)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नोऽअस्त्वयममुष्य पितासावस्य पिता वयꣳस्याम पतयो रयीणाꣳस्वाहा । रुद्र यत्ते क्रिवि परं नाम तस्मिन् हुतमस्यमेष्टमसि स्वाहा ॥२०॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva. Yatkāmāste juhumastanno astvayamamuṣya pitā'sāvasya pitā vayaॅm syāma patayo rayīṇāॅm svāhā. Rudra yatte krivi paraṁ nāma tasmin hutamasyameṣṭamasi svāhā.

Prajapati, Lord Supreme, father and protector of created beings, there is none other than you over, above and beyond, to be, to know, and to reveal all the forms of existence in the world.

Whatever the aim, object or desire for which we worship you, may that be fulfilled for us.

Father and guardian as you are of the seen and the unseen world, so may we be masters and guardians of the riches of life in truth of word and action.

Rudra, Lord of justice and punishment, destroyer as you are of evil, that is the supreme name by which we worship you and celebrate you in the home in truth of word with honest action.

21. (Kshatrapati Devata, Devavata Ṛshi)

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि। अव्यथायै त्वा स्वधायै त्वारिष्टो अर्जुनो मरुतां प्रसवेन जयापाम मनसा समिन्द्रियेण ॥२१॥

Indrasya vajro'si mitrāvararuṇayostvā praśā-stroḥ praśiṣā yunajmi. Avyathāyai tvā svadhāyai tvā'riṣṭo arjuno marutāṁ prasavena jayā -pām manasā samindriyeṇa.

Ruler of the land, you are like the thunderbolt of Indra (lightning) in power, inviolable, clean and spotless. I appoint you by the advice of the Governor of the council and the commander of the army for the exercise of your official powers freely and constructively without pain or fear or tyranny. Act with the inspiration, advice and support of the positive yajnic people of dynamic spirit and win your victories/goals. We are with you with all our will and power.

22. (Indra Devata, Devavata Ṛshi)

मा तंऽइन्द्र ते वयं तुराषाडयुक्तासोऽअब्रह्मता विदसाम । तिष्ठा रथमधि यं वज्रहस्ता रश्मीन्देव यमसे स्वश्वान् ॥२२॥

Mā ta' indra te vayaṁ turāṣāḍayuktāso abrahmatā vidasāma. Tiṣṭhā rathamadhi yaṁ vajrahastā raśmīn deva yamase svaśvān.

Indra, Ruler of the land, hero of the thunderbolt in hand, swift as you are in action and victory over the enemy, may we, your officers and people, never, disaffected, fall off from you. May you too never suffer disaffection from Ishwara and never fall off from your faith.

Hero of the people, thunderbolt in hand, ascend and ride the chariot, take the reins in hand by which you drive the steeds and, swift in action, achieve your goals.

23. (Agni & Others Devatas, Devavata Ṛshi)

अग्नये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा मरुतामोजसे स्वाहेन्द्रस्येन्द्रियाय स्वाहा । पृथिवि मातर्मा मा हिꣳसीर्मोऽअहं त्वाम् ॥२३॥

Agnaye gṛhapataye svāhā somāya vanaspataye svāhā marutāmcjase svāhendrasyendriyāya svāhā. Pṛthivi mātarmā mā hiṁsīrmo' aham tvām.

Ruler and chiefs of the nation, provide and promote for agni, the enlightened householder, a true policy of value and virtue; for soma, herbs and trees, forestry and knowledge of Botany; for the strength, energy and lustre of the most dynamic people (maruts), yoga and peace-giving words; for the honour of Indra, ruler, right conduct and good reading; for the working efficiency of the soul (Indra), good instruction and practice. Mother earth, hurt me not. Nor shall I hurt you. Mother mine, ruin me not with wrong instruction. Nor must I hurt you (with ingratitude).

24. (Surya Devata, Vamadeva Ṛshi)

हुंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजाऽऋतजाऽअद्रिजाऽऋतं
बृहत् ॥२४॥

Haṅsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣadvarasdṛta-sadvyomasadabjā gojā' ṛtajā adrijā ṛtaṁ bṛhat.

Ishvara, the Supreme Soul of the Universe, is the maker of forms from elements, present in all forms of purity, universal abode of all, present in the sky, creator of the universal yajna, present in and on the earth, holy as a sacred visitor, present in the homes, humans, the best of things, eternal nature and its law, and in all space, creator of the waters, stars and planets, giver of the light of eternal knowledge of the Veda, creator of the clouds, mountains and forests, the very Truth and Law Itself, and the greatest and highest of existence.

25. (Surya Devata, Vamadeva Ṛshi)

इयदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोऽसि वर्चो मयि धेह्यूर्गस्यूर्ज्जं मयि धेहि । इन्द्रस्य वां वीर्यकृतो बाहूऽ-अभ्युपावहरामि ॥२५॥

Iyadasyāyurasyāyurmayi dhehi yuṅṅasi varco' si varco mayi dhehyurgasyūrjjaṁ mayi dhehi. Indrasya vāṁ vīryakṛto bāhū' abhyupāva-harāmi.

You are so vast, so far, so great, wherever my eye goes. You are life Itself. Give me life and longevity. You join me with you in samadhi. You are the light and lustre of existence. Give me that lustre. You are Energy Itself. Give me energy.

Ruler and people of the land, you are the arms of the Lord of Power, creator of virility. I take you both close to Him.

26. (Asandi Rajapatni Devate, Vamadeva Ṛshi)

स्योनासि सुषदासि क्षत्रस्य योनिरसि ।
स्योनामासीद सुषदामासीद क्षत्रस्य योनिमासीद ॥२६॥

Syonāsi' suṣadāsi kṣatrasya yonirasi. Syonāmā-sīda suṣadāmāsīda kṣatrasya yonimāsīda.

Woman of power: You are the beauty and grace of life, giver of peace and joy, and mother-maker of the nation. Come, take up your office of dignity to create joy and comfort for the people around and do justice to the judgement seat of the nation.

27. (Varuna Devata, Shunahshepa Ṛshi)

निषसाद धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः ॥२७॥

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ.

The man committed to national vows of Dharma, dedicated to noble actions, first and best of choice for justice, should occupy the offices of power and administration for the governance of the republic.

28. (Yajamana Devata, Shunahshepa Ṛshi)

अभिभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्मँस्त्वं ब्रह्मासि सवितासि सत्यप्रसवो वरुणोऽसि सत्यौजाऽइन्द्रोऽसि विशौजा रुद्रोऽसि सुशेवः । बहुकार श्रेयस्कर भूयस्करेन्द्रस्य वज्रोऽसि तेन मे रध्य ॥२८॥

Abhibhūrasyetāste Pañca diśaḥ kalpantāṁ brahmam̆stvaṁ brahmā'si savitā'si satya-prasavo varuṇo'si satyaujā indrosi viśaujā rudro'si suśevaḥ. Bahukāra śreyaskara bhūyaskarendrasya vajro'si tena me radhya.

Subduer of the evil and the wicked, you are the dominant ruler. May all the five directions be favourable to you. Man of spiritual vision and knowledge, you are a scholar of the Vedas and creator of all comfort and joy, light and honour with noble actions of truth. Man of first and best choice, possessed of excellence, truth is your real power and lustre. Man of dignity and majesty, your greatness lies in the strength and support of the people. Man of justice, destroyer of sin and crime, harbinger of various kinds of happiness, doer of good over and over again, you are the thunderbolt of lightning action. With that instant power, protect me, save me, perfect me.

29. (Agni Devata, Shunahshepa Ṛshi)

अग्निः पृथुर्धर्मणस्पतिर्जुषाणोऽअग्निः पृथुर्धर्मणस्पतिराज्यस्य वेतु स्वाहा । स्वाहाकृताः सूर्यस्य रश्मिभिर्यतध्वꣳसजातानां मध्यमेष्ठ्याय ॥२९॥

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthurdharmaṇaspatirājyasya vetu svāhā. Svāhākṛtāḥ sūryasya raśmibhiryatadhvam̐ sajātānāṁ madhyameṣthyāya.

Just as agni (fire), great and expansive, observer of Dharma, served in yajna, receives the libations and, sitting in the midst of its associate created materials and living beings, atomizes the materials and, with the rays of the sun radiates them into space, so should the ruler, brilliant, great and expansive like fire, observe his/her Raj Dharma, and in truth with justice, serve the nation. So should also the noble and honest members of the Council, in truth of word and action, observe their Dharma and try to serve the nation.

30. (Savita & Others Devata, Shunahshepa Ṛshi)

सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्ट्रा रूपैः पूष्णा पशुभिरिन्द्रेणास्मे बृहस्पतिना ब्रह्मणा वरुणेनौजसाग्निना तेजसा सोमेन राज्ञा विष्णुना दशम्या देवतया प्रसूतः प्रसर्पामि ॥३०॥

Savitra prasavitrā sarasvatyā vācā tvṣṭrā rūpaiḥ pūṣṇapaśubhirindreṇāsme bṛhaspatinā brahmaṇā varuṇenaujasā'gninā tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra sarpāmi.

Inspired by Lord Savita, the creator of life, for creativity, enlightened by the sacred word of the Veda by the grace of Saraswati, the Lord's spirit of

omniscience, projecting various forms of development by the grace of Twashta, the Lord's power of art, breathing the generosity of the earth (Pusha) to nourish the animals and other living creatures, realizing the possibilities of growth through electric energy by the grace of Indra, the Lord's power and force of nature, with the magnanimity of Brihaspati, the Lord's immanence in the universe and His eternal wisdom revealed in the Veda, with a sense of honour and obligation by the grace of Varuna, the Lord's majesty and glory, with the heat of fire by the grace of Agni, the Lord's light and refulgence, with the soothing vitality and beneficence of mind like the vitality of Soma and beauty of the moon, and with broadness of mind inspired by the Lords omnipresence in the universe, the tenth attribute of the Lord as Vishnu, and finally, supported by the will and words of our people — inspired, shaped and committed thus I (the ruler) move on in the business of governance.

31. (Kshatrapati Devata, Shunahshepa Ṛshi)

अश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व। वायुः पूतः पवित्रेण प्रत्यङ्क्सोमो अतिस्रुतः । इन्द्रस्य युज्यः सखा ॥३१॥

Aśvibhyāṁ pacyasva sarasvatyai pacyasve-ndrāya sutrāmṇe pacyasva. Vāyuḥ pūtaḥ pavitreṇa pratyaṅksomo atisrutaḥ. Indrasya yujyaḥ sakhā.

Ruler/officer/citizen, develop and be mature by the instructions of the teacher and the preceptor. Be mature for the attainment of knowledge and wisdom, and for decent communication. Develop yourself and

prepare for the honour and defence of the nation. Seasoned and sanctified as the pure wind through noble conduct and performance, be worthy of respect and admiration. Rise in knowledge, dignity and grace, be lovable as soma and the moon, and you would be a chosen companion of Indra, the ruler, and the Supreme Lord of life.

32. (Kshatrapati Devata, Shunahshepa Ṛshi)

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति । उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥३२॥

Kuvidaṅga yavamanto yavaṁ cidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama' uktim yajanti. Upayāmagṛhīto' syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe.

Ruler/Man of knowledge and honour, seasoned and sanctified you are in the discipline of education by teachers and preceptors. We accept you for the sake of knowledge and effective speech, in the service of the republic, for the honour and defence of the nation.

Senior men of knowledge sitting around the fire on seats of grass chant words of homage in praise of the divine. Treat them to food and liberal hospitality with reverence.

The farmers harvest barley in a certain order, sift the grain from the chaff and keep it safe. Protect the farmers, and, like them, sift the grain of truth from the chaff of untruth and protect the truth.

33. (Ashwinau Devate, Shunahshepa Ṛshi)

युवꣳसुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पतीऽइन्द्रं कर्मस्वावतम् ॥३३॥

Yuvam̆ surāmamaśvinā namucāvāsure sacā.
Vipipānā śubhaspatī' indraṁ karmasvāvatam.

President of the council and commander of the forces, bright and beneficent as the sun and the moon, dedicated to truth, protectors of the republic, and promoters of good social developments, both of you safeguard and advance the man of power and prosperity (such as the producer or the ruler or the administrator) who is whole heartedly and unfailingly dedicated to generous acts of public good (like the cloud showering rain for humanity).

34. (Ashwinau Devate, Shunahshepa Ṛshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः । यत्सुरामं
व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥३४॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdam̆sanābhiḥ. Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.

Ruler of the land/President of the council, you have enjoyed the delightful exhilaration of life by virtue of noble intelligence and wonderful exploits worthy of celebration in song. May your wife, with the vision and wisdom of Saraswati, spirit of poetry, serve and celebrate you in the home.

President of the council, and Commander of the forces, both of you, with the order and approval of the ruler, and with actions worthy of song in poetry, defend the nation and the land as parents guard and promote their children.

इति दशमोऽध्यायः ॥

CHAPTER–XI

1. (Savita Devata, Prajapati Ṛshi)

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्ज्योतिर्निचाय्य पृथिव्याऽअध्याभरत् ॥१॥

Yuñjānaḥ prathamaṁ manastattvāya savitā dhiyaḥ. Agnerjyotirnicāyya prithivyā'adhyā-bharat.

The man desirous of spiritual vision and earthly brilliance in search of the essence of spirit and matter, should concentrate his senses, mind and memory, direct it all on the universal energy immanent in nature, collect the light of Agni, Supreme Spirit and universal power, and bring that knowledge of experience down to the earth.

2. (Savita Devata, Prajapati Ṛshi)

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
स्वर्ग्याय शक्त्या ॥२॥

Yuktena manasā vayaṁ devasya savituḥ save. Svargyāya śaktyā.

We men of yoga, in this world of Lord Savita's creation, with all our mind and energy collected, concentrated and directed on the Spirit/on the object of our search, bring the light of heaven to the earth to turn it into a very paradise.

3. (Savita Devata, Prajapati Ṛshi)

युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

Yuktvāya savitā devāntsvaryato dhiyā divam.
Bṛhajjyotiḥ kariṣyataḥ savitā prasuvāti tān.

The yogis, noble people, trying to reach the regions of light and heavenly bliss with their mind and sense, refine their faculties as instruments of divination into the light and mystery of infinity. Savita, Lord of light and generator of life, inspires their mind and soul and helps them to join with the object of their love and ambition.

4. (Savita Devata, Prajapati Ṛshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेकऽइन्मही देवस्य सवितुः परिष्टुतिः ॥४॥

Yuñjate mana'uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ.

Great is the glory and high the praise of Savita, generous creator of light and life, the one mighty, infinite, all seeing, all-knowing lord of the universe. He alone receives all our prayers and sacrifices. Thereon do yogis, men of wisdom and vision, concentrate their mind and intelligence — only there and nowhere else.

5. (Savita Devata, Prajapati Ṛshi)

युजे वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोकऽएतु पथ्येव सूरेः ।
शृण्वन्तु विश्वेऽअमृतस्य पुत्राऽआ ये धामानि दिव्यानि तस्थुः॥५॥

Yuje vāṁ brahma pūrvyaṁ namobhir viśloka'etu pathyeva sūreḥ. Śṛṇvantu viśve'amṛtasya putrā' ā ye dhāmāni divyāni tasthuḥ.

I join, and join you both, with the eternal lord of the universe with hymns of praise and prayer as did the yogis of old. May our song of prayer reach its divine destination by the sure path of the great and the wise seers. Listen all ye children of Immortality who inhabit the holy worlds of the Lord's creation and join to reach the goal.

6. (Savita Devata, Prajapati Ṛshi)

यस्य॑ प्र॒याण॒मन्व॒न्यऽइद्य॒युर्दे॒वा दे॒वस्य॑ महि॒मान॒मोज॑सा । यः पार्थि॑वानि वि॒ममे सऽए॑त॒शो॒ रजा॑ᳬसि दे॒वः स॑वि॒ता म॑हि॒त्व॒ना ।।६।।

Yasya prayāṇamanvanya'idyayurdevā devasya mahimānamojasā. Yaḥ pārthivāni vimame sa' etaśo rajāṁsi devaḥ savitā mahitvanā.

The great Lord Savita with His own power and majesty has created all the regions of the earth and heaven. He is the lord of light omnipresent in this world whose great path of Dharma and yoga all the noble people and others have followed with all their power and potential.

7. (Savita Devata, Prajapati Ṛshi)

देव॑ सवित॒: प्रसु॑व य॒ज्ञं प्रसु॑व य॒ज्ञप॑तिं॒ भगा॑य । दि॒व्यो ग॑न्ध॒र्वः कै॑त॒पूः केत॑न्नः पुनातु वा॒चस्पति॒र्वाचं॑ नः स्वदतु ।।७।।

Deva savitaḥ prasuva yajñaṁ prasuva yajñapatiṃ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu.

Savita, lord of light and glory, light our yajna and promote our action for the attainment of happiness

and prosperity. Bless and promote the yajnapati to achieve honour and wealth. Lord sustainer of the earth, brilliant and holy, giver and purifier of life and knowledge, purify our science and consecrate our pursuit. Lord giver and purifier of speech, purify and elevate our speech with sweetness and grace.

8. (Savita Devata, Prajapati Ṛshi)

इमं नो देव सवितर्यज्ञं प्रणय देवाव्युँसखिविदँसत्राजितं धनजितँस्वर्जितम् । ऋचा स्तोमँसमर्धय गायत्रेण रथन्तरं बृहद् गायत्रवर्त्तनि स्वाहा ॥८॥

Imaṁ no deva savitar yajñaṁ praṇaya devāvyaṁ sakhividaṁ satrājitaṁ dhanajitaṁ svarjitam. Ṛcā stomaṁ samardhaya gāyatreṇa rathantaraṁ bṛhad gāyatravarttani svāhā.

Savita, lord of life and inspiration, light, promote and expand this yajna of ours which protects our noble people and the virtues of our character, favours our friends, wins our yajnic sessions of truth and gives us wealth and happiness. Let it prosper with the chants of Rgvedic hymns and advance into the wealth of Dharma and knowledge with the truth of word and honesty of action. Let it rise with the gayatri verses revealing the paths of progress and prosperity to be covered and won through the scientific gifts of rathantara, modes of speed and progress.

9. (Savita Devata, Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे गायत्रेण छन्दसाङ्गिरस्वत्पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभर त्रैष्टुभेन छन्दसाङ्गिरस्वत् ॥९॥

Devasya tvā savituḥ prasave' śvinorbāhubhyaṁ pūṣṇo hastābhyām. Ādade gāyatreṇa chandasā-ṅgirasvatpṛthivyāḥ sadhasthādagniṁ purīṣya-maṅgirasvadābhara traiṣṭubhena chandasā-ṅgirasvat.

Man of knowledge and vision, I accept and welcome you as a man initiated by fire in this world of Savita's creation alongwith the force and attraction of the energy of prana and the attraction and retention of the life-giving air.

Take up the study of agni (heat and electricity) immanent in the earth and revealed in the gayatri verses, and discover and develop for us its energy value like that of prana, the breath of life. Discover the energy-potential of the waters revealed in the trishtubh verses, and develop it like the blazing ambers of fire.

10. (Savita Devata, Prajapati Ṛshi)

अभ्रिरसि नार्यसि त्वया वयमग्निꣳशकेम खनितुꣳसधस्थ आ । जागतेन छन्दसाङ्गिरस्वत् ॥१०॥

Abhrirasi nāryasi tvayā vayamagniṁ śakema khanituṁ sadhastha ā. Jāgatena chandasā-ṅgirasvat.

Man of scholarship and imagination, you are a tool of discovery and development of yajnic value for humanity. Living together with you, let us be able to discover the secrets and then develop the power of agni (fire and electricity) with the help of the jagati verses of the Veda — agni which is like the very breath of life.

11. (Savita Devata, Prajapati Ṛshi)

ह॒स्तऽआ॒धाय॑ स॒वि॒ता बिभ्र॒दभ्रि॑ꣳहिर॒ण्ययी॑म् । अ॒ग्ने-र्ज्योति॒र्नि॒चाय्य॑ पृथि॒व्याऽअध्याभ॑र॒दानु॑ष्टुभेन॒ छन्द॑साङ्गिर॒-स्वत् ॥११॥

Hasta ādhāya savitā bibhradabhriṁ hiraṇyayīm. Agnerjyotirnicāyayya pṛthivyā'adhyābharadā-nuṣṭubhena chandasāṅgirasvat.

Savita, the creative man of science, having taken up and holding a golden spade, should dig out and collect the light and power of agni (electricity) with the help of the anushtubh verses of the Veda and bear it on the earth like the life-breath of humanity.

12. (Vaji Devata, Nabhanedishta Ṛshi)

प्रतू॑र्तं वा॒जि॒न्नाद्र॑व॒ वरि॑ष्ठा॒मनु॑ सं॒वत॑म् । दि॒वि ते॒ जन्म॑ पर॒मम॒न्तरि॑क्षे॒ तव॒ नाभि॑: पृथि॒व्याम॒धि योनि॒रित् ॥१२॥

Pratūrtaṁ vājinnādrava variṣṭhāmanu saṁvatam. Divi te janma paramamantarikṣe tava nābhiḥ pṛthivyāmadhi yonirit.

Warlike man of heroic knowledge, come flying on the wings at top speed, best and well-controlled. You are a child of the region of the sun, your navel, centre hold, is in the middle regions of the sky, and your home and values are on the ground.

13. (Vaji Devata, Kushri Ṛshi)

युञ्जाथा॒ꣳरास॑भं यु॒वम॒स्मिन् यामे॑ वृषण्वसू । अ॒ग्निं भर॑न्तमस्म॒युम् ॥१३॥

Yuñjāthāṁ rāsabhaṁ yuvam asmin yāme vṛṣaṇvasū. Agniṁ bharantamasmayum.

Man of science and man of technology, both of you creators of a shower of wealth, yoke this horse-power of fire/electricity to this carriage bearing and taking us to our destination.

14. (Kshatrapati Devata, Shunahshepa Ṛshi)

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥१४॥

Yoge yoge tavastaraṁ vāje vāje havāmahe. Sakhāya'indramūtaye.

Friends, in project on project, and battle after battle, we call upon Indra, our powerful ruler, to protect us and defend the country.

15. Ganapati Devata, Shunahshepa Ṛshi)

प्रतूर्वन्नेह्यवक्रामन्नशस्ती रुद्रस्य गाणपत्यं मयोभूरेहि ।
उर्वन्तरिक्षं वीहि स्वस्तिगव्यूतिरभयानि कृण्वन् पूष्णा सयुजा सह ॥१५॥

Pratūrvannehyavakrāmannaśastī rudrasya gāṇapatyaṁ mayobhūrehi. Urvantarikṣaṁ vīhi svasti gavyūtirabhayāni kṛṇvan pūṣṇa sayujā saha.

Overpowering the enemies, crushing the oppositions, go forward and, creating peace and well-being, come on top of the forces of the lord of justice (Rudra).

Creating fearlessness all round, moving on the paths of peace and welfare, with strengthening and supporting comrades, rise to the vast skies.

16. (Agni Devata, Shunahshepa Ṛshi)

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभराग्निं पुरीष्यमङ्गिरस्वदच्छेमोऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्यामः ॥१६॥

Pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvadābharāgniṁ purīṣyamaṅgirasvadacchemo'gniṁ purīṣyamaṅgirasvad bhariṣyāmaḥ.

Man of knowledge and vision, from the surface of the earth/from the midst of the sky, isolate and collect heat/magnetic/electric energy, a source of comfort like the light of the sun. From the surface of the earth/from admidst the sky, we collect in abundance heat/electric/magnetic energy, a source of comfort like the breath of air. From the depths of the earth/heights of the sky, we shall collect heat/magnetic/electric energy in abundance, a source of comfort and prosperity like the breath of life.

17. (Agni Devata, Purodha Ṛshi)

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवीऽआततन्थ ॥१७॥

Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūryasya purutrā ca raśmīnanu dyāvāpṛthivī'ātatantha.

The original agni (fire) is present in every thing that is born in the universe. It is there before the dawn, and with the dawn it proclaims the day. It is there before the sun, and with the sun it pervades the rays of light across the earth, the skies and the heavens.

(As the original fire pervades the heat and light

of existence, so should the learned man spread the light of knowledge everywhere).

18. (Agni Devata, Mayobhu Ṛshi)

आगत्य वाज्यध्वानꣳसर्वा मृधो विधूनुते ।
अग्निꣳसधस्थे महति चक्षुषा निचिकीषते ॥१८॥

Āgatya vājyadhvānaṁ sarvā mṛdho vidhūnute.
Agniṁ sadhasthe mahati cakṣuṣā nicikīṣate.

The war-horse, having come on the course, shakes the enemy in battle. The house-holder, in his extensive home, loves to collect, light and watch the fire.

(So should the ruler of the land shake the enemies, light the fire of yajna and enlighten the people with education).

19. (Agni Devata, Mayobhu Rishi)

आक्रम्य वाजिन् पृथिवीमग्निमिच्छ रुचा त्वम् ।
भूम्या वृत्वाय नो ब्रूहि यतः खनेम तं वयम् ॥१९॥

Ākramya vājin pṛthivīmagnimiccha rucā tvam.
Bhūmyā vṛtvāya no brūhi yataḥ khanema taṁ vayam.

Hero of light, speed and power, having shaken the enemies and having settled the earth in peace, you take up agni (power and gold) with interest and excitement, and ask us to go over the land so that we may dig out and develop the same.

20. (Kshatrapati Devata, Mayobhu Ṛshi)

द्यौस्ते पृष्ठं पृथिवी सधस्थमात्मान्तरिक्षꣳसमुद्रो योनिः ।
विख्याय चक्षुषा त्वमभि तिष्ठ पृतन्यतः ॥२०॥

Dyauste pṛṣṭham pṛthivī sadhasthamātmā-ntarikṣaṁ samudro yoniḥ. Vikhyāya cakṣuṣā tvamabhi tiṣṭha pṛtanyataḥ.

Enlightened ruler of the land, your past is as bright as the sun, your present seat is firm as the earth, your soul is magnanimous as the vast sky, your origin is as deep as the ocean. Look round with your eye and be firm and strong to face the challenges.

21. (Dravinoda Devata, Mayobhu Ṛshi)

उत्क्राम महते सौभगायास्मादास्थानाद् द्रविणोदा वाजिन्। वयꣳस्याम सुमतौ पृथिव्याऽअग्निं खनन्तऽउपस्थेऽ-अस्याः ॥२१॥

Utkrāma mahate saubhagāyāsmādāsthānād draviṇodā vājin. Vayaṁ syāma sumatau pṛthivyā' agniṁ khananta' upasthe' asyāḥ.

Man of power and action, giver of wealth, rise up from this place of ours for the sake of great good fortune so that, digging out the wealth of the earth hidden in her womb (that is agni, gold and energy), we may be prosperous and feel secure in our proper mind.

22. (Dravinoda Devata, Mayobhu Ṛshi)

उदक्रमीद् द्रविणोदा वाज्यर्वाकः सुलोकꣳसुकृतं पृथिव्याम् । ततः खनेम सुप्रतीकमग्निꣳस्वो रुहाणाऽअधि नाकमुत्तमम् ॥२२॥

Udakramīd draviṇodā vājyarvākaḥ sulokaṁ sukṛtaṁ pṛthivyām. Tataḥ khanema supratīkam-agniṁ svo ruhāṇā' adhi nākamuttamam.

Man of science and technology, producer of wealth, just as a powerful impetuous steed gallops fast

and high on its course, so you rise and advance to win a beautiful, well-deserved state of joy, the best, a very paradise on earth. And then we too, desiring and working for a life of joy, shall dig out and collect from earth and air a wonderful golden wealth of energy and create a very heaven for all.

23. (Prajapati Devata, Gritsamada Ṛshi)

आ त्वा॑ जिघर्मि॒ मन॑सा घृ॒तेन॑ प्रतिक्षि॒यन्तं॒ भुव॑नानि॒ विश्वा॑ । पृ॒थुं ति॑र॒श्चा वय॑सा बृ॒हन्तं॒ व्यचि॑ष्ठ॒मन्नै॑ रभ॒सं दृशा॑नम् ॥२३॥

Ā tvā jigharmi manasā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā. Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam.

I take you up, O fire/wind, to study and celebrate with all my mind, besprinkled with the fragrance of ghee, co-existent with all things and all regions of the world, extensive, moving in all directions in waves, grown powerful with food, and so beautiful to perceive.

24. (Agni Devata, Gritsamada Ṛshi)

आ वि॒श्वतः॑ प्र॒त्यञ्चं॑ जिघर्म्यर॒क्षसा॒ मन॑सा॒ तज्जु॑षेत । मर्य॑श्री स्पृह॒यद्व॑र्णोऽअ॒ग्निर्ना॑भि॒मृशे॑ त॒न्वा॒ जर्भु॑राणः॥२४॥

Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrī spṛhayadvarṇo' agnirnābhimṛśe tanvā jarbhurāṇaḥ.

I perceive agni (fire and vital air) directly in and from all directions. It is the beauty and wealth of humanity, lovely in form and colour, and, vibrating by and through the body, it is soothing and auspicious to feel and endure. Just as I take it up for study and

celebration with an honest mind full of love and reverence, so you too all take it up and enjoy.

25. (Agni Devata, Somaka Ṛshi)

परि॒ वाज॑पतिः क॒विर॒ग्निर्ह॒व्यान्य॑क्रमीत् ।
दध॒द्रत्ना॑नि दा॒शुषे॑ ॥२५॥

Pari vājapatiḥ kaviragnirhavyānyakramīt. Dadhadratnāni dāśuṣe.

Agni, creator, producer, preserver and giver of food and energy, omniscient eye of the universe, holds and wields the wealth of the world for the generous and the deserving people. Through the fire, He receives and universally disperses the materials offered in yajna by the house-holders.

26. (Agni Devata, Payu Ṛshi)

परि॑ त्वाग्ने॒ पुरं॑ व॒यं विप्र॑ꣳसहस्य धीमहि ।
धृ॒षद्व॑र्णं दि॒वे दि॑वे ह॒न्तारं॑ भङ्गु॒राव॑ताम् ॥२६॥

Pari tvāgne puraṁ vayaṁ vipraṁ̆ sahasya dhīmahi. Dhṛṣadvarṇaṁ dive dive hantāraṁ bhaṅgurāvatām.

Agni/Commander of the forces, brilliant, courageous, enduring, awesome, pious and knowledgeable, defender of the weak and destroyer of the wicked, day in and day out we honour you, praise you, thank you in gratitude.

27. (Agni Devata, Gritsamada Ṛshi)

त्वम॑ग्ने॒ द्युभि॒स्त्वमा॑शुशु॒क्षणि॒स्त्वम॒द्भ्यस्त्वमश्म॑न॒स्परि॑ । त्वं
वने॑भ्य॒स्त्वमोष॑धीभ्य॒स्त्वं नृ॒णां नृ॑पते जायसे॒ शुचिः॑ ॥२७॥

Tvamagne dyubhistvamāśuśukṣaṇistva-madbhyastvamaśmanaspari. Tvaṁ vanebhya-stvamoṣadhībhyastvaṁ nṛṇāṁ nṛpate jāyase śuchiḥ.

Agni/Ruler/Yajamana, guardian and protector of the people, brilliant as daylight, instant in action against evil and darkness, from the waters and air, herbs, forests and sunbeams, thunder, cloud and granite, you take the best and rise pure and purer, strong and stronger among the people every day every way.

28. (Agni Devata, Gritsamada Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत् खनामि । ज्योतिष्मन्तं त्वाग्ने सुप्रतीकमजस्रेण भानुना दीद्यतम् । शिवं प्रजाभ्योऽहिंसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत् खनामः ॥२८॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvat khanāmi. Jyotiṣmantaṁ tvāgne supratīkamajasreṇa bhānunā dīdyatam. Śivaṁ prajābhyo'hiṁsantaṁ pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvat khanāmaḥ.

In this yajnic world of Lord Savita's creation, (in the field of science and technology), with the attraction-sustenance power of the earth and the sun, and the positive-negative circuit of universal energy, from the womb of the earth and the sky, I discover and develop the heat and light of agni, immanent and beneficent power of nature present like air everywhere.

Agni, lord of light, by your grace we discover

and develop the power of agni, electricity from the midst of the sky, since it is present universally like the breath of air — agni which is a source of light, bright and beautiful, blazing by the splendour of the eternal sun, injuring none, and a means of comfort and happiness for all the people.

29. (Agni Devata, Gritsamada Ṛshi)

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् ।
वर्धमानो महाँ२॥ऽआ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥२९॥

Apaṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam. Vardhamāno mahāň'ā ca puṣkare divo mātrayā varimṇā prathasva.

Agni, universal electric energy, you are the carrier of the waters and the mother of fire. Expanding the oceans (on earth and in the sky), yourself expanding on all sides, go on expanding with the expansive space of the heavens in the great womb of eternity.

30. (Dampati Devate, Gritsamada Ṛshi)

शर्म च स्थो वर्म च स्थोऽच्छिद्रे बहुलेऽउभे ।
व्यचस्वती संवसाथां भृतमग्निं पुरीष्यम् ॥३०॥

Śarma ca stho varma ca stho'chidre bahule' ubhe. Vyacasvatī saṁvasāthāṁ bhṛtamagniṁ purīṣyam.

Man and wife, both of you live together in a comfortable home of peace and plenty, safety and security, in a state of abundance and uninterrupted happiness. Live together a long age with yajna which, well-maintained, is the best guardian-source of conjugal bliss.

31. (Jayapati Devate, Gritsamada Ṛshi)

संवसाथाᳬस्वर्विदा समीचीऽउरसा त्मना ।
अग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्त्रमित् ॥३१॥

Saṁvasāthām̐ svarvidā samīcī'urasā tmanā. Agnimantarbhariṣyantī jyotiṣmantamajasramit.

Man and wife, come together with heart and soul in unison, fully caring for each other and all, attaining a state of conjugal bliss, and live in peace and joy a long age with yajna fire, eternal light immanent in all, giving life and energy to all — and extended through the yajna of technology to be a source of new power and comfort.

32. (Agni Devata, Bharadwaja Ṛshi)

पुरीष्योऽसि विश्वभराऽअथर्वा त्वा प्रथमो निरमन्थदग्ने । त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥३२॥

Purīṣyo'si viśvabharā'atharvā tvā prathamo niramanthadagne. Tvāmagne puṣkarādadhy-atharvā niramanthata. Mūrdhno viśvasya vāghataḥ.

Agni, fire/electric energy, present in everything, you are the sustainer of the world. The first man of highest knowledge of reality, 'Atharva', explores you on top of the world, collects you and brings you down from the sky.

33. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा दध्यङ्ङृषिः पुत्रऽईधेऽअथर्वणः ।
वृत्रहणं पुरन्दरम् ॥३३॥

Tamu tvā dadhyaṅṅṛṣiḥ putra' īdhe'atharvaṇaḥ.
Vṛtrahaṇaṁ purandaram.

Then 'Dadhyang', man of science and technology, and son-like disciple of the man of vision and science, 'Atharva', further lights and develops you, 'Indra', i.e., electric energy, breaker of the clouds and shatterer of the hidden sources.

34. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
धनञ्जयꣳ रणे रणे ॥३४॥

Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.
Dhanañjayaṁ raṇe raṇe.

Agni, energy existing in water and air, shower-like source of power, winner of wealth in project after project, destroyer of evil and wickedness, I develop you in a positive and constructive manner.

35. (Hota Devata, Devashrava & Devavata Ṛshis)

सीद होतः स्वऽउ लोके चिकित्वान्त्सादया यज्ञꣳसुकृतस्य योनौ । देवावीर्देवान् हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥३५॥

Sīda hotaḥ sva'u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajā-syagne bṛhadyajamāne vayo dhāḥ.

Hota, expert of the science of yajna, take your seat of bliss on the vedi, light and complete the yajna in the home of the noble yajamana. Agni, presiding power of yajna, developed and protected by the noble sages, feed the devas, powers of nature, with yajna materials and bless the yajamana with the great gift of health and longevity.

36. (Agni Devata, Gritsamada Ṛshi)

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ२॥ऽअसदत्सुदक्षः। अदब्धव्रतप्रमतिर्वसिष्ठः सहस्त्रम्भरः शुचिजिह्वोऽ- अग्निः ॥३६॥

Ni hotā hotṛṣadane vidānastveṣo dīdivāň' asadat sudakṣaḥ. Adabdhavratapramatir vasiṣṭhaḥ sahasrambharaḥ śucijihvo' agniḥ.

The young disciple, participant in the yajna of education, sits close to his teacher in the house of learning. Eager to learn and shine brilliant in virtue and Dharma, smart and strong in performance, he is dedicated fearlessly to the vows and values of his own conscious choice. Blest is he with a thousand virtues of generosity, with a tongue of purity like fire itself.

37. (Agni Devata, Praskanva Ṛshi)

सꣳसीदस्व महाँ२॥ऽअसि शोचस्व देववीतमः । वि धूममग्नेऽअरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥३७॥

Saṁ sīdasva mahāň' asi śocasva devavītamaḥ. Vi dhūmamagne'aruṣaṁ miyedhya sṛja praśasta darśatam.

Agni, venerable teacher, participating in the yajna of education, great indeed you are and most eminent of noble scholars. Shine and burn with the light of knowledge and purity. Take your preceptorial seat, remove the dark and create a full human being, handsome and brilliant as the day.

38. (Apah Devata, Sindhudweepa Ṛshi)

अपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्यः । तासामास्थानादुज्जिहतामोषधयः सुपिप्पलाः ॥३८॥

Āpo devīrupa sṛja madhumatīrayakṣmāya prajābhyaḥ. Tāsāmāsthānādujjihatāmoṣadhayaḥ supippalāḥ.

Man of science and medicine, create excellent waters of spirituous efficacy and with their use in horticulture produce medicinal herbs and fruits for treatment of the people against consumptive diseases.

39. (Vayu Devata, Sindhudweepa Ṛshi)

सं ते वायुर्मातरिश्वा दधातूत्तानाया हृदयं यद्विकस्तम् । यो देवानां चरसि प्राणथेन कस्मै देव वषडस्तु तुभ्यम् ॥३९॥

Saṁ te vāyurmātariśvā dadhātūttānāyā hṛdayaṁ yadvikastam. Yo devānāṁ carasi prāṇathena kasmai deva vaṣaḍastu tubhyam.

Lady of the home, generous and broadminded, may the fragrant air of yajna sailing in the mother-sky support and inspire your liberal heart beaming with joy.

Lord of home, noble and generous, moving in the company of the blessed and the brilliant people with spirit and enthusiasm, may all my effort and action be for your good.

40. (Agni Devata, Sindhudveepa Ṛshi)

सुजातो ज्योतिषा सह शर्म वरूथमासदत्स्वः ।
वासोऽअग्ने विश्वरूपꣳसंव्ययस्व विभावसो ॥४०॥

Sujāto jyotiṣā saha śarma varūthamā'sadatsvaḥ. Vāso'agne viśvarūpaṁ saṁvyayasva vibhāvaso.

Agni/Grihastha, well-arisen with light and lustre, abide in peace and security in your happy home. Shining with beauty and prosperity, live decently, enjoy all forms and modes of dress and ornaments, without vanity.

41. (Agni Devata, Vishvamana Ṛshi)

उदु तिष्ठ स्वध्वरावा नो देव्या धिया । दृशे च भासा बृहता सुशुक्वनिराग्ने याहि सुशस्तिभिः ।।४१।।

Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛśe ca bhāsā bṛhatā suśukvanirāgne yāhi suśastibhiḥ.

Agni, worthy house-holder of yajnic work and conduct of love and non-violence, arise, and, with noble and virtuous intelligence, advance and protect us. Brilliant as fire and the sun, go forward with great splendour and fame, doing laudable work for all to see.

42. (Agni Devata, Kanva Ṛshi)

ऊर्ध्वऽऊ षु णऽऊतये तिष्ठा देवो न सविता । ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ।।४२।।

Ūrdhva'ū ṣu ṇa'ūtaye tiṣṭhā devo na savitā. Ūrdhvo vājasya sanitā yadañjibhir-vāghadbhirvihvayāmahe.

Learned teacher, of high quality of mind and intelligence, brilliant as the sun, stay firm for our protection and progress. Eminent scholar of science and technology as you are, you procure for us means of power and defence. We call upon you and honour you with the scholars of distinction and penetrative vision sharp as the beams of sunlight.

43. (Agni Devata, Trita Ṛshi)

स जातो गर्भोऽअसि रोदस्योरग्ने चारुर्विभृतऽओषधीषु । चित्रः शिशुः परि तमांꣳस्यक्तून् प्र मातृभ्योऽअधि कनिक्रदद् गाः ।।४३।।

Sa jāto garbho'asi rodasyoragne cārurvibhṛta' oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo' adhi kanikradadgāḥ.

Learned teacher, man of knowledge, just as the morning sun, rising between the heaven and earth, beautiful, of various wonders, as its warmth is absorbed in the herbs, dispels the shades of darkness from the heaven and earth and moves on rising in its glory, so should the child grow up gaining the light of knowledge to shine in the life of its parents in the home.

44. (Agni Devata, Trita Ṛshi)

स्थिरो भव वीड्वङ्गऽआशुर्भव वाज्यर्वन् ।
पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहणः ॥४४॥

Sthiro bhava vīḍvaṅga'āśurbhava vājyarvan. Pṛthurbhava suṣadastvamagneḥ purīṣavāhaṇaḥ.

Child, keen for knowledge, be firm in the matter of education. Strong of body, sharp and smart in action, fast in learning and doing, gain practical knowledge of life's affairs. Bright as fire and light, create a place of dignity for yourself. Enjoy great prosperity and support the people around.

45. (Agni Devata, Chitra Ṛshi)

शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः ।
मा द्यावापृथिवीऽअभि शोचीर्मान्तरिक्षं मा वनस्पतीन् ॥४५॥

Śivo bhava prajābhyo mānuṣībhyastvam-aṅgiraḥ. Mā dyāvāpṛthivī'abhi śocīrmā'-ntarikṣaṁ mā vanaspatīn.

Sonny, dear as my breath of life, be good to the people, to all human creations. Damage not the earth

and the environment, pollute not the sky, do not desecrate the heavens. Do not destroy the trees and the forests.

46. (Agni Devata, Trita Ṛshi)

प्रैतु वाजी कनिक्रदन्नानदद्रासभः पत्वा । भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरा । वृषाग्निं वृषणं भरन्नपां गर्भꣳसमुद्रियम्। अग्नऽआयाहि वीतये ॥४६॥

Praitu vājī kanikradannānadadrāsabhaḥ patvā. Bharannagniṁ purīṣyam mā pādyāyuṣaḥ purā. Vṛṣāgniṁ Vṛṣaṇaṁ bharannapāṁ garbhaṁ samudriyam. Agna'ā yāhi vītaye.

Dear son, educated and enlightened, vibrating, fast and fiery with electric energy, rushing, roaring, giving, shooting to the goal, fall not before the full years of your life are attained.

Potent, creative, procreative, bearing and using the versatile energy of electricity, bring the showers of rain, child of the sea, sky and solar power, down to earth for the good of all.

47. (Agni Devata, Trita Ṛshi)

ऋतꣳसत्यमृतꣳसत्यमग्निं पुरीष्यमङ्गिरस्वद्भरामः। ओषधयः प्रतिमोदध्वमग्निमेतꣳशिवमायन्तमभ्यत्र युष्माः। व्यस्यन् विश्वाऽअनिराऽअमीवा निषीदन्नोऽअप दुर्मतिं जहि॥४७॥

Ṛtaṁ satyamṛtaṁ satyamagniṁ purīṣyam-aṅgirasvadbharāmaḥ. Oṣadhayaḥ prati-modadhvamagnimetaṁ śivamāyantamabhyatra yuṣmāḥ. Vyasyan viśvā' anirā' amīvā niṣīdanno' apa durmatiṁ jahi.

Children of the nation, we know the Divine Law,

simple, straight, constant and eternal. We observe it in life and conduct. We know the truth of existence, real and dynamic. We follow it in thought, word and deed. We bear and use 'agni', the energy of nature, life's mode of preservation and promotion, and scientific means of protection and prosperity. It blesses herbs, trees and other vegetation, and these give us health and energy.

Listen you all, this agni is come, so good and blissful. Welcome it in response and rejoice.

Be seated, man of science and medicine. Drive off all that is enervating and infectious. Throw off all that is stupid and ill-disposed.

48. (Agni Devata, Trita Ṛshi)

ओष॑धयः॒ प्रति॑गृभ्णीत॒ पुष्प॑वतीः सुपिप्प॒लाः ।
अ॒यं वो॒ गर्भ॑ऽऋ॒त्वियः॑ प्र॒त्नꣳस॒धस्थ॒मास॑दत् ॥४८॥

Oṣadhayaḥ pratigṛbhṇīta puṣpavatīḥ supippalāḥ. Ayaṁ vo garbha'ṛtviyaḥ pratnaṁ sadhasthamāsadat.

Come would be mothers (in response to the generosity of nature), take the soothing beauty of the herbal flowers and the nectar-sweets of fruit so that the timely arrival of the coming guest to the maternal womb may be auspicious.

49. (Agni Devata, Utkeela Ṛshi)

वि पाज॑सा पृ॒थुना॒ शोशु॑चानो॒ बाध॑स्व द्वि॒षो र॒क्षसो॒ऽअमी॑वाः।
सु॒शर्म॑णो बृह॒तः शर्म॑णि स्याम॒ग्नेर॒हꣳसु॒हव॑स्य॒ प्रणी॑तौ ॥४९॥

Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso' amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham̐ suhavasya praṇītau.

Dear husband, blest with various strength and power, bright and pure as agni (light), great, prosperous and generous, dedicated to yajna and social life, stop and remove the jealous, hostile and wicked enemies of our married life, and I would live happy in your beautiful home of love and peace, observing your noble values of life.

50. (Apah Devata, Sindhudveepa Ṛshi)

आपो हि ष्ठा मयोभुवस्ता नऽऊर्जे दधातन ।
महे रणाय चक्षसे ॥५०॥

Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana.
Mahe raṇāya cakṣase.

Women, pure, cool and generous like holy waters, creators of domestic peace and conjugal joy, stay firm and constant and hold on with strength and energy to face the great and memorable battles of life with us.

51. (Apah Devata, Sindhudveepa Ṛshi)

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥५१॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.

Women, the most blissful pleasure and happiness of life that is yours and ours, create and share the same here in the home with us with the love and passion for motherhood.

52. (Apah Devata, Sindhudveepa Ṛshi)

तस्माऽअरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥५२॥

Tasmā'araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

Women, cool, pure and generous like holy waters, be active and happy and create conjugal peace and joy for a happy home for us and yourselves. And we too shall be wholly and exclusively with you with all our heart and soul.

53. (Mitra Devata, Sindhudveepa Ṛshi)

मित्रः सꣳसृज्यं पृथिवीं भूमिं च ज्योतिषा सह ।
सुजातं जातवेदसमयक्ष्माय त्वा सꣳसृजामि प्रजाभ्यः॥५३॥

Mitraḥ saṁsṛjya pṛthivīṁ bhūmiṁ ca jyotiṣā saha. Sujātaṁ jātavedasamayakṣmāya tvā saṁ sṛjāmi prajābhyaḥ.

Just as Mitra, the sun, joining the earth and the sky, illumines the two with its light, similarly I join you, Agni (yajna fire), brilliant and beautiful, and light you for the health and well-being of the people.

Just as you, husband and dear friend, having joined the earth and home with the light of your knowledge and sense of justice, give me love and joy for the health and happiness of the family and the people, so do I join and help you, man of noble birth and education, in the life of the home and the people.

54. (Rudra Devata, Sindhudveepa Ṛshi)

रुद्राः सꣳसृज्यं पृथिवीं बृहज्ज्योतिः समीधिरे ।
तेषां भानुरजस्त्रऽइच्छुक्रो देवेषु रोचते ॥५४॥

Rudrāḥ saṁsṛjya pṛthivīṁ bṛhajjyotiḥ samīdhire. Teṣām bhānurajasra' icchukro deveṣu rocate.

Rudras (creative energies of the universe) create the earth and light it with the sun. The sun is the concentration of their energy and shines among the luminous objects continuously.

Similarly, men and women of knowledge and justice create the light and joy of life among the people and shine like the sun.

55. (Sineewalee Devata, Sindhudveepa Ṛshi)

संꣳसृष्टां वसुभी रुद्रैर्धीरैः कर्मण्यां मृदम् ।
हस्ताभ्यां मृद्वीं कृत्वा सिनीवाली कृणोतु ताम् ॥५५॥

Saṁsṛṣṭāṁ vasubhī rudrairdhīraiḥ karmaṇyāṁ mṛdam. Hastābhyāṁ mṛdvīṁ kṛtvā sinīvalī kṛṇotu tām.

Young man, just as an artist refines and softens his plastic material with his hands and creates a beautiful form, so a girl, soft and gentle, dexterous of hand and efficient in yajna ritual, shaped and refined by serious teachers of Vasu and Rudra (of twenty-four and thirty-six years) standing is worthy of your love. Win her love and take her to wife.

56. (Aditi Devata, Sindhudveepa Ṛshi)

सिनीवाली सुकपर्दा सुकुरीरा स्वौपशा ।
सा तुभ्यमदिते मह्योखां दधातु हस्तयोः॥५६॥

Sinīvālī sukapardā sukurīrā svaupaśā. Sā tubhyamadite mahyokhāṁ dadhātu hastayoḥ.

Aditi, infinite creative power, mother of the universe, the young woman inspired with love, of beautiful hair, handsome of body, wearing beautiful

ornaments, virtuous in action and expert in food preparation carries in her hands a tray of delicious foods and waits on you.

57. (Aditi Devata, Sindhudveepa Ṛshi)

उखां कृणोतु शक्त्या बाहुभ्यामदितिर्धिया । माता पुत्रं यथोपस्थे साग्निं बिभर्त्तु गर्भऽआ । मखस्य शिरोऽसि॥५७॥

Ukhāṁ kṛṇotu śaktyā bāhubhyāmaditirdhiyā. Mātā putraṁ yathopasthe sāgniṁ bibharttu garbha' ā. Makhasya śiro'si.

Young householder, you are the head of yajna. With her power, skill and intelligence, and, with her own hands, may Aditimake a tray of yajna materials for you.

Just as a mother holds her baby in her lap, so may your wife hold agni, a bright and vibrating foetus, in her womb in grihastha yajna.

58. (Vasu, Rudra, Aditya, Vishvedeva Devata, Sindhudveepa Ṛshi)

वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाङ्गिरस्वद् ध्रुवासि पृथिव्यसि धारया मयि प्रजाꣳरायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानाय रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्द-साङ्गिरस्वद् ध्रुवास्यन्तरिक्षमसि धारया मयि प्रजाꣳरायस्पोषं गौपत्यꣳसुवीर्यꣳ सजातान्यजमानायादित्यास्त्वा कृण्वन्तु जागतेन छन्दसाङ्गिरस्वद् ध्रुवासि द्यौरसि धारया मयि प्रजाꣳरायस्पोषं गौपत्यꣳसुवीर्यꣳसजातान्यजमानाय विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाङ्गिरस्वद् ध्रुवासि दिशोऽसि धारया मयि प्रजाꣳरायस्पोषं गौपत्यꣳ-सुवीर्यꣳसजातान्यजमानाय ॥५८॥

Vasavastvā kṛṇvantu gāyatreṇa chandasā'-ṅgirasvad dhruvā'si pṛthivyasi dhārayā mayi prajām̌ rāyaspoṣaṁ gaupatyam̌ suvīryam̌ sajātānyajamānāya rudrāstvā kṛṇvantu traiṣṭubhena chandasā'ṅgirasvad dhruvā'-syantarikṣamasi dhāryā mayi prajām̌ rāyaspoṣaṁ gaupatyam̌ suvīryam̌ sajātān-yajamānayādityāstvā kṛṇvantu jāgatena chandasā'ṅgirasvad dhruvā'si dyaurasi dhāryā mayi prajām̌ rāyaspoṣam gaupatyam̌ suvīryam̌ sajātānyajamānāya viśve tvā devā vaiśvānarāḥ kṛṇvantvānuṣṭubhena chandasā'ṅgirasvad dhruvā'si diśo'si dhāryā mayi prajām̌ rāyas-poṣaṁ gaupatyam̌ suvīryam̌ sajātān-yajamānāya.

Virgin girl, firm and strong you are like the breath of vitality, blissful and generous as earth. May the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my wife and give you unto me.

Bachelor youth, unshakeable as the vital air and tolerant as the earth, may the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my husband and give you unto me. Bless me with children, wealth of life, good health, economic prosperity, and honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young woman, you are firm like the sky, full of love like the space between earth and heaven. May the teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my wife and give you unto me.

Young man, you are firm like the sky, full of love like the space between earth and heaven. May the

teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my husband and give you unto me. Get me children, wealth of life, good health, economic prosperity, and social honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young and learned woman, you are inviolable like the light of the sun, brilliant and enlightening. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as wife.

Young man of learning, you are firm and invincible like the light of the sun, brilliant in character and behaviour. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as husband. Give me children, world fame, good health, economic prosperity and brilliance of well-being. And the children would be for the yajamana, a brilliant teacher, for study.

Blessed girl, you are firm and strong as the universal spirit of life among living beings, darling of space in all the directions. May all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as wife.

Blessed young man, firm and strong as the vital link of life among living beings, admired of everybody in all the directions, may all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as husband. Bless me with children, glory, health, economic prosperity and intellectual brilliance, and the pride of heroic motherhood. And the children would be for the yajamana, the teacher preceptor of truth, for study.

59. (Aditi Devata, Sindhudveepa Ṛshi)

अदि॑त्यै रास्ना॒स्यदि॑तिष्टे॒ बिलं॑ गृभ्णातु । कृ॒त्वाय॒ सा म॒हीमु॒खां मृ॒न्मयीं॒ योनि॑म॒ग्नये । पु॒त्रेभ्य॒ः प्राय॑च्छ॒ददि॑तिः श्र॒पया॒निति॑ ॥५९॥

Adityai rāsnāsyaditiṣṭe bilaṁ gṛbhṇātu Kṛtvāya sā mahīmukhāṁ mṛnmayīṁ yonimagnaye. Putrebhyaḥ prāyacchadaditiḥ śrapayāniti.

Mother teacher, you are the giver of knowledge for the girl-child, your disciple. Let the disciple receive your body of knowledge with observance of the discipline of 'brahmacharya' (celibacy and austerity).

Let the mother give the big, sacred, earthen sacrificial tray to the disciples to mix and cook the materials and prepare these for the fire of yajna.

60. (Vasus and others Devata, Sindhudveepa Ṛshi)

वस॑वस्त्वा धूपयन्तु गाय॒त्रेण॒ छन्द॑साङ्गिर॒स्वद् रु॒द्रास्त्वा॑ धूपयन्तु त्रैष्टु॑भेन॒ छन्द॑साङ्गिर॒स्वदा॑दि॒त्यास्त्वा॑ धूपयन्तु जाग॑तेन॒ छन्द॑साङ्गिर॒स्वद् विश्वे॑ त्वा दे॒वा वैश्वान॒रा धू॑पय॒न्त्वानु॑ष्टुभेन॒ छन्द॑साङ्गिर॒स्वदिन्द्र॑स्त्वा धूपयन्तु॒ वरु॑णस्त्वा धूपयतु॒ विष्णु॒-स्त्वा धूपयतु ॥६०॥

Vasavastvā dhūpayantu gāyatreṇa chandasā-ṅgirasvad rudrāstvā dhūpayantu traiṣṭubhena chandasāṅgirasvadādityāstva dhūpayantu jāgatena chandasāṅgirasvad viśve tvā devā vaiśvānarā dhūpayantvānuṣṭubhena chandasā-ṅgirasvad indrastvā dhūpayatu varuṇastvā dhūpayatu viṣṇustvā dhūpayatu.

Brahmachari/Brahmacharini, may the teachers of the first order of Vasus of 24 years standing, with gayatri

verses, like the vitality of pranas, strengthen you with nourishing and delicious foods.

May the scholars of the higher order of Rudras of 36 years standing, with trishtup verses, like science, enlighten you with scientific method and discriminative knowledge.

May the scholars of the highest order of Adityas of 48 years standing, with jagati verses, like the purest air of the sky, temper you with right conduct and behaviour.

May the versatile scholars and men of wide experience of the world, with anushtup verses, like the vibrations of electric currents, vitalize you with inspiring advice and discussion.

May Indra, man of power in governance, train you in the art of management and administration. May Varuna, man of right choice, give you the right vision and will in practical ethics and politics of value. May Vishnu, man of comprehensive knowledge and yoga, train you in the practice of personal and collective yoga and yajna of cooperation and common pursuits.

61. (Aditi & others Devata, Sindhudveepa Ṛshi)

**अदि॑तिष्ट्वा दे॒वी वि॒श्वदे॑व्यावती पृथि॒व्याः स॒धस्थे॑ऽ-
अङ्गि॒र॒स्वत् ख॑नत्ववट दे॒वानां॑ त्वा॒ पत्नी॑र्दे॒वीर्वि॒श्वदे॑व्यावतीः
पृथि॒व्याः स॒धस्थे॑ऽअङ्गि॒र॒स्वद्द॑धतूखे धि॒षणा॑स्त्वा दे॒वीर्वि॒श्व-
दे॑व्यावतीः पृथि॒व्याः स॒धस्थे॑ऽअङ्गि॒र॒स्वद॒भी॒न्धतामु॒खे
वरू॑त्रीष्ट्वा दे॒वीर्वि॒श्वदे॑व्यावतीः पृथि॒व्याः स॒धस्थे॑ऽ-
अङ्गि॒र॒स्वच्छ्र॑पयन्तू॒खे ग्नास्त्वा॑ दे॒वीर्वि॒श्वदे॑व्यावतीः पृथि॒व्याः
स॒धस्थे॑ऽअङ्गि॒र॒स्वत्प॑चन्तू॒खे जन॑य॒स्त्वाच्छि॑न्नपत्रा दे॒वीर्वि॒श्व-
दे॑व्यावतीः पृथि॒व्याः स॒धस्थे॑ऽअङ्गि॒र॒स्वत्प॑चन्तूखे ॥६१॥**

Aditiṣṭvā devī viśvadevyāvatī pṛthivyāḥ sadhasthe'aṅgirasvat khanatvavaṭa devānāṁ tvā patnīrdevīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvaddadhatūkhe dhiṣaṇāstvā devīrviśva-devyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvad-abhīndhatāmukhe varūtrīṣṭvā devīrviśva-devyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasv-acchrapayantūkhe gnāstvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvatpacantūkhe janayastvāchinnapatrā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvat pacantūkhe.

Innocent child, may the noble teachers, distinguished among the scholars of the world, at a settled place on the earth probe and open out your mind for development like the heat of fire.

Intelligent girl, may the wives of scholars, distinguished among scholars of the world, at a distinguished school on the earth, hold you in their care like the breath of life.

Ambitious girl, may the women of science and word-power, distinguished among scholars of the world, light up your will and intelligence like the vitality of their own life.

Industrious girl, keen for the wealth of knowledge like a yajna vessel, may the noble teachers, eminent among distinguished scholars of the world in the field of science, in a reputed school of the world, enlighten you and temper you to perfection like the light of the sun.

Brilliant girl, may the scholars of Vaidic knowledge, noble and distinguished among scholars of

the world, in some reputed institution of the world, enlighten you to fullness of resistance and action like the currents of electricity.

Dedicated girl, may the noble women of distinction, eminent among the scholars of the world, most meritorious and flying high in achievement, generous as teachers refine you and distil your human quality to perfection like the nectar of juices in the lap of mother earth in an ideal institution.

Dear girl, be with them and learn, and grow to human perfection.

62. (Mitra Devata, Vishvamitra Ṛshi)

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि ।
द्युम्नं चित्रश्रवस्तमम् ॥६२॥

Mitrasya carṣaṇīdhṛto'vo devasya sānasi. Dyumnaṁ citraśravastamam.

Lady of the house, honour and safeguard the old and auspicious wealth and reputation of your noble husband, friend and supporter of all and an admirable man of generosity and hospitality.

63. (Savita Devata, Vishvamitra Ṛshi)

देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत शक्त्या।
अव्यथमाना पृथिव्यामाशा दिशऽआपृण ॥६३॥

Devastvā savitodvapatu supāṇiḥ svaṅguriḥ subāhuruta śaktyā. Avyathamānā pṛthivyāmāśā diśa'āpṛṇa.

Lady of the house, your noble husband, brilliant and generous like the sun, of long arms, beautiful hands

and lovely fingers, with his strength and potency may bless you with conjugal joy and children. You too, without fear or trouble, may fill the earth in all direction with hope and expectation.

64. (Mitra Devata, Vishvamitra Ṛshi)

उत्थाय बृहती भवोदु तिष्ठ ध्रुवा त्वम् ।
मित्रैतां तऽउखां परि ददाम्यभित्त्याऽएषा मा भेदि ॥६४॥

Utthāya bṛhatī bhavodu tiṣṭha dhruvā tvam. Mitraitāṁ ta'ukhāṁ pari dadāmyabhittyā'eṣā mā bhedi.

Enlightened girl, arise, and having risen, be great and stay firm.

Friend, dear groom, I give unto you this noble and generous girl for wife wholly and exclusively for a free and fearless life. Never have any reservations with her, never entertain any differences with her as a matter of faith and trust.

65. (Vasus & others Devata, Vishvamitra Ṛshi)

वसवस्त्वाच्छृन्दन्तु गायत्रेण छन्दसाङ्गिरस्वद्रुद्रास्त्वाच्छृन्दन्तु त्रैष्टुभेन छन्दसाङ्गिरस्वदादित्यास्त्वाच्छृन्दन्तु जागतेन छन्दसाङ्गिरस्वद्विश्वे त्वा देवा वैश्वानराऽआच्छृन्दन्त्वानुष्टुभेन छन्दसाङ्गिरस्वत् ॥६५॥

Vasavastvā"chṛndantu gāyatreṇa chandasāṅgirasvadrudrāstvā"chṛndantu traiṣṭubhena chandasāṅgirasvadādityāstva"cchṛndantu jāgatena chandasāṅgirasvadviśve tvā devā vaiśvānarā'ācchṛndantvānuṣṭubhena chandasāṅgirasvat.

May the scholars of the first order of Vasus, with

the inspiring gayatri verses, kindle you like fire. May the scholars of the higher order of Rudras, with the enlightening trishtup verses, enlighten and firm you up, like pranic energy, in the triple discipline of knowledge, action and worship. May the scholars of the highest order of Adityas, like the sun, brighten you up with the jagati verses of world vision. May all the noble saints and sages of the world, with the elevating anushtup verses, enliven and sanctify you like the distilled essences of nature's powers.

66. (Agni & others Devata, Vishvamitra Ṛshi)

आकूतिमग्निं प्रयुजꣳस्वाहा मनो मेधामग्निं प्रयुजꣳस्वाहा चित्तं विज्ञातमग्निं प्रयुजꣳस्वाहा वाचो विधृतिमग्निं प्रयुजꣳस्वाहा प्रजापतये मनवे स्वाहाग्नये वैश्वानराय स्वाहा ।।६६।।

Ākūtimagniṁ prayujaṁ svāhā mano medhām-agniṁ prayujaṁ svāhā cittaṁ vijñātamagniṁ prayujaṁ svāhā vāco vidhṛtimagniṁ prayujaṁ svāhā prajāpataye manave svāhā'gnaye vaiśvānarāya svāhā.

With truth of word and action, light the fire which inspires to courageous thinking and collective decision.

With truth and honesty of social behaviour, light up the inner vitality which inspires the mind to will and the intellect to analyse and understand the problems of life.

With honest social action, promote the agni, social will, which inspires chitta, instrument of knowledge, to think and preserve the knowledge already gained.

With truth of word and honesty of commitment, maintain the fire which inspires you to proclaim the truth in speech and to safeguard it in memory and tradition.

Keep up the fire of inspiration, action and enthusiasm for the preservation and promotion of agni (fire and energy, both physical and mental), lighted, used and applied in personal yoga and collective action in the service of Prajapati, lord of the created world, Manu, men of thought, research and meditation, Agni, the enlightened leaders of the world, and Vaishwanara, the omnipresent Life of existence — the Supreme.

(Keep up the fire, for the fire, in the service of Fire, Agni).

67. (Savita Devata, Atreya Ṛshi)

विश्वो॑ दे॒वस्य॑ ने॒तुर्मर्तो॑ वुरीत स॒ख्यम् ।
विश्वो॑ रा॒यऽइ॑षुध्यति द्यु॒म्नं वृ॑णीत पु॒ष्यसे॒ स्वाहा॑ ॥६७॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya'iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

Let the people of the world opt for the love and friendship of the leading Light of the world. Let them all gird up their loins, take up arms for the wealth of the world and win the prize of honour and prosperity with truth of word and deed. This is how you flourish.

68. (Amba Devata, Atreya Ṛshi)

मा सु भि॑त्था॒ मा सु रि॑षो॒ऽम्ब॑ धृ॒ष्णु वी॒रय॑स्व॒ सु ।
अ॒ग्निश्चे॒दं क॑रिष्यथः ॥६८॥

Mā su bhitthā mā su riṣo'mba dhṛṣṇu vīrayasva su. Agniścedaṁ kariṣyathaḥ.

Mother, alienate us not from learning. Hurt us not to ruin. Proud and bold, be valiant and take us to the end of the job with success. Mother and father/ Mother and child, doing thus bold and fine together like Agni, fire and the sun, you will accomplish the task on hand.

69. (Amba Devata, Atreya Ṛshi)

दृꣳहस्व देवि पृथिवि स्वस्तयऽआसुरी माया स्वधया कृतासि । जुष्टं देवेभ्यऽइदमस्तु हव्यमरिष्टा त्वमुदिहि यज्ञेऽअस्मिन् ।।६९।।

Dṛm̆hasva devi pṛthivi svastaya'āsurī māyā svadhayā kṛtā'si. Juṣṭaṁ devebhya'idamastu havyamariṣṭā tvamudihi yajñe'asmin.

Noble woman of knowledge and brilliance, generous as mother earth, be strong and firm for the sake of peace and joy. By your own virtue, with food and water, you have realized the power vibrant in pranic energy. Pure and unsullied, rise in this home yajna and help us grow. The food you have prepared for the yajna and the knowledge you have gathered,may it be a gift for all the people.

70. (Agni Devata, Somahuti Ṛshi)

द्र्वन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः ।
सहसस्पुत्रोऽअद्भुतः ।।७०।।

Drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ. Sahasasputro' adbhutaḥ.

Noble young man, living on herbs and fruits for food, and the fragrance of distilled ghee from yajna for 'drink' (breathing), a yajnic of long standing, choice of

the good, son of a bold and courageous man, wonderful of nature, character and performance, rise in this home yajna of the family for growth in peace and joy.

71. (Agni Devata, Virupa Ṛshi)

परस्याऽअधि संवतोऽवराँ२।।ऽअभ्यातर ।
यत्राहमस्मि ताँ२।।ऽअव ।।७१।।

Parasyā'adhi saṁvato'varāň' abhyātara.
Yatrāhamasmi tāň' ava.

Virgin girl of excellence, on marriage, leave those you have departed from, and come, join those who are here on this side. Support and defend those wherever I am. If there was anything low or mean earlier, give up that, and adopt and uphold the values of our family.

72. (Agni Devata, Varuni Ṛshi)

परमस्याः परावतो रोहिदश्वऽइहागहि ।
पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ।।७२।।

Paramasyāḥ parāvato rohidaśva'ihāgahi.
Purīṣyaḥ purupriyo'gne tvaṁ tarā mṛdhaḥ.

Agni, young man of excellence, best of social supporters, most loved of the people, come here from afar on a chariot of fire for this excellent girl, join her, and with her overcome the hurdles of your life.

73. (Agni Devata, Jamadagni Ṛshi)

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ।।७३।।

Yadagne kāni kāni cid ā te dāruṇi dadhmasi.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman, brilliant like fire, whatever things are for you, all those we place on the shelf. Accept and take all that as fire accepts the oblations of ghee. All that is ours is yours. All that is yours is ours too.

74. (Agni Devata, Jamadagni Ṛshi)

यदत्त्युपजिह्विका यद् वम्रोऽअतिसर्पति ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥७४॥

Yadattyupajihvikā yad vamro atisarpati. Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman of excellence, brilliant as fire, whatever the woman/man of controlled taste and tongue eats, and howsoever her/his breath flows in and out, all that is yours, for you. That is for your love and joy. Take all that as fire consumes the oblations.

75. (Agni Devata, Nabhanedishtha Ṛshi)

अहरहरप्रयावं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम॥७५॥

Aharaharaprayāvaṁ bharanto' śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto'-gne mā te prativeśā riṣāma.

Agni, learned man of justice and brilliance, just as we bear lovely green grass for a horse in the stables every day, so we bear good and wholesome food and other things to this fair and just house-holder as his partners in good deeds of Dharma. May we, enjoying ourselves with plenty of food and energy, health and wealth with him, never injure the honour and reputation of this noble man out of jealousy.

76. (Agni Devata, Nabhanedishtha Ṛshi)

नाभा॑ पृथि॒व्याः स॑मिधा॒नेऽअ॒ग्नौ रा॒यस्पोषा॑य बृह॒ते ह॑वा–
महे । इ॒र॒म्म॒दं बृ॒हदु॑क्थं॒ यज॑त्रं॒ जेता॑रम॒ग्निं पृत॑नासु
सास॒हिम् ॥७६॥

Nābhā pṛthivyāḥ samidhāne'agnau rāyaspoṣāya bṛhate havāmahe. Irammadaṁ bṛhadukthaṁ yajatraṁ jetāramagniṁ pṛtanāsu sāsahim.

When the fire is lit in the vedi in the heart of the land and the battle is raging for abundance and prosperity and for high national honour, we call upon agni, a fiery leader with electric action, victorious in battle and of tremendous endurance, himself a man of plenty and prosperity, admirable of character and adorable in performance. (We call upon such a man to lead the nation.)

77. (Agni Devata, Nabahanedishtha Ṛshi)

याः सेना॑ऽअ॒भीत्व॑रीराव्या॒धिनी॒रुग॑णाऽउ॒त ।
ये स्ते॒ना ये च॒ तस्क॑रा॒स्ताँस्तेऽअ॒ग्नेऽपि॑दधाम्या॒स्ये॒ ॥७७॥

Yāḥ senā' abhītvarīrāvyādhinīruganā'uta. Ye stenā ye ca taskarāstāňste'agne'pi dadhāmyāsye.

There are the forces up against in arms, large, swift and ready to strike. There are the thieves and the smugglers. All these that are there, I throw into the flames of fire. President of the Council, commander of the army, you do the same.

78. (Agni Devata, Nabhanedishtha Ṛshi)

दꣳष्ट्रा॑भ्यां म॒लिम्लू॒ञ्जम्भ्यै॒स्तस्क॑राँ२॥ऽउ॒त ।
हनु॑भ्याꣳस्ते॒नान् भ॑गव॒स्ताँस्त्वं खा॑द॒ सुखा॑दितान् ॥७८॥

Daṁṣṭrābhyāṁ malimlūñjambhyaistaskarañ' uta. Hanubhyāṁ stenān bhagavastāñstvaṁ khāda sukhāditān.

Ruler of the land, Chief of law and order, tear the night-walkers and highway men with the fangs of punishment, crush the robbers and smugglers with the jaws of justice. Seize and hold the thieves and grabbers of others' rights and property with the chains of law. You eliminate them all.

79. (Senapati Devata, Nabhanedishtha Ṛshi)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने ।
ये कक्षेष्वघायवस्ताँस्ते दधामि जम्भयोः ॥७९॥

Ye janeṣu malimlava stenāsastaskarā vane. Ye kakṣeṣvaghāyavastāñste dadhāmi jambhayoḥ.

Chief of law and order, those who commit despicable acts in the public, rob and smuggle in the forests, and commit crimes in high and hiding places and live a life of sin and crime, all these I put into the court of your justice.

80. (Adhyapaka-Upadeshika Devata, Nabhanedishtha Ṛshi)

योऽअस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः ।
निन्दाद्योऽअस्मान् धिप्साच्च सर्वं तं भस्मसा कुरु ॥८०॥

Yo'asmabhyamarātīyādyaśca no dveṣate janaḥ. Nindādyo' asmān dhipsācca sarvaṁ taṁ bhasmasā kuru.

Ruler of the land, if a person maligns us out of hostility, or hates us out of jealousy, or speaks ill of us out of contempt, or deceives us to injure and destroy us, reduce all that hate, anger and negativity to ashes.

81. (Purohita & Yajamana Devata, Nabhanedishtha Ṛshi)

सꣳशि॑तं मे॒ ब्रह्म॒ सꣳशि॑तं वी॒र्यं॒ बल॑म् ।
सꣳशि॑तं क्ष॒त्रं जि॒ष्णु यस्या॒हमस्मि॑ पु॒रोहि॑तः॥८१॥

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam. Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ.

I am the high-priest of the yajamana, foremost in his creative and constructive projects. May the yajamana's knowledge of the Veda and mine be commendable. May his strength and prowess and mine be admirable. May his power and dominion and mine be great and praise-worthy.

82. (Sabhapati & Yajamana Devata, Nabhanedishtha Ṛshi)

उदे॑षां बा॒हूऽअति॑र॒मुद्वर्चो॒ऽअथो॒ बल॑म् ।
क्षि॒णोमि॒ ब्रह्म॑णा॒मित्रा॒नुन्न॑यामि॒ स्वाँ२॥ऽअ॒हम् ॥८२॥

Udeṣāṁ bāhū' atiramudvarco' atho balam. Kṣiṇomi brahmaṇā'mitrānunnayāmi svāň' aham.

I am the high-priest of the yajamana. With my knowledge and science of the Veda, I overcome the strength of arms, power and valour, honour and lustre of the others, i.e., thieves, robbers and cut-throats, etc., reduce their strength to nullity, and raise our honour and lustre high.

83. (Yajamana & Purohita Devata, Nabhanedishtha Ṛshi)

अन्न॑प॒तेऽन्न॑स्य नो देह्यनमी॒वस्य॑ शु॒ष्मिण॑: ।
प्रप्र॑ दा॒तारं॑ तारिष॒ऽऊर्जं॑ नो धेहि द्वि॒पदे॒ चतु॑ष्पदे ॥८३॥

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ.
Pra pra dātāraṁ tāriṣa' ūrjaṁ no dhehi dvipade catuṣpade.

Lord of food and energy, bless us with food, nourishing, invigorating, free from pollution and pleasing to taste. Bless the giver, the yajamana, to advance and attain fulfilment and prosperity. Give us energy both for humans and the animals.

इति एकादशोऽध्यायः ॥

CHAPTER–XII

1. **(Agni Devata, Vatsapri Ṛshi)**

दृशानो रुक्मऽउर्व्या व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः।
अग्निरमृतोऽअभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥१॥

Dṛśāno rukma'urvyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ. Agniramṛto'abhavadvayo-bhiryadenaṁ dyaurajanayatsuretāḥ.

Agni, Lord of Light, Light Itself, the Sun, explodes into light and illuminates the earth and reveals all the objects on the earth. The self-luminous lord, Himself the immortal seed of life, for His own glory and joy of the creatures, creates forms of indestructible life with foods as means and support of life. And He it is who creates the man of knowledge and vision (to show the divine path of life to others).

2. **(Agni Devata, Kutsa Ṛshi)**

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳ समीची ।
द्यावाक्षामा रुक्मोऽअन्तर्विभाति देवाऽअग्निं धारयन् द्रविणोदाः ॥२॥

Natkoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo' antarvibhāti devā 'agniṁ dhārayan draviṇodāḥ.

The night and the dawn, one dark, the other luminous, both different in form but of equal mind, together nurse one child, the sun, like two mothers. The self-luminous agni, light and life of the universe — of which the sun is a child — pervades both the earth and

the heavens. All the powers of nature which sustain and invigorate life hold on to agni, the central life and spirit.

3. (Savita Devata, Shyavashva Ṛshi)

विश्वा रूपाणि प्रतिमुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे। वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो विराजति ॥३॥

Viśvā rūpāṇi pratimuñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso virājati.

Savita, lord of light and life, the sun, choice of all, watches all and inspires all. It lights up the dawn and illuminates and reveals all the forms of existence. It creates the means of life and support for the humans and the animals, and lights up the heavens above.

4. (Garutman Devata, Shyavashva Ṛshi)

सुपर्णोऽसि गरुत्माँस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ । स्तोमऽआत्मा छन्दाᳬंस्याङ्गानि यजूᳬंषि नाम । साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः । सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पत ॥४॥

Suparṇo'si garutmāँstrivṛtte śiro gāyatraṁ cakṣurbṛhadrathantare pakṣau. Stoma' ātma chandāँsyaṅgāni yajūँṣi nāma. Sāma te tanūrvāmadevyaṁ yajñāyajñiyaṁ pucchaṁ dhiṣṇyāḥ śaphāḥ. Suparṇo'si garutmān divaṁ gaccha svaḥ pata.

Man of knowledge and of the power of knowledge, you are like a celestial bird with beautiful wings and a high-flying soul: threefold virtue of knowledge, action and divine worship is your head and

brain by which you ward off the miseries of others. The knowledge of gayatri verses is your eye and vision. Brihad-rathantara sama verses are like your wings, something like a chariot by which you can cross the rivers of misery. Rigveda is your soul. The chhanda verses of the Veda are like the limbs of your body. The verses of Yajurveda are like your name and identity. Samaveda is like your body. The do’s and dont’s of the Vamadevya Samans are like your back bone. The roll of your voice is like your claws. You are like the divine eagle, Garuda, majestic and magnanimous. You are the sun, master of grandeur. Rise to the heavens. Find the bliss of heaven.

5. (Vishnu Devata, Shyavashva Ṛshi)

विष्णोः क्रमौऽसि सपत्नहा गायत्रं छन्दऽआरौह पृथिवीमनु विक्रमस्व विष्णोः क्रमौऽस्यभिमातिहा त्रैष्टुभं छन्दऽ-आरौहान्तरिक्षमनु विक्रमस्व विष्णोः क्रमौऽस्यरातीयतो हन्ता जागतं छन्दऽआरौह दिवमनु विक्रमस्व विष्णोः क्रमौऽसि शत्रूयतो हन्तानुष्टुभं छन्दऽआरौह दिशोऽनु विक्रमस्व ॥५॥

Viṣṇoḥ kramo’si sapatnahā gāyatraṁ chanda’ā roha pṛthivīmanu vikramasva viṣṇoḥ kramo’ syabhimātihā traiṣṭubhaṁ chanda ’ārohā-ntarikṣamanu vikramasva viṣṇoḥ kramo’sya-rātīyato hantā jāgataṁ chanda ’āroha divamanu vikramasva viṣṇoḥ kramo’si śatrūyato hantānuṣṭubhaṁ chanda’āroha diśo’nu vikramasva.

Brilliant man of expansive knowledge, you are an instrument of Vishnu, omnipresent lord of the world, born to eliminate the jealous rivals. Study the gayatri verses, use the power revealed in there, go and expand

over the earth, cooperate with the earth, work on its resources, and develop the wealth and prosperity of the land.

Noble scientist, you are a co-worker with omnipresent nature, born to defeat the proud and jealous forces inimical to growth. Study the trishtubh verses for knowledge and power for threefold comfort of body, mind and soul and, flying on the wings of that knowledge, cover the skies to explore and exploit the resources of the sky.

Tempestuous scientist and astronaut, you are a friend of agni, universal electric energy, born to eliminate the failures and adversities of the internal and external life. Study the jagati verses for the knowledge of light and space and, on the wings of that knowledge, reach the heavens. Cooperate with space and light energy, cooperate with universal energy and conquer the inner darkness with the light, and external failures with knowledge.

Steady man of technology, you are an instrument of eternal energy meant to serve as well as exploit the natural resources of the environment and eliminate the enemies who stem your growth. Go forward in and over all the directions on the earth and around on the wings of anushtubh verses, work with and on the currents of wind and energy and dominate over the directions to create one world on the earth in a healthy environment.

6. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन्। सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना भात्यन्तः ॥६॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho' akhyadā rodasī bhānunā bhātyantaḥ.

Agni roars like thunder in the sky and proclaims itself. Colourfully vitalizing the trees it caresses and blesses the earth with beauty and fruit. Properly lighted, it shines bright and immediately makes itself known. Between the earth and the heavens it blazes with its own splendour like the sun.

(Just as agni is radiant and benevolent with its own majesty, so should the ruler/President of the republic be brilliant with his own qualities of nature, character and actions and bless the people with his grace and benevolence. Only a person of benevolence and brilliance deserves to be the ruler.)

7. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽभ्यावर्त्तिन्नभि मा निवर्त्तस्वायुषा वर्चसा प्रजया धनेन । सन्या मेधया रय्या पोषेण ।।७।।

Agne'bhyāvarttinnabhi mā nivarttasvāyuṣā varcasā prajayā dhanena. Sanyā medhayā rayyā poṣeṇa.

Agni, brilliant and blazing presence abiding before us, generous man of knowledge, come blessing us with health and longevity, lustre of life, children and family, wealth and prosperity, acquisition and fulfilment, discriminative intelligence, beauty and dignity of life, and all-round growth and progress.

8. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽअङ्गिरः श॒तं ते॑ सन्त्वा॒वृतः॑ स॒हस्रं॑ तऽउपा॒वृतः॑।
अधा॑ पोष॑स्य पोषे॑ण पुन॑र्नो न॒ष्टमाकृ॑धि पुन॑र्नो र॒यिमा-
कृ॑धि ॥८॥

Agne'aṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta' upāvṛtaḥ. Adhā poṣasya poṣeṇa punarno naṣṭamākṛdhi punarno rayimā kṛdhi.

Agni, lord of light, knowledge and power/Man of natural and material science, come and visit us a hundred times with your acts and gifts. And may the blessings of your visits and gifts be a thousandfold for us. With the strength and support of your promoters, recreate and supplement for us whatever we might have lost in knowledge or natural and material wealth. Rebuild and regain for us whatever honour and prestige we might have lost or compromised.

9. (Agni Devata, Vatsapree Ṛshi)

पुन॑रू॒र्जा निव॑र्त्तस्व॒ पुन॑रग्नऽइ॒षायु॑षा ।
पुन॑र्नः पा॒ह्यꣳह॑सः ॥९॥

Punarūrjā nivarttasva punaragna' iṣāyuṣā. Punarnaḥ pāhyam̐hasaḥ.

Agni, brilliant power of light and knowledge/Man of knowledge and science, come, return your visits with the gifts of food and energy, health and age. Save us from sin and evil deeds again and again, and inspire us to do great things.

10. (Agni Devata, Vatsapree Ṛshi)

स॒ह र॒य्या निव॑र्त्त॒स्वाग्ने॒ पिन्व॑स्व॒ धार॑या ।
वि॒श्वप्स्न्या॑ वि॒श्वत॒स्परि॑ ॥१०॥

Saha rayyā nivarttasvāgne pinvasva dhāryā. Viśvapsnyā viśvataspari.

Agni, brilliant power/Enlightened sages, come with all the wealth, come with gifts of that language and that intelligence which holds for us all the means and materials of comfort and prosperity. Come, and help us grow in all directions of life.

11. (Agni Devata, Dhruva Ṛshi)

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥११॥

Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭram-adhibhraśat.

Agni/Ruler of the land, we accept you and conduct you to the council as the ruler. Grace the seat of your office, be firm and stay inviolable. All the people accept and honour you. Let the land and the nation, under your control, never fail and fall to ruin.

12. (Varuna Devata, Shunahshepa Ṛshi)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमꣳश्रथाय।
अथा वयमादित्य व्रते तवानागसोऽअदितये स्याम॥१२॥

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.

Varuna, lord of freedom and bondage, Ruler of the land, power of law and liberty, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Sun, lord of majesty, we shall be free from evil, crime and sin

and, dedicated to the vows of your discipline and law, we shall serve our land of inviolable freedom and integrity.

13. (Agni Devata, Trita Ṛshi)

अग्ने बृहन्नुषसामूर्ध्वोऽअस्थान्निर्जगन्वान् तमसो ज्योतिषागात्। अग्निर्भानुना रुशता स्वङ्गऽआ जातो विश्वा सद्मान्यप्राः॥१३॥

Agre bṛhannuṣasāmūrdhvo' asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga' ā jāto viśvā sadmānyaprāḥ.

Agni, the sun, great, first and foremost, positioned over and above the dawn, comes forth from the dark and rises with all its glory. Resplendent with its wonderful beams which adorn it like brilliant limbs of its personality, it expands over the regions of the world, dispels the darkness and illuminates them all over with its light. (So should the ruler, first and great among the brilliant people of the land, come forth with the greatness of his personality, illuminate the land and glorify all the people.)

14. (Jiva & Ishwara Devata, Trita Ṛshi)

हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्। नृषद्वरसदृतसद्व्योमसदब्जा गोजाऽऋतजाऽअद्रिजाऽऋतं बृहत्॥१४॥

Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasad ṛtasad vyomasadabjā gojā' ṛtajā' adrijā' ṛtaṁ bṛhat.

Hansa is the great soul that destroys evil. It exists in purity. It lives in all and all live in it. It fills the skies and expresses in holy work. It is the giver and receiver

of oblations in yajna. It sits in the vedi and in the earth. It is rambling around as a venerable visitor. It stays in the home and in the sky and all through the seasons. It rules over people and commands the commanders. It is with and above the best of people. It lives in truth and in virtuous conduct. It is in space and in the heart. It is in the waters and in the vitality of prana, and it creates the waters and the vitality. It activates the senses, moves the animals and magnetizes the earth. It creates the universal law and abides in it. It forms the mountains and the clouds and it showers with the rain. It is the truth and dynamic reality of existence, and it is great over all.

(It is the man of such an individual soul, inspired by the attributes of the great supreme soul, who deserves to be the ruler.)

15. (Agni Devata, Trita Ṛshi)

सीद त्वं मातुरस्याऽउपस्थे विश्वान्यग्ने वयुनानि विद्वान् । मैनां तपसा मार्चिषाऽभिशोचीरन्तरस्याᳬशुक्रज्योतिर्विभाहि ॥१५॥

Sīda tvaṁ māturasyā'upasthe viśvānyagne vayunāni vidvān. Mainām̥ tapasā mā'rciṣā'bhi-śocīrantarasyām̆ śukrajyotirvibhāhi.

Agni/Ruler/individual soul, you know all the ways of the world. Sit in the lap of this mother earth/mother-land/mother. Don't hurt her with the heat of your power and passion. Don't dazzle her with the beams of your knowledge. Light of knowledge and power of vitality, be in the heart of the mother and shine there with the light of life.

16. (Agni Devata, Trita Ṛshi)

अन्तरग्ने रुचा त्वमुखायाः सदने स्वे ।
तस्यास्त्वꣳहरसा तपञ्जातवेदः शिवो भव ॥१६॥

Antaragne rucā tvamukhāyāḥ sadane sve. Tasyāstvaṁ harasā tapañjātavedaḥ śivo bhava.

Omniscient Agni/All knowing wide-awake ruler of the land, brilliant with your own light in your place in the world/dominion, blazing with your power and glory, be good and kind to the people.

17. (Agni Devata, Trita Ṛshi)

शिवो भूत्वा मह्यमग्नेऽअथो सीद शिवस्त्वम् ।
शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः ॥१७॥

Śivo bhūtva mahyamagne atho sīda śivastvam. Śivaḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ.

Agni, ruler of the land, having been good and kind to us, the people, sit at peace undisturbed. And then, having rendered all the regions of the land in all directions safe and secure in the good life, be comfortable with satisfaction in your own office of justice and governance.

18. (Agni Devata, Vatsapree Ṛshi)

दिवस्परि प्रथमं जज्ञेऽअग्निरस्मद् द्वितीयं परि जातवेदाः।
तृतीयमप्सु नृमणाऽअजस्त्रमिन्धानऽएनं जरते स्वाधीः ॥१८॥

Divaspari prathamaṁ jajñe' agnirasmad dvitīyaṁ pari jātavedāḥ. Tṛtīyamapsu nṛmaṇā' ajasramindhāna enaṁ jarate svādhīḥ.

Agni, the sun, first rises over the heavens. Then it rises over us all illuminating our world. Third, it

emerges in the pranic energies of nature, in the waters and in the mind of humanity — thus illuminating and activating everything and every mind from within. The pious and the devout people invoke, light and worship Agni, perpetual power, spirit and light of the world.

(Just as Agni is the power, spirit and light of the world, so should the ruler be. And so should he/she vitalize and illuminate the people, and so should the people adore him/her.)

19. (Agni Devata, Vatsapree Ṛshi)

विद्मा तेंऽअग्ने त्रेधा त्र॒याणि॑ वि॒द्मा ते॒ धाम॒ विभृ॑ता पुरु॒त्रा । वि॒द्मा ते॒ नाम॑ पर॒मं गुहा॒ यद्वि॒द्मा तमु॒त्सं यतं॑ऽ- आज॒गन्थ॑ ॥१९॥

Vidmā te'agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nāma paramaṁ guhā yad vidmā tamutsaṁ yata' ājagantha.

Agni, light, energy and power of the world, let us know the three orders of the three powers of yours (heat, light and electricity). Lord of majesty, love and favourite of all, let us explore and know the various forms and places where you exist, which you support and which support you. Let us know that supreme name and the thing you are in the essence which is hidden in a mysterious cave. Let us discover the spring, the water and the cloud from where you issue forth in formal existence (so that we may be blest with the power and prosperity which follows the discovery and the applications).

20. (Agni Devata, Vatsapree Ṛshi)

समुद्रे त्वा नृमणाऽअप्स्वन्तर्नृचक्षाऽईधे दिवो अग्नऽऊधन् । तृतीये त्वा रजसि तस्थिवाꣳसमपामुपस्थे महिषाऽअवर्धन् ॥२०॥

Samudre tvā nṛmaṇā'apsvantarnṛcakṣā'īdhe divo agna'ūdhan. Tṛtīye tvā rajasi tasthīvāṁsamapāmupasthe mahiṣā' avardhan.

Agni, light and life of the world, a leader of thought among men, as I am, I discover and light you in the oceans. A visionary of humanity, I discover you in the foods, in the vapours and in the clouds. In the third region of the heavens of light, abiding in the solar sphere, in the dawn and in the heart of steam and flowing waters, great men discover, light and develop you.

21. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन् । सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना भात्यन्तः ॥२१॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho' akhyadā rodasī bhānunā bhātyantaḥ.

Agni, light and energy of life, roaring as lightning, reverberates in the skies with an explosion. Lighted well all-round and immediately blazing, it shines and illuminates everything. Between the heaven and the earth it shines with the beams of its own brilliance. The light reaches the earth, energizes the soil and emerges in the beauty of vegetation.

22. (Agni Devata, Vatsapree Ṛshi)

**श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः।
वसुः सूनुः सहसोऽअप्सु राजा विभात्यग्रऽउषसामिधानः॥२२॥**

Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopaḥ. Vasuḥ sūnuḥ sahaso' apsu rājā vibhātyagra uṣasāmidhānaḥ.

Generous lord of the light and glory of life, spirit of the graces of nature, sustainer of wealth and beauty, source of desire and fulfilment, guardian of the sweetness, joy and greenery of the earth, haven and mainstay of the world, child of the very force and victory of life, brilliant in the dynamics of existence, He blazes in splendour before the dawns. Such is Agni. (Such should be the ruler.)

23. (Agni Devata, Vatsapri Ṛshi)

**विश्वस्य केतुर्भुवनस्य गर्भऽआ रोदसीऽअपृणाज्जायमानः।
वीडुं चिदद्रिमभिनत् परायन् जना यदग्निमयजन्त पञ्च ॥२३॥**

Viśvasya keturbhuvanasya garbha 'ā rodasī' apṛṇājjāyamānaḥ. Vīḍuṁ cidadrimabhinat parāyan janā yadagnimayajanta pañca.

Light of the world, going everywhere, seed of life, rising as the sun, illuminating the earth and heaven, breaker of the darkest cloud, hallowed and consecrated by the people and the energies of nature, such is Agni. (Such should be the ruler in his domain.)

24. (Agni Devata, Vatsapree Ṛshi)

**उशिक् पावको अरतिः सुमेधा मर्त्येष्वग्निरमृतो नि धायि।
इयर्त्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥२४॥**

Uśik pāvako aratiḥ sumedha martyeṣvagnir-amṛto ni dhāyi. Iyartti dhūmamaruṣaṁ bharibhraducchukreṇa śociṣā dyāminakṣan.

Immortal agni, lovely and lovable, pure and purifier, intelligent and self-conscious, a holy presence, is existent in men and women. The same throws up the fiery smoke upward and with instantaneous light illuminates the sun and heaven.

25. (Agni Devata, Vatsapree Ṛshi)

दृशानो रुक्मऽउर्व्या व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतोऽअभवद्वयोभिर्यदेनं द्यौरजनयत् सुरेताः ॥२५॥

Dṛśāno rukma'urvyā vyadyauddurmarṣamāyuḥ śriye rucānaḥ. Agniramṛto' abhavadvayobhir-yadenaṁ dyaurajanayatsuretāḥ.

Agni, immortal light and vitality of existence, brilliant, golden glorious, explodes in heaven and illuminates everything with the earth. In love, as if, with the beauty of the world, it assumes various forms of self-assertive and inviolable life. And yet that Heavenly Power which creates this agni and brings it into existence is another, the Eternal Life of life and Light of light.

26. (Agni Devata, Vatsapree Ṛshi)

यस्तेऽअद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्योऽअच्छाभि सुम्नं देवभक्तं यविष्ठ॥२६॥

Yaste'adya kṛṇavadbhadraśoce'pūpaṁ deva ghṛtavantamagne. Pra taṁ naya prataraṁ vasyo' acchābhi sumnaṁ devabhaktaṁ yaviṣṭha.

Agni, brilliant and blissful lord of light, generous

and ever youthful, whosoever may well prepare and faithfully offer for you rich and sumptuous food as sacrifice to-day, shower on him/her the gift of your light and take that favourite of the gods across to the world of joy.

27. (Agni Devata, Vatsapree Ṛshi)

आ तं भज सौश्रवसेष्वग्नऽउक्थऽउक्थऽआभज शस्यमाने । प्रियः सूर्ये प्रियोऽअग्ना भवात्युज्जातेन भिनदद्दुज्जनित्वैः ॥२७॥

Ā taṁ bhaja sauśravaseṣvagna'uktha'uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo' agnā bhavātyujjātena bhinadadujjanitvaiḥ.

Men of knowledge, wisdom and expertise, celebrate agni and promote it among the famous and the prosperous. Sing of it in verses of praise on the auspicious and admirable occasions of yajna. It is dear to the men of heat and light and the sun. Promote it with the hopes and actions of your children. Promote it with the hopes and aspirations of those who are yet to be born.

28. (Agni Devata, Vatsapree Ṛshi)

त्वामग्ने यजमानाऽअनु द्यून् विश्वा वसु दधिरे वार्याणि । त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो विवव्रुः ॥२८॥

Tvāmagne yajamānā' anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇa-micchamānā vrajaṁ gomantamuśijo vivavruḥ.

Agni, lord of fire and science, the experts of yajna dedicated to you, with the use of fire and your blessings,

daily pursue and achieve all the desired objects of the world. Men of reason, intelligence and will, desirous of wealth, choose for research and work on the cowshed and the cloud with the rays of the sun for the realisation of progress and prosperity.

29. (Agni Devata, Vatsapree Ṛshi)

अस्ता॑व्य॒ग्निर्न॒रा॑ꣳसु॒शेवो॑ वैश्वान॒रऽऋषि॑भि॒: सोम॑गोपाः।
अ॒द्वे॒षे द्यावा॑पृथि॒वी हु॑वेम॒ देवा॑ ध॒त्त र॒यिम॒स्मे सु॒वीर॑म्॥२९॥

Astāvyagnirnarām̐ suśevo vaiśvānarā'ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.

Agni, worshipped by seers and sages, is the darling of humanity, auspicious and adorable. Omnipresent, universal and all-commanding, it is the guardian and promoter of the means of life, peace and joy. We invoke the powers of earth and heaven — powers free of hate and jealousy and sources of bliss. Great men of the world, brilliant and generous, guardians of the peace and prosperity of life, generate and hold for us the wealth and power of life and polity which creates a great nation and fearless humanity.

30. (Agni Devata, Virupaksha Ṛshi)

स॒मिधा॒ग्निं दु॑वस्यत घृ॒तैर्बो॑धय॒ताति॑थिम् ।
आस्मि॑न् ह॒व्या जु॑होतन ॥३०॥

Samidhā'gniṁ duvasyata ghṛtairbodhayatā-tithim. Āsmin havyā juhotana.

(Agni is an 'atithi', a chance guest, which comes at its own will whenever it comes. Serve it with the best of offerings you have.)

Light and serve agni (fire) with fuel and fragrant materials. Wake it up, raise it with ghee and other sumptuous offerings as you would feed a venerable chance visitor. Offer the best of yajna into the fire.

(Like the fire of yajna, serve the man of light and knowledge with the best you can offer for food and gifts whenever such a venerable person happens to visit you.)

31. (Agni Devata, Tapasa Ṛshi)

उदु॑ त्वा॒ विश्वे॑ दे॒वाऽअग्ने॒ भर॑न्तु चित्ति॑भिः।
स नो॑ भव शि॒वस्त्वꣳसु॒प्रती॑को वि॒भाव॑सुः॥३१॥

Udu tvā viśve devā'agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ.

Agni, of lovely forms of manifestation and lord of infinite light and wisdom, may all the noble and generous people of the world serve and celebrate you with the best of intention, devotion and acts of worship. May Agni, light of the universe, be good and kind to us all. (May the man of knowledge and wisdom be good and kind to us all as such persons are agni in human form.)

32. (Agni Devata, Tapasa Ṛshi)

प्रेद॑ग्ने॒ ज्योति॑ष्मान् याहि शि॒वेभि॑र॒र्चिभि॒ष्ट्वम् ।
बृ॒हद्भि॑र्भा॒नुभि॒र्भास॒न् मा हि॑ꣳसीस्त॒न्वा॒ प्र॒जाः ॥३२॥

Predagne jyotiṣmān yāhi śivebhirarcibhiṣṭvam. Bṛhadbhirbhānubhirbhāsan mā hiṁsīstanvā prajāḥ.

Agni, lord of light and life, come forth to bless us with the gracious beams of light and warmth of life. Burning and blazing with the mighty flames of fire, hurt

not our people and our children.

(As Agni, so should the ruler and the commander of the army be mighty and blazing with splendour, always protective but never unjust and hurtful.)

33. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन्। सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना भात्यन्तः ॥३३॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantḥ.

Agni roars and thunders like lightning in the sky as it proclaims its presence on the earth. Joining every bit of life and vegetation, it inspires all forms of existence with passion and vitality and thus manifests itself, protecting and promoting life. And it goes on blazing with its mighty splendour from the earth below to the highest heaven.

(So does the scholar with his knowledge, the ruler with his power, and the commander with his force, shine and blaze all round, protecting, promoting and inspiring the nation and the environment with freedom, passion and enthusiasm).

34. (Agni Devata, Vasishtha Ṛshi)

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः । अभि यः पूरुं पृतनासु तस्थौ दीदाय दैव्योऽअतिथिः शिवो नः ॥३४॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rocate bṛhadbhāḥ. Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo' atithiḥ śivo naḥ.

This agni, ruler/commander of the forces, attends to the affairs of the state, and, distinguished with great knowledge and brilliance of character, shines forth like the sun. He stands firm every way by the state and the nation in the battles of life and defence. Dear and favourite of the good, intelligent and generous people, moving around among the people like a visitor, may he be good, kind and beneficent to us and shine.

35. (Apah Devata, Vasishtha Ṛshi)

आपो देवीः प्रतिगृभ्णीत भस्मैतत्स्योने कृणुध्वꣳसुरभाऽउ लोके । तस्मै नमन्तां जनयः सुपत्नीर्मातेव पुत्रं बिभृताप्स्वेनत् ॥३५॥

Āpo devīḥ pratigṛbhṇīta bhasmaitatsyone kṛṇudhvaṁ surabhā'u loke. Tasmai namantāṁ janayaḥ supatnīrmāteva putraṁ bibhṛtāpsvenat.

Celestial waters, receive this light of agni, this ray of light, this seed of life. Keep it and nourish it in some soft, fragrant and beautiful region of freedom. Wives of the most virtuous order of character, honour and bow to it to receive it. Bear it in the vapours of space as a mother bears a child in the womb.

36. (Agni Devata, Virupa Ṛshi)

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे ।
गर्भे सन् जायसे पुनः ॥३६॥

Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe san jāyase punaḥ.

Agni, seed of life, the soul with the subtle and the causal body, your home is in the celestial waters of space. You love to grow in existence with the herbs,

and thence, placed in the mother’s womb, are born again.

37. (Agni Devata, Virupa Ṛshi)

गर्भोऽअस्योषधीनां गर्भो वनस्पतीनाम् ।
गर्भो विश्वस्य भूतस्याग्ने गर्भोऽअपामसि ॥३७॥

Garbho’ asyoṣadhīnāṁ garbho vanaspatīnām. Garbho viśvasya bhūtasyāgne garbho’ apāmasi.

Agni, light of life, seed with the subtle and the causal body, you are a child of the herbs. You are a child of the plants and trees. You are a child of the entire forms of life in existence. You are a child of the waters of earth and heaven.

38. (Agni Devata, Virupa Ṛshi)

प्रसद्य भस्मना योनिमपश्च पृथिवीमग्ने ।
सꣳसृज्य मातृभिष्ट्वं ज्योतिष्मान् पुनरासदः॥३८॥

Prasadya bhasmanā yonimapaśca pṛthivīmagne. Saṁsṛjya matṛbhiṣṭvaṁ jyotiṣmān punarā”sadaḥ.

Soul, light of consciousness and seed of life, through the ashes of the funeral pyre you rise to a new home in the celestial waters of space. Then you come down to the earth to be with the forms of herbs. And then you come in to the mother’s womb and are born again in a new body.

39. (Agni Devata, Virupa Ṛshi)

पुनरासद्य सदनमपश्च पृथिवीमग्ने ।
शेषे मातुर्यथोपस्थेऽन्तरस्याꣳ शिवतमः॥३९॥

Punarāsadya sadanamapaśca pṛthivīmagne.
Śeṣe māturyathopasthe'ntarasyām̆ śivatamaḥ.

Agni, soul with the desire and will to live in the forms of existence, again and again you come to find a place in the celestial waters of space. Again and again you descend to the earth to attain herbal forms of life. Then again you enter the mother's womb and rest there to grow as a part of her life within. When you are born, you sleep in her lap in peace and joy. Noble soul, be good to the mother, be the darling of her love, joy and fulfilment.

40. (Agni Devata, Vatsapree Ṛshi)

पुनरूर्जा निवर्त्तस्व पुनरग्नऽइषायुषा ।
पुनर्नः पाह्यꣳहसः ॥४०॥

Punarūrja nivarttasva punaragna'iṣā''yuṣā.
Punarnaḥ pāhyam̆hasaḥ.

Agni, come again with energy, come with food, come with health and vitality for a long age. Come again and again, save us from sin and evil.

41. (Agni Devata, Vatsapree Ṛshi)

सह रय्या निवर्त्तस्वाग्ने पिन्वस्व धारया ।
विश्वप्स्न्या विश्वतस्परि ॥४१॥

Saha rayyā nivarttasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari.

Agni, come with wealth and honour. Come with a shower of all round nourishment and universal energy to the point of satisfaction and satiation for all and help us grow, develop and progress. Come with food for body and mind.

42. ((Agni Devata, Dirghatama Ṛshi)

बोधा मेऽअस्य वचसो यविष्ठ मꣳहिष्ठस्य प्रभृतस्य स्वधावः । पीयति त्वोऽअनु त्वो गृणाति वन्दारुष्टे तन्वं वन्देऽअग्ने ॥४२॥

Bodhā me'asya vacaso yaviṣṭha maṁhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti vandāruṣṭe tanvaṁ vande agne.

Agni, intent listener, most youthful man/woman of independent and comfortable means, understand the sense and meaning of this great word of mine, important, worthy of attention and expressive of deep meaning with further implications. Let anyone denigrate you, let someone praise you, I am your admirer, and I appreciate and value your health of body and intelligence of mind.

43. (Agni Devata, Somahuti Ṛshi)

स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद् द्वेषाꣳसि विश्वकर्मणे स्वाहा ॥४३॥

Sa bodhi sūrirmaghavā vasupate vasudāvan. Yuyodhyasmad dveṣāṁsi viśvakarmaṇe svāhā.

Agni, man of wealth and honour, creator and generous giver of power and prosperity, intelligent lord of knowledge, know for us the truth of life and existence and, in truth of word and deed, fight out our negativities and eliminate our hostilities for the achievement of success in all the affairs of life.

44. (Agni Devata, Somahuti Ṛshi)

पुनस्त्वाऽऽदित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः । घृतेन त्वं तन्वं वर्धयस्व सत्याः सन्तु यजमानस्य कामाः॥४४॥

Punastvā''dityā rudrā vasavaḥ samindhatāṁ punarbrahmāṇo vasunītha yajñaiḥ. Ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ.

Agni, creator and giver of wealth and honour, may the brahmacharis and scholars of the Vasu, Rudra and Aditya order light you up in the vedi again and again. May the devotees of the lord of existence and masters of the science of yajna promote your gifts with the performance of yajna. Agni, power of light and life, grow on in your operations with the oblations of ghee and fragrant materials so that the plans and ambitions of the yajamana be fulfilled.

45. (Pitarah Devata, Somahuti Ṛshi)

अपेत वीत वि च सर्पतातो येऽत्र स्थ पुराणा ये च नूतनाः। अदाद्यमोऽवसानं पृथिव्याऽअक्रन्निमं पितरो लोकमस्मै ॥४५॥

Apeta vīta vi ca sarpatāto ye'tra stha purāṇā ye ca nūtanāḥ. Adād yamo'vasānaṁ pṛthivyā' akrannimaṁ pitaro lokamasmai.

The teachers who are old and those who are new and the parents and other seniors who are here on the earth, all should realise and actualise for young aspirants the knowledge of this world. The judge of the aspirants' performance may grant them the certificate of completion and graduation in achievement. Hence keep away from Adharma (injustice and untruth), go on firmly with Dharma (truth and justice), and realise it without delay here and now.

46. (Agni Devata, Somahuti Ṛshi)

सं॒ज्ञान॑मसि काम॒धर॑णं॒ मयि॑ ते काम॒धर॑णं भूयात् । अ॒ग्नेर्भस्मा॑स्य॒ग्नेः पुरी॑षमसि॒ चित॑ स्थ परि॒चित॑ऽऊर्ध्व॒चित॑ः श्रयध्वम् ॥४६॥

Saṁjñānamasi kāmadharaṇaṁ mayi te kāmadharaṇaṁ bhūyāt. Agnerbhasmāsyagneḥ. purīṣamasi cita stha paricita' ūrdhvacitaḥ śrayadhvam.

Agni, man of knowledge, having passed through the crucibles of fire like ash, you are knowledge itself, full and complete like the orb of the sun and powerful like the force of electricity. May your plans, intentions and aspirations pass on to me as mine.

Be wide-awake, collect knowledge from all round, go forward and take it to the heights. Be cooperative, mutually dependent, collectively self-dependent. Take to knowledge and to the teachers.

47. (Agni Devata, Vishvamitra Ṛshi)

अ॒यꣳसोऽअ॒ग्निर्यस्मि॒न्त्सोम॒मिन्द्र॑ः सु॒तं द॒धे ज॒ठरे॑ वाव-शा॒नः। स॒ह॒स्रियं॒ वाज॒मत्यं॒ न सप्ति॑ꣳसस॒वान्त्सन्त्स्तू॑यसे जातवेदः ॥४७॥

Ayaṁ so'agniryasmintsomamindraḥ sutaṁ dadhe jaṭhare vāvaśānaḥ. Sahasriyaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ.

This is that agni, vital heat of life, in which Indra, the sun, as if in love with life, places the nectar of life, Soma, like the distilled and delicious food for a thousand people. Life of life, Jataveda, generous giver as you are, you are worshipped by the devotees in your own right.

It is for the love of life that I absorb the same nectar of life into my body system. It is for the same love of life that I hold on to my darling wife and I enjoy my food and drink.

48. (Agni Devata, Vishvamitra Ṛshi)

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥४८॥

Agne yatte divi varcaḥ pṛthivyāṁ yadoṣadhī-ṣvapsvā yajatra. Yenāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.

Agni, light of the universe, life of existence, power and presiding presence of the world, lord of yajna and friend of the yajniks, the glory that is yours shines in the heavens, vibrates in the earth, blooms in the herbs and breathes in the waters. It is the same by which the skies are pervaded and expanded. It blazes as the sun, it rolls as the oceans of space, and it watches our human performance as the universal eye.

(Let the scholar and the teacher attain the knowledge of the universal spirit, nature and life in existence and, like agni among human beings, impart the same to his/her disciples.)

49. (Agni Devata, Vishvamitra Ṛshi)

अग्ने दिवोऽअर्णमच्छा जिगास्यच्छा देवाँ२॥ऽऊंचिषे धिष्ण्या ये । या रोचने परस्तात् सूर्यस्य याश्चावस्तादुप-तिष्ठन्तऽआपः ॥४९॥

Agne divo arṇamacchā jigāsyacchā devāň'ūciṣe dhiṣṇyā ye. Ya rocane parastāt sūryasya yāścāvastādupatiṣṭhanta'āpaḥ.

Agni, man of knowledge and light of the world, your knowledge reaches unto the waters of heaven and you proclaim that knowledge to the bold and the best among intelligent people who impart it to their disciples. It covers the waters which float in the luminous sphere of the sun and studies the vapours and energy vibrant on this side of the sun and beyond.

50. (Agni Devata, Vishvamitra Ṛshi)

पु॒री॒ष्या॒सो॑ऽअ॒ग्नय॑: प्राव॒णेभि॑: स॒जोष॑सः।
जु॒षन्तां॑ य॒ज्ञम॒द्रुहो॑ऽनमी॒वाऽइषो॑ म॒हीः॥५०॥

Purīṣyāso’agnayaḥ prāvaṇebhiḥ sajoṣasaḥ.
Juṣantāṁ yajñamadruho’ namīvā’iṣo mahīḥ.

All men and women of the world, experts in knowledge and blest with virtue, brilliant and energetic like agni (fire and electricity), living together with mutual love and shared qualities of enlightenment, free from hate, jealousy, fear and all physical and mental ailments, dedicate themselves to yajna (creative and constructive cooperative activities) and enjoy great plenty and prosperity of high order in life.

51. (Agni Devata, Vishvamitra Ṛshi)

इडा॑मग्ने पुरु॒दꣳस॑ꣳस॒निं गोः श॑श्वत्त॒मꣳहव॑मानाय साध ।
स्यान्न॑: सू॒नुस्तन॑यो वि॒जावाऽग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥५१॥

Iḍāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvāgne sā te sumatirbhūtvasme.

Agni, light of life/brilliant man of knowledge, may your light, knowledge and intelligence be for our share. Create for us and help us create wealth of cows,

plenty of milk, food and energy, divine speech, vision and wisdom for all time for the sake of yajna and the yajniks. May we beget children capable of mighty deeds and achievements. And may the brilliant teacher bless our children with universal wealth of existence and the vision of divinity.

52. (Agni Devata, Vishvamitra Ṛshi)

अयं ते योनिर्ऋत्वियो यतो जातोऽअरोचथाः।
तं जानन्नग्नऽआ रोहाथा नो वर्धया रयिम् ॥५२॥

Ayaṁ te yonirṛtviyo yato jāto'arocathāḥ. Taṁ jānannagna'ā rohāthā no vardhayā rayim.

Agni, man of pure soul and brilliant character like light and fire, dear son, this is your place/home of birth where, born at the right auspicious time, you shine by your life and conduct. Know this, rise high and help us advance in wealth, prosperity, honour and happiness.

53. (Agni Devata, Vishvamitra Ṛshi)

चिदसि तया देवतयाङ्गिरस्वद् ध्रुवा सीद ।
परिचिदसि तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥५३॥

Cidasi tayā devatayā'ṅgirasvad dhruvā sīda. Paricidasi tayā devatayā'ṅgirasvad dhruvā sīda.

Son/Daughter, you are knowledgeable, well aware and intelligent. Stay firm in this place of yours sitting close with that noble soul like the breath of life. Master/Mistress you are all round versatile. Stay firm in your place sitting close with the noble spirit of your Dharma and Karma. Be firm with the spirit of omniscience, giver of all wealth and joy.

54. (Agni Devata, Vishvamitra Ṛshi)

लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ॥५४॥

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasmin yonāvasīṣadan.

Fill up, serve and complete this life. If there is any loophole, plug it. If there is any short-coming, overcome it, advance and excel. In this field of knowledge and action, may Indra and Agni, father and mother, nurture you with instruction and advice. May Brihaspati, the teacher, guardian of divine knowledge and good conduct, guide and confirm you in virtue. Be strong and stay firm in your place.

55. (Apah Devata, Priyamedha Ṛshi)

ताऽअस्य सूददोहसः सोमंश्रीणन्ति पृश्नयः।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः॥५५॥

Tā'asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ.

Blooming women of beauty and grace, wives of noble people, in this wonderful paradisal phase of their cultured home life, milk the dappled cows and prepare and season delicious foods with the dressing of soma. They create sweetness and joy in all the three phases of time, past, present and future, and are blest with noble and promising children.

56. (Indra Devata, Sutajetra Madhuchhanda Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳरथीनां वाजानाꣳ सत्पतिं पतिम् ॥५६॥

Indraṁ viśvā' avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ̆ rathīnāṁ vājānāṁ̆ satpatiṁ patim.

All the sacred voices of truth inspire and exalt Indra, man of power and glory, wide and rolling as the sea, supreme hero of the chariots and battles of life, protector of truth and Dharma, and promoter of life and its prosperity.

(The brahmacharis and brahmacharinis, who complete their education with the sacred voice of the Veda and the words of truth written and spoken by the Rishis, rise in life, and when they marry in the vaidic way, they raise families which grow in happiness and prosperity.)

57. (Agni Devata, Madhuchhanda Ṛshi)

समितꣳसं कल्पेथाꣳसंप्रियौ रोचिष्णू सुमनस्यमानौ । इषमूर्जमभि संवसानौ ॥५७॥

Samitaṁ̆ saṁ kalpethāṁ̆ saṁpriyau rociṣṇū sumanasyamānau. Iṣamūrjamabhi saṁvasānau.

Wedded couple, two-in-one joined in love, brilliant in health and lustre, of equal and enlightened mind, decent and graceful in clothes and ornaments, both of you together plan, act and realise your goal in food, energy, prosperity, honour and glory.

58. (Agni Devata, Madhuchhanda Ṛshi)

सं वां मनाꣳसि सं व्रता समु चित्तान्याकरम् । अग्ने पुरीष्याधिपा भव त्वं नऽइषमूर्जं यजमानाय धेहि ॥५८॥

Saṁ vāṁ manāṁ̆si saṁ vratā samu cittānyā-karam. Agne purīṣyādhīpā bhava tvaṁ na iṣamūrjaṁ yajamānāya dhehi.

Wedded couple, I join you as two-in-one in life and sanctify you with identical thoughts, intentions and operations, identical vows of plans, actions and achievements, and identical memories, values and aspirations.

Agni, noble teacher, high-priest of yajna, be our super-guide and guardian. Create, hold and sustain for the yajamana couple nourishment, energy, honour and prosperity.

59. (Agni Devata, Madhuchhanda Ṛshi)

अग्ने त्वं पुरीष्यो रयिमान् पुष्टिमाँ२॥ऽअसि ।
शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः॥५९॥

Agne tvaṁ purīṣyo rayimān puṣṭimāň asi. Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ.

Agni, Lord of knowledge, light and power of yajna, rich in spirit, science and materials, and presiding priest of all round growth, you are dedicated to the earth and the laws of life. Rise, move abroad and, having created peace and prosperity in all directions, come and grace your super-seat of guidance.

60. (Dampati Devata, Madhuchhanda Ṛshi)

भवतं नः समनसौ सचेतसावरेपसौ । मा यज्ञꣳहिꣳसिष्टं
मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥६०॥

Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñaň hiňsiṣṭaṁ mā yajñapatiṁ jātavedasau śivau bhavatamadya naḥ.

Wedded couple, both of you be of good mind and thought toward us. Be of noble equanimity and blissful intention for us. Be free of pride, arrogance and

negativity. Violate not yajna, nor Dharma, nor the yajnapati. Reborn as master and mistress of the knowledge of creation (as children of Agni), be good and kind to us right now.

61. (Patni Devata, Madhuchhanda Ṛshi)

मातेव पुत्रं पृथिवी पुरीष्यमग्निꣳस्वे योनावभारुखा । तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥६१॥

Māteva putraṁ pṛthivī purīṣyamagniṁ'sve yonāvabhārukhā. Tāṁ viśvairdevairṛtubhiḥ saṁvidānaḥ prajāpatirviśvakarmā vi muñcatu.

Just as the earth like a mother holds the vital heat for the nourishment of life in her womb, so does a woman worthy of love and recognition hold a brilliant soul in her womb till maturity. May Lord Vishwakarma (maker of the world), father and guardian of His children (Prajapati), with gifts and nourishment from all the seasons and powers of nature, deliver her of a noble offspring.

62. (Nirriti Devata, Madhuchhanda Ṛshi)

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य । अन्यमस्मदिच्छ सा तऽइत्या नमो देवि निर्ऋते तुभ्य-मस्तु ॥६२॥

Asunvantamayajamānamiccha stenasyetyā-manvihi taskarasya. Anyamasmadiccha sā ta' ityā namo devi nirṛte tubhyamastu.

Nir-riti, spirit of adversity, desire to catch the stingy and the miserly who does not perform the yajna and does not extract the soma for libations. Pursue the

thief and the smuggler and catch him on the way. Go to someone other than me. That is your desired object and action. Salutations to you, power of justice.

63. (Nirriti Devata, Madhuchhanda Ṛshi)

नमः सु तै निर्ऋते तिग्मतेजोऽयस्मयं विचृता बन्धमेतम् । यमेन त्वं यम्या संविदानोत्तमे नाकेऽअधिरोहयैनम् ।।६३।।

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vicṛtā bandhametam. Yamena tvaṁ yamyā saṁvidān-ottame nāke'adhi rohayainam.

Power of eternal law, eternal felicity and adversity, your splendour is awful. You go with the law and are one with the law. Salutations to you. Undo the iron-chains of slavery and take this yajamana to the heights of heavenly bliss.

64. (Nirriti Devata, Madhuchhanda Ṛshi)

यस्यास्ते घोरऽआसञ्जुहोम्येषां बन्धानामवसर्जनाय । यां त्वा जनो भूमिरिति प्रमन्दते निर्ऋतिं त्वाहं परिवेद विश्वतः ।।६४।।

Yasyāste ghora'āsañjuhomyeṣāṁ bandhānā-mavasarjanāya. Yām tvā jano bhūmiriti pramandate nirṛtiṁ tvā'haṁ pariveda viśvataḥ.

Awful spirit of adversity, eternal felicity, ever-abiding with the law, I offer the oblations into your mouth/ in the yajna vedi for the breaking of the chains of existence. Ordinary folks play with you in a state of wanton negligence, feeling that you are the all forbearing earth. But I know you well for what you are, spirit of justice, as the mother of felicity as well as the power of retribution.

65. (Yajamana Devata, Madhuchhanda Ṛshi)

यं ते॑ दे॒वी निर्ऋ॑तिराब॒बन्ध॒ पाशं॑ ग्री॒वास्व॑विचृ॒त्यम् । तं ते॒ विष्या॒म्यायु॑षो॒ न मध्या॒दथै॒तं पि॒तुम॑द्धि॒ प्रसू॑तः । नमो॒ भूत्यै॒ येदं च॒कार॑ ॥६५॥

Yaṁ te devī nirṛtirābabandha pāśaṁ grīvā-svavicṛtyam. Taṁ te vi ṣyāmyāyuṣo na madhyād-athaitaṁ pitumaddhi prasūtaḥ. Namo bhūtyai yedaṁ cakāra.

Yajamana, the inexorable chain which the spirit of adversity, in full justice, had tied round your throat for want of yajna, I undo from the centre of your life right away. Regenerated through yajna, eat of this holy food. The spirit of generosity has done this miracle. Salutations to the spirit of generosity.

66. (Agni Devata, Vishvavasu Ṛshi)

नि॒वेश॑नः स॒ङ्गम॑नो॒ वसू॑ना॒ं विश्वा॑ रू॒पाऽभिच॑ष्टे॒ शची॑भिः। दे॒वऽइ॑व सवि॒ता स॒त्यध॒र्मेन्द्रो॒ न त॑स्थौ सम॒रे पथी॒नाम्॥६६॥

Niveśanaḥ saṅgamano vasūnāṁ viśvā rūpā'bhi-caṣṭe śacībhiḥ. Deva'iva savitā satyadharmendro na tasthau samare pathīnām.

Who is a noble yajamana? A successful house-holder (grihasthi)? The man of vitality who takes a wife, makes a home, creates wealth and contributes to life like Savita, the creator; who watches and illuminates all forms of life on earth with his eyes like the sun, and manages various developments with his acts like Indra, the leader; who is firm in true Dharma and stands inviolable in the battles of the pathmakers of the world — such a man is the right yajamana and a noble house-holder.

67. (Krishivala Kavayah Devata, Vishvavasu Ṛshi)

सीरा॑ युञ्जन्ति क॒वयो॑ यु॒गा वित॑न्वते॒ पृथ॑क् ।
धीरा॑ दे॒वेषु॑ सुम्न॒या ॥६७॥

Sīrā yuñjanti kavayo yugā vi tanvate pṛthak. Dhīrā deveṣu sumnayā.

Men of vision and intelligence use the plough and the yoke. The men of constancy among the brilliant and the generous separately as well as together devoutly in peace expand the beauty and graces of life and knowledge.

68. (Krishivala Kavaya Devata, Vishvavasu Ṛshi)

यु॒नक्त॒ सीरा॒ वि यु॒गा त॑नुध्वं कृ॒ते योनौ॑ वपते॒ह बीज॑म् ।
गि॒रा च॑ श्रु॒ष्टिः सभ॑रा॒ अस॑न्नो॒ नेदी॑य॒ऽइत्सृ॒ण्य॒ः प॒क्वमेया॑त्॥६८

Yunakta sīra vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya' it sṛṇyaḥ pakvameyāt.

Work with the plough and yoke the horses/ bullocks. Expand the agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. In accordance with the knowledge of agriculture develop many kinds of produce of the richest order. And when the grains are ripe for harvesting, reap and bring the harvest home for all of us.

69. (Krishivala Devata, Kumaraharita Ṛshi)

शु॒न॑ꣳसु फाला॒ विकृ॑षन्तु॒ भूमि॑ꣳशु॒नं की॒नाशा॑ऽअ॒भिय॑न्तु
वा॒हैः। शु॒ना॑सीरा ह॒विषा॒ तोश॑माना सुपिप्प॒लाऽओष॑धीः
कर्त्तना॒स्मे ॥६९॥

Śunaṁ su phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā'abhi yantu vāhaiḥ. Śunāsīrā havīṣā tośamānā supippalā oṣadhīḥ kartanāsmai.

Let the plough-shares turn the soil well. Let the farmers merrily follow the bullocks while they till the land and sow the seeds. May the sun and the air supplemented by the oblations of rich materials bless the herbs and plants with delicious fruit and nourishing grain.

70. (Krishivala Devata, Kumaraharita Ṛshi)

घृतेन सीता मधुना समज्यतां विश्वैर्देवैरनुमता मरुद्भिः । ऊर्जस्वती पयसा पिन्वमानास्मान्त्सीते पयसाभ्याववृत्स्व ॥७०॥

Ghṛtena sītā madhunā samajyatāṁ viśvair-devairanumatā Marudbhiḥ. Ūrjasvatī payasā pinvamānāsmāntsīte payasā'bhyā vavṛtsva.

Let the furrow in the field, made by the plough-share and levelled and refined by the leveller, accepted and approved by all the noble and generous people and vitalized by winds and rain, be enriched with water, ghee, sugar and honey. Energized and enriched thus with food, the field may yield for us a wealth of delicious nourishment.

71. (Krishivala Devata, Kumaraharita Ṛshi)

लाङ्गलं पवीरवत्सुशेवंꣳसोमपित्सरु । तदुद्वपति गामविं प्रफर्व्यं च पीवरीं प्रस्थावद्रथवाहनम् ॥७१॥

Lāṅgalaṁ pavīravat suśevaṁ somapitsaru. Tadudvapati gāmaviṁ prapharvyaṁ ca pīvarīṁ prasthāvadrathavāhanam.

The plough, fitted with the share, symbol of peace and joy, a tool of soma—plenty, prosperity and happiness — drawn by horses or bullocks and held firmly by the hilt, turns up the crust of the kind and generous earth to make it ready for sowing.

72. (Mitra & others Devata, Kumaraharita Ṛshi)

कामं॑ कामदुघे धुक्ष्व मि॒त्राय॒ वरु॑णाय च ।
इन्द्रा॑याश्विभ्यां॑ पू॒ष्णे प्र॒जाभ्य॒ऽओष॑धीभ्यः ॥७२॥

Kāmaṁ kāmadughe dhukṣva mitrāya varuṇāya ca. Indrāyāśvibhyāṁ pūṣṇe prajābhya' oṣadhībhyaḥ.

Mother of fulfilment and source of satisfaction, generous earth/furrow of the field/holy cow, let the desires be fulfilled for friends, noble scholars and guests, persons of power and glory, the people, powers of health and pranic energies, and for the growth of herbs and trees.

73. (Aghnya Devata, Kumaraharita Ṛshi)

विमु॑च्यध्वमघ्न्या देवयाना॒ऽअग॑न्म॒ तम॑सस्पा॒रम॒स्य ।
ज्योति॑रापाम ॥७३॥

Vimucyadhvamaghnyā devayānā'aganma tamasaspāramasya. Jyotirāpāma.

Be free from poverty, ill-health and ignorance. Let us be rich with the holy inviolable cows for nourishment and prosperity. May we cross this darkness and attain to the light of the sun and the glory of life.

74. (Ashvins Devata, Kumaraharita Ṛshi)

स॒जूर॒ब्दो॒ऽअय॑वोभिः स॒जूरु॒षाऽअरु॑णीभिः । स॒जोष॑सा-
व॒श्विना॒ दꣳसो॑भिः स॒जूः सूर॒ऽएत॑शेन स॒जूर्वै॑श्वान॒रऽइड॑या
घृ॒तेन॒ स्वाहा॑ ॥७४॥

Sajūrabdo'ayavobhiḥ sajūruṣā' aruṇībhiḥ. Sajoṣasāvaśvinā daṁsobhiḥ śajūḥ sūra' etaśena sajūrvaiśvānara' iḍayā ghṛtena svāhā.

The year goes with the divisions of time, the dawn is one with the ruddy morning, the pranic energies express themselves in the actions of nature and of living beings, the sun shines and radiates light with its rays, the vital heat loves the earth, the libations of yajna and the voice of the Veda.

(So should the people live together with one another. So should the husband and wife live a common shared life, complementing and supplementing each other in an integrated life.)

75. (Vaidya Devata, Bhishak Ṛshi)

या ओष॑धी॒ः पूर्वा॑ जा॒ता दे॒वेभ्य॑स्त्रियु॒गं पु॒रा ।
मनै॒ नु ब॒भ्रूणा॑म॒हꣳश॒तं धामा॑नि स॒प्त च॑ ॥७५॥

Yā oṣadhīḥ pūrvā jātā devebhyastriyugaṁ purā. Manai nu babhrūṇāmahaṁ śataṁ dhāmāni sapta ca.

Earlier, three years before in the three seasons, whatever herbs such as soma etc. grew out of the earth with other natural powers such as water, air and sunlight, I should know: the hundred and seven varieties of these brown ones for the treatment of hundred and seven ailments which affect hundred and seven vital spots in the body.

76. (Vaidya Devata, Bhishak Ṛshi)

शतं वोऽअम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मेऽअगदं कृत ॥७६॥

Śataṁ vo'amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimaṁ me'agadaṁ kṛta.

Mother earth, mother of herbs, hundreds are the places where the herbs grow, and thousands are the roots by which they grow into innumerable varieties. Then, O physicians of a hundred specialities of ailments and scholars of a hundred varieties of herbs, come you all and render this body and community of mine free from all disease.

77. (Vaidyas Devata, Bhishak Ṛshi)

ओषधीः प्रतिमोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वाऽइव सजित्वरीर्वीरुधः पारयिष्णवः ॥७७॥

Oṣadhīḥ pratimodadhvaṁ puṣpavatīḥ prasūvarīḥ. Aśvā'iva sajitvarīrvīrudhaḥ pārayiṣṇavaḥ.

All of you men and women, herbs, creepers and plants such as soma, in full bloom, rich in fruit and medicine, fast and victorious over disease take you across all ailments and sorrow. Use them, be healthy and strong and, like the victorious men of horse, rejoice and be grateful to them.

78. (Chikitsu Devata, Bhishak Ṛshi)

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
सनेयमश्वं गां वासऽआत्मानं तव पूरुष ॥७८॥

Oṣadhīriti mātarastadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa'ātmānaṁ tava pūruṣa.

Herbs and medicinal plants, as mothers, are of divine efficacy. They nourish and save like mothers. Hence I pray for you all: Lord of Life, Supreme Soul, may I by divine grace have the gift of horses, cows, clothes and home, and a healthy body.

79. (Vaidyas Devata, Bhishak Ṛshi)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाजऽइत् किलासथ यत् सनवथ पूरुषम् ॥७९॥

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja' itkilāsatha yat sanavatha pūruṣam.

Men and women of the earth, you reside in a body which may or may not last till to morrow. Your life rests like a drop of dew on the leaf. Take the gifts of the earth and look after the soul in the body with herbs and medicines to live a full life.

80. (Oshadhaya Devata, Bhishak Ṛshi)

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः सऽउच्यते भिषग्रक्षोहामीवचातनः ॥८०॥

Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
Vipraḥ sa'ucyate bhiṣag rakṣohāmīvacātanaḥ.

Wherever medicinal herbs such as soma grow, there go as brave warriors go to the battlefield against the enemy. That person of intelligence and expertise who fights disease and destroys the anti-life forces is called the physician, the person who cures.

81. (Vaidya Devata, Bhishak Ṛshi)

अश्वावतीꣳसोमावतीमूर्जयन्तीमुदोजसम् ।
आवित्सि सर्वाऽओषधीरस्माऽअरिष्टतातये ॥८१॥

Aśvāvatīm̆ somāvatīmūrjayantīmudojasam. Ā vitsi sarvā' oṣadhīrasmā'ariṣṭatātaye.

Medicinal herb is that which is powerfully efficacious, nourishing and rejuvenating, strengthening and lustrously invigorating. Physician, know and find all such herbs for the health and immunity of the sick and the needy.

82. (Oshadhaya Devata, Bhishak Ṛshi)

उच्छुष्मा॒ऽओष॑धीना॒ं गावो॑ गो॒ष्ठादि॑वेरते ।
धन॑ꣳ सनि॒ष्यन्ती॑नामा॒त्मान॒ं तव॑ पूरुष ॥८२॥

Ucchuṣmā'oṣadhīnāṁ gāvo goṣṭhādiverate. Dhanam̆ saniṣyantīnāmātmānaṁ tava pūruṣa.

O man, the invigorating power and fragrance of vitality of the herbs which are ever keen to give health and lustre to your body and soul issues forth from them just as cows issue forth from the cow-shed (anxious to feed their calves).

83. (Vaidyas Devata, Bhishak Ṛshi)

इष्कृ॑ति॒र्नाम॑ वो मा॒ताथो॑ यू॒यꣳस्थ॒ निष्कृ॑तीः ।
सी॒राः॑ प॑त॒त्रिणी॑ स्थन॒ यदा॒मय॑ति॒ निष्कृ॑थ ॥८३॥

Iṣkṛtirnāma vo mātā'tho yuyam̆ stha niṣkṛtīḥ. Sīrāḥ patatriṇī sthana yadāmayati niṣkṛtha.

Know the medicine which, as mother, serves your life with healing and, like the flowing streams, repay the debt by completing the development of the science of healing by herbs. Whatever causes disease and loss of health, remove from the paths of life.

84. (Vaidyas Devata, Bhishak Ṛshi)

अति विश्वाः परिष्ठा स्तेनऽइव व्रजमक्रमुः।
ओषधीः प्राचुच्यवुर्यत्किं च तन्वो रपः॥८४॥

Ati viśvāḥ pariṣṭhā stena'iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ.

When a thief attacks a cowpen, he is challenged and warded off by the master. So do medicinal herbs, universal in their growth and presence, challenge whatever ailment attacks the body like sin and destroy the ailments.

85. (Vaidyas Devata, Bhishak Ṛshi)

यदिमा वाजयन्नहमोषधीर्हस्तऽआदधे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥८५॥

Yadimā vājayannahamoṣadhīrhasta'ādadhe.
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā.

When I refine and strengthen these medicines and hold them in my hand, the very root of the consumptive ailment grabbing the vitality of the sick person is destroyed.

86. (Vaidyas Devata, Bhishak Ṛshi)

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं विबाधध्वऽउग्रो मध्यमशीरिव ॥८६॥

Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣ-paruḥ. Tato yakṣmaṁ vi bādhadhva'ugro madhyamaśīriva.

When the medicines spread over every part and every joint of the sick person, then, mighty and powerful, present in every cell of the body, they drive away the

consumptive forces of disease, eliminating, as if, the enemy intruders of the body.

87. (Vaidyas Devata, Bhishak Ṛshi)

साकं यक्ष्म प्र पत चाषेण किकिदीविना ।
साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥८७॥

Sākaṁ yakṣma pra pata cāṣeṇa kikidīvinā. Sākaṁ vātasya dhrājyā sākaṁ naśya nihākayā.

Physician, let the consumptive disease go off with every dose of medicine, with every new prescription, with every motion of the breath, and let it be eliminated along with the last trace of pain.

88. (Vaidyas Devata, Bhishak Ṛshi)

अन्या वोऽअन्यामवत्वन्यान्यस्याऽउपावत ।
ताः सर्वाः संविदानाऽइदं मे प्रावता वचः॥८८॥

Anyā vo anyāmavatvanyānyasyā'upāvata. Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vachaḥ.

Physicians, of your medicines, let one supplement and protect the other and let the other in turn support and protect the former. Let all of them be thus mutually agreeable in proper proportion. Keep this word of mine as true and hold on to it.

89. (Vaidyas Devata, Bhishak Ṛshi)

याः फलिनीर्याऽअफलाऽअपुष्पा याश्च पुष्पिणीः।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वꣳहसः॥८९॥

Yāḥ phalinīryā' aphalā'apuṣpā yāśca puṣpiṇīḥ. Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.

All the medicinal herbs which are rich in fruit

and those which are without fruit, those which are rich in flowers and those which are without flowers, all of them are created by the Lord Creator. Let all of them, with proper treatment and preparation by the physician, protect us and free us from disease and pain.

90. (Vaidyas Devata, Bhishak Ṛshi)

मुञ्चन्तु मा शपथ्यादथो वरुण्यादुत ।
अथो यमस्य पड्वीशात्सर्वस्माद् देवकिल्विषात् ॥९०॥

Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya paḍvīśāt sarvasmād devakilviṣāt.

May the physicians and the medicines protect us against ill-will, anathema and self-guilt. May they free us from water-borne diseases and those which are peculiar to the prosperous and the distinguished persons. May they release us from ailments caused by acts of indiscipline and breach of the rules of health and the good life. May they save us from all diseases caused by neglect or indulgence of the senses and the mind and those caused by frustration of the intellectuals.

91. (Vaidyas Devata, Bhishak Ṛshi)

अवपतन्तीरवदन्दिवऽओषधयस्परि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥९१॥

Avapatantīravadan diva' oṣadhayaspari. Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.

The medicinal herbs come from heaven, the region of light and life. So say the wise. The person who feeds upon them never comes to any suffering.

92. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः।
तासामसि त्वमुत्तमारं कामाय शꣳहृदे ॥९२॥

Yā'oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsāmasi tvamuttamāraṁ kāmāya śaṁ hṛde.

Physician, of the many herbal medicines which are efficacious with a hundred properties and of which soma is the chief on top, you are the best judge for the peace of mind and achievement of the desired result.

93. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु ।
बृहस्पतिप्रसूताऽअस्यै सं दत्त वीर्यम् ॥९३॥

Yā'oṣadhīḥ somarājñīrvīṣṭhitāḥ pṛthivīmanu.
Bṛhaspatiprasūtā'asyai saṁdatta vīryam.

The many herbal medicines with life-giving properties like soma, specially grown on the earth, are the blessed gifts of the Lord-giver of life, Brihaspati. Refined and vitalized by the physician, they may, we wish and pray, give health and vigour to this woman/ man.

94. (Bhishaja Devata, Varuna Ṛshi)

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः।
सर्वाः सङ्गत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥९४॥

Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho'syai saṁdatta vīryam.

Men and women of medicine, these herbs of which you and others hear around us, or which are close by, or those which come from afar, all these herbs,

plants, creepers and trees together, we wish and pray, may give her/him the gift of health and vitality.

95. (Vaidyas Devata, Varuna Ṛshi)

मा वो रिषत् खनिता यस्मै चाहं खनामि वः।
द्विपाच्चतुष्पादस्माकꣳसर्वमस्त्वनातुरम् ॥९५॥

Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ. Dvipāccatuṣpādasmākaṁ sarvamastvanāturam.

Whoever digs you (roots/minerals) out, may he/she never injure/destroy you, nor should he/she come to any harm. Nor should the person for whom I (the physician) dig you out come to any harm. May all the bi-peds (humans) and all the quadrupeds (animals) of ours be free from suffering and disease.

96. (Vaidyas Devata, Varuna Ṛshi)

ओषधयः समवदन्त सोमेन सह राज्ञा ।
यस्मै कृणोति ब्राह्मणस्तꣳराजन् पारयामसि ॥९६॥

Oṣadhayaḥ samavadanta somena saha rājña. Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.

Herbs and medicines alongwith their chief, soma, power of vitality, say: O Soma, king of herbs, whoever the patient for whom the learned physician has prepared the cure, let us take the person across the pain of suffering.

97. (Bhishagvara Devata, Varuna Ṛshi)

नाशयित्री बलासस्यार्शसऽउपचितामसि ।
अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी ॥९७॥

Nāśayitrī balāsasyārśasa' upacitāmasi. Atho śatasya yakṣmāṇāṁ pākārorasi nāśanī.

Herbal medicine is a destroyer, sure cure, of phlegmatic consumption, piles, hemorrhoids, swellings, chronic sores and numerous types of pulmonary disease.

98. (Vaidyas Devata, Varuna Ṛshi)

त्वां गन्धर्वाऽअंखनँस्त्वामिन्द्रस्त्वां बृहस्पतिः।
त्वामौषधे सोमो राजा विद्वान् यक्ष्मादमुच्यत ॥९८॥

Tvāṁ gandharvā' akhanaňstvāmindrastvāṁ bṛhaspatiḥ. Tvāmoṣadhe somo rājā vidvān yakṣmādamucyata.

O Gandharva, herbal medicine, the singer and artist searches for and discovers you. So does Indra, man of power and virility, Brihaspati, man of universal Vaidic lore, Soma, man of peace and blessed virtue, the ruler and the scholar. They all search for, discover, use and benefit from herbal medicines and free themselves from consumptive ailments.

99. (Oshadhi Devata, Varuna Ṛshi)

सहस्व मेऽअरातीः सहस्व पृतनायतः ।
सहस्व सर्वं पाप्मानꣳसहमानास्योषधे ॥९९॥

Sahasva me'arātīḥ sahasva pṛtanāyataḥ. Sahasva sarvaṁ pāpmānaň sahamānāsy-oṣadhe.

Herbal medicine challenges disease. It resists the anti-life forces and overthrows the enemies of good health : Let the medicine resist all that causes sin and disease. It resists, fights out, defeats and eliminates the negativities and builds up the vitality and invincibility of the system for longevity.

100. (Vaidyas Devata, Varuna Ṛshi)

दी॒र्घायु॑स्तऽओषधे खनि॒ता यस्मै॑ च त्वा॒ खना॑म्य॒हम् ।
अथो॒ त्वं दी॒र्घायु॑र्भू॒त्वा श॒तव॑ल्शा॒ विरो॑हतात् ॥१००॥

Dīrghāyusta'oṣadhe khanitā yasmai ca tvā khanāmyaham. Atho tvaṁ dīrghāyurbhūtvā śatavalśa virohatāt.

Medicinal herb, may the person who searches, discovers, digs out and prepares the medicine be of long life. May the patient for whom I, the physician, prescribe, prepare and administer the medicine be of long life. May you (the herb) too be of long life and grow to rise into a hundred roots, shoots and branches.

101. (Bhishaja Devata, Varuna Ṛshi)

त्वमु॑त्त॒मास्यो॑षधे॒ तव॑ वृ॒क्षाऽउप॑स्तयः ।
उप॑स्तिरस्तु॒ सो॒ऽस्माक॒ं योऽअ॒स्माँ२॥ऽअ॑भि॒दास॑ति ॥१०१॥

Tvamuttamāsyoṣadhe tava vṛkṣā'upastayaḥ. Upastirastu so'smākaṁ yo' asmāň' abhidāsati.

Herbal medicine/Physician, you are supreme. All the trees (such as peepal and banyan) are subordinate to you as sources of medicine. Anyone who tries to suppress us, any disease that might weaken us, let that be under our control. (Strengthen us with health, vitality and courage of spirit.)

102. (Kah Devata, Hiranyagarbha Ṛshi)

मा मा॑ हि॑ꣳसीज्जनि॒ता यः पृ॑थि॒व्या यो वा॒ दिव॑ꣳस॒त्यध॑र्मा॒ व्यान॑ट् । यश्चा॒पश्च॒न्द्राः प्र॑थ॒मो ज॒जान॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥१०२॥

Mā mā hiṁsijjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā vyānaṭ. Yaścāpaścandrāḥ prathamo jajāna kasmai devāya haviṣā vidhema.

The Lord who is the creator of the earth, who is the lord of the universal law of truth, who is the first of all and creator of the air, waters and the moons, and who pervades the heavens, whom we worship with the best homage of fragrant oblations, that lord of life may never hurt us with disease and ill-health.

103. (Agni Devata, Hiranyagarbha Ṛshi)

अभ्यावर्त्तस्व पृथिवि यज्ञेन पयसा सह ।
वपां तेऽअग्निरिषितोऽअरोहत् ॥१०३॥

Abhyāvartasva pṛthivi yajñena payasā saha. Vapām te'agniriṣito'arohat.

Come earth, revolving with yajna and water, milk and food, again and again, continuously. And may agni, vital life-generating heat of nature, activated by the Lord creator of life, bless your fertility and increase your power of production.

104. (Agni Devata, Hiranyagarbha Ṛshi)

अग्ने यत्ते शुक्रं यच्चन्द्रं यत्पूतं यच्च यज्ञियम् ।
तद्देवेभ्यो भरामसि ॥१०४॥

Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam. Taddevebhyo bharāmasi.

Agni, vital energy of the universe, may we imbibe and internalize that power of your nature, character and function which is immaculate and generative, beautiful and blissful, pure and sacred, and worthy of service and worship through yajna for growth and development.

105. (Vidvan Devata, Hiranyagarbha Ṛshi)

इ॒षमूर्ज॑म॒हमि॒तऽआद॑मृ॒तस्य॒ योनिं॑ महि॒षस्य॒ धारा॑म् ।
आ मा॒ गोषु॑ विश॒त्वा त॒नूषु॑ जहा॑मि से॒दिमनि॑रा॒मम॑मीवाम् ॥१०५॥

Iṣamūrjamahamita' ādamṛtasya yoniṁ mahiṣasya dhārām. Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām.

From Lord Agni and the fire of yajna (spiritual, mental and physical) I receive and imbibe food for life and energy for action. I receive and internalize the fluent voice of the mother of truth and Dharma. May all this food, energy and spirit enter, vitalize and strengthen my body, mind and sense, and may it invigorate my cows with fertility.

With all this food, energy and vitality I'd fight out and eliminate all pain, suffering, disease and debility.

106. (Agni Devata, Pavakagni Ṛshi)

अग्ने॒ तव॒ श्रवो॒ वयो॒ महि॑ भ्राजन्तेऽअ॒र्चयो॑ विभावसो ।
बृह॑द्भानो॒ शव॑सा॒ वाज॑मु॒क्थ्यं॑ दधा॑सि दा॒शुषे॑ कवे ॥१०६

Agne tava śravo vayo mahi bhrājante' arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśuṣe kave.

Agni, lord of lustre, light of universal knowledge, man of supernal vision, let the adorable message of yours, youthful brilliance and splendid beams of light shine and radiate across the world. Whosoever celebrates you in yajna, you bless the yajamana giver with holistic nourishments and fullness of energy and vitality with additional food for yajna.

107. (Vidvan Devata, Pavakagni Ṛshi)

पावकवर्चाः शुक्रवर्चाऽअनूनवर्चाऽउदियर्षि भानुना।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसीऽउभे ॥१०७॥

Pāvakavarcāḥ śukravarcā'anūnavarcā'udiyarṣi bhānunā. Putro mātarā vicarannupāvasi pṛṇakṣi rodasī'ubhe.

Agni, lord of light and splendour, pure as fire, clear and bright as sunbeams, full and complete, rising to the heights with the sun and pervading the spaces protects the heaven and earth like the son protecting the father and mother.

(Similarly the young brahmachari or brahmacharini, roaming around the sacred premises of his/her institute, grows high in the light and lustre of knowledge, pure as fire, clear as sunbeams, full and complete, and rises high like the sun. He/she protects his/her father and mother as the sun protects the heaven and earth.)

108. (Agni Devata, Pavakagni Ṛshi)

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः।
त्वेऽइषः सन्दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥१०८॥

Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve' iṣaḥ sandadhurbhūrivarpa-saścitrotayo vāmajātāḥ.

Agni, child and protector of energy, lord of wealth and intelligence, lover and well-wisher of all, invoked, lighted and raised with devotion and hymns of praise, receive the libations, rejoice and grow. People of various hue, wonderfully favoured and secure in life, children of love and beauty, and sweet and dear by nature, offer food

to you for growth and development.

(As fire is invoked with love and devotion and fed with libations, so should the child be fed, nourished and helped to grow by parents and teachers with all the love and faith at their command so that the child not only lives and learns but also rejoices while he/she lives and learns.)

109. (Agni Devata, Pavakagni Ṛshi)

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायोऽअमर्त्य ।
स दर्शतस्य वपुषो विराजसि पृणक्षि सानसिं क्रतुम् ॥१०९॥

Irajyannagne prathayasva jantubhirasme rāyo' amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum.

Immortal Agni/man of action, invoked/inspired and rising in glory, rejoicing with people, create and expand the wealth of life for us all. Shining in the beauty and grace of your form in life, protect, promote and perfect the yajna of life which brings happiness, prosperity and all the blessings of existence.

110. (Vidvan Devata, Pavakagni Ṛshi)

इष्कर्त्तारमध्वरस्य प्रचेतसं क्षयन्तꣳराधसो महः । रातिं वामस्य सुभगां महीमिषं दधासि सानसिꣳरयिम् ॥११०॥

Iṣkartārmadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim.

Agni, lord of power and sustenance, you uphold who performs and promotes the yajnic programmes of creation, construction and development. You sustain the person who is intelligent and wide-awake. You protect

the person who is settled in a peaceful home. You maintain the person who gives liberal amounts in charity. You are the preserver of the great and generous earth and its environment. You maintain a steady supply of food and energy. And it is you who protect and promote the ancient and traditional wealth of existence.

111. (Agni Devata, Pavakagni Ṛshi)

ऋतावानं महिषं विश्वदर्शतमग्निꣳसुम्नाय दधिरे पुरो जनाः।
श्रुत्कर्णꣳसप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥१११॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.

For the sake of peace, prosperity and joy, the people of former times have honoured and followed the human traditions of ages and you, Agni, lord of light and life, man of vision and excellence dedicated to Truth and Dharma, great, possessed of universal knowledge and experience, discreet listener and practical achiever and master of divine qualities of character.

112. (Soma Devata, Gotama Ṛshi)

आप्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य सङ्गथे ॥११२॥

Ā pyāyasva sametu te viśvataḥ soma Vṛṣṇyam. Bhavā vājasya saṅgathe.

Soma, ruler, man of grace and blessedness, rise and grow to excellence to win the glory of life. May the vitality, virility and grandeur of life come to you from all sides, and, in the battles of life and the nation, be great.

113. (Soma Devata, Gotama Ṛshi)

सं ते पयांꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः। आप्यायमानोऽअमृताय सोम दिवि श्रवांꣳस्युत्तमानि धिष्व ॥११३॥

Saṁ te payām̆si samu yantu vājāḥ saṁ Vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravām̆syuttamāni dhiṣva.

Soma, man of peace, power and joy, may all delicious waters, milk and juices come to you. May all vigour, virility and vitality come to you. May all food, energy and means of speedy and powerful defence be yours to break down the pride of the enemy forces. Growing mighty and mightier, and rising towards heaven and immortality, hold on to the highest words, thoughts and visions as food for the mind and soul.

114. (Soma Devata, Gotama Ṛshi)

आप्यायस्व मदिन्तम सोम विश्वेभिरꣳशुभिः । भवा नः सप्रथस्तमः सखा वृधे ॥११४॥

Ā pyāyasva madintama soma viśvebhiram̆-śubhiḥ. Bhavā naḥ saprathastamaḥ sakhā vṛdhe.

Soma, man of widest fame and highest honour, happiest at heart and creator of joy all round, rise and shine with the beams of your excellence and be friends so that we all together may rise and advance in all directions.

115. (Agni Devata, Vatsara Ṛshi)

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वां कामया गिरा ॥११५॥

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṅkāmayā girā.

Agni, lord of life, light and love, the devoted yajamana as a child of yours would divert his mind even from the most exciting places and, with the sweetest words of praise, come to concentrate on you as a calf runs to the mother cow even from the richest pasture.

116. (Agni Devata, Virupa Ṛshi)

तुभ्यं ताऽअङ्गिरस्तम विश्वाः सुक्षितयः पृथक् ।
अग्ने कामाय येमिरे ॥११६॥

Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak. Agne kāmayā yemire.

Agni, most brilliant power of the universe, the entire humanity, even though they might be very well placed in life, converge on you, each for the fulfilment of his/her own special desire.

(Just as the children of the Lord creator approach Him with prayers for the fulfilment of their desires, so do the people of the land, even though well-placed in life otherwise, approach the ruler for the fulfilment of their requests.)

117. (Agni Devata, Prajapati Ṛshi)

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य ।
सम्राडेको विराजति ॥११७॥

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya. Samrāḍeko vi rājati.

Agni, sole and sovereign lord of the world, loved and worshipped by all that is born and all that is yet to be

born, rules and blazes in his glory across the dearest and most beautiful regions of the universe.

(Just as Agni, bright and blazing with His glory, is the lord of the universe, so that person alone is worthy of being the ruler of a country who is brilliant by virtue of his/her mind and character, unique in performance, loved and respected by all and shining across the present and the possible future in all regions of the land.)

इति द्वादशोऽध्यायः ॥

CHAPTER–XIII

1. (Agni Devata, Vatsara Ṛshi)

मयि गृह्णाम्यग्रेऽअग्निꣳरायस्पोषाय सुप्रजास्त्वाय सुवीर्याय। मामु देवताः सचन्ताम् ॥१॥

Mayi gṛhṇāmyagre'agniṁ rāyaspoṣāya suprajā-stvāya suvīryāya. Māmu devatāḥ sacantām.

First of all I dedicate my mind and soul to the Lord Almighty, Agni, lord of light and life, power and prosperity, and I instal the yajna-fire in my home for the gifts of vigour and valour, wealth and prosperity and a noble family. May all the divine powers, for sure, favour and bless me.

(Just as a house-holder or a student is dedicated to Agni, the Lord Almighty, and to agni, the yajna-fire, so too should he/she be dedicated to the agnis among the community, leading men and women of knowledge, wisdom and virtue who have specialised in various fields of knowledge and development.)

2. (Agni Devata, Vatsara Ṛshi)

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् । वर्धमानो महाँ२॥ऽआ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥२॥

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam. Vardhamāno mahāň' ā ca puṣkare divo mātrayā varimṇā prathasva.

Lord Almighty, infinite spirit and life of the universe, you are the centre-hold of waters and energy.

You are the original cause of heat and light. Surrounding and feeding the expansive oceans on earth and in space from all sides, you are great and ever greater in the intervening spaces between earth and heaven. And you reveal your glory by the measure and immensity of the light of heaven.

3. (Aditya Devata, Vatsara Ṛshi)

ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॒द्वि सी॑म॒तः सु॒रुचो॑ वे॒नऽआ॑वः । स बु॒ध्न्या॒ऽउप॒माऽअ॑स्य वि॒ष्ठाः स॒तश्च॒ योनि॒मस॑तश्च॒ विवः॑ ॥३॥

Brahma jajñānaṁ prathamaṁ purastād vi sīmataḥ suruco vena'āvaḥ. Sa budhnyā'upamā' asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.

Brahma, infinite spirit of the universe, all-creator and omniscient, is the first and greatest reality of existence. Worthy of love and adoration, It is the highest object of desire for the wise. The great and glorious objects (such as the sun, the moon, the earth) which fill the skies in various regions of space are exemplary revelations of Its creative power.

In the beginning of creation, that Brahma, from the potential and law of Its own existence, invokes Prakriti, the original Nature which is the cause of all that is come into existence and also that which is yet to come into existence.

4. (Prajapati Devata, Hiranyagarbha Ṛshi)

हि॒र॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ऽआसीत् । स दा॑धार पृथि॒वीं द्यामु॒तेमां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥४॥

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.

The One Lord of Light and the sole creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer Him homage with libations of fragrant materials.

5. (Ishwara Devata, Hiranyagarbha Ṛshi)

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥५॥

Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu sañcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.

That eternal, perfect and primordial joy (Ananda) which blesses and coexists with the earth, the heaven and the original cause of existence, Prakriti, the same joy which universally subsists with its origin, the sole creator, I adore with all my breath of life (five pranas), mind and soul.

6. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु।
येऽअन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः ॥६॥

Namo'stu sarpebhyo ye ke ca pṛthivīmanu. Ye 'antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ.

For all those that move in space, and those which move on the earth, which move in the regions of heaven

and those which move about in the sky between earth and heaven, for all these moving forms of existence Nature has provided food, the means of sustenance.

7. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

याऽइषवो यातुधानानां ये वा वनस्पतीँ१॥ऽरनु ।
ये वावटेषु शेरते तेभ्यः सर्पेभ्यो नमः ॥७॥

Yā'iṣavo yātudhānānāṁ ye vā vanaspatīň' ranu.
Ye vāvaṭeṣu śerate tebhyaḥ sarpebhyo namaḥ.

For all the arrows of the enemies of life, and those who damage the herbs and trees, being poachers and parasites, and those who sleep and wait in the obscure paths for victims, for all these surreptitious forms of moving life, a challenge and a thunderbolt!

8. (Surya Devata, Hiranyagarbha Ṛshi)

ये वामी रोचने दिवो ये वा सूर्यस्य रश्मिषु ।
येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः ॥८॥

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.
Yeṣāmapsu sadaskṛtaṁ tebhyaḥ sarpebhyo namaḥ.

Or those negative forces that are in the heat of the solar region, or those in the rays of the sun, or those which have taken abode in the waters, to these moving forms of existence, a challenge to counter, overpower or destroy!

9. (Agni Devata, Vamadeva Ṛshi)

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ२॥ऽइभेन।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥९॥

Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavāň' ibhena. Tṛṣvīmanu prasitiṁ drūṇāno'stā'si vidhya rakṣasastapiṣṭhaiḥ .

Agni, ruler, your influence is fast, far and wide. Increase your strength and power and make it felt. Go like a shot over the earth as a king with his attendant forces. Cast your net of law instantly against the destructive elements and punish them with inescapable consequences.

10. (Agni Devata, Vamadeva Ṛshi)

तव॑ भ्र॒मास॑ऽआशु॒या प॑त॒न्त्यनु॑स्पृश धृष॒ता शोशु॑चानः।
तपू॑ꣳष्यग्ने जु॒ह्वा प॑त॒ङ्गानस॑न्दितो॒ वि सृ॑ज॒ विष्व॑गु॒ल्काः॥१०॥

Tava bhramāsa'āśuyā patantyanuspṛśa dhṛṣatā śośucānaḥ. Tapūm̐ṣyagne juhvā pataṅgā-nasandito vi sṛja viṣvagulkāḥ.

Agni (ruler, commander of the forces, lord of justice), the flames of your fire blaze with awe. Pure and purifying with might and daring, fall upon the forces which burn and destroy life and society, and with libations unrestrained, release a rain of lightning terror striking in all directions.

11. (Agni Devata, Vamadeva Ṛshi)

प्रति॒ स्पशो॒ वि सृ॑ज॒ तूर्णि॑तमो॒ भवा॑ पा॒युर्वि॒शोऽअ॒स्या अद॑ब्धः। यो नो॑ दू॒रेऽअ॒घश॑ꣳसो॒ योऽअन्त्यग्ने॒ माकि॑ष्टे॒ व्यथि॒राद॑धर्षीत् ॥११॥

Prati spaśo visṛja tūrṇitamo bhavā pāyurviśo' asyā adabdhaḥ. Yo no dūre'aghaśam̐so yo' antyagne mā kiṣṭe vyathirā dadharṣīt.

Agni, instant in action, bold and inviolable, if

there is a tormentor or a wicked maligner or a supporter of sin and crime far or near against you or against us, release the forces to seize him and remove the obstacles. Be the protector and guardian of this people/community. Let none bully or terrorize you and us.

12. (Agni Devata, Vamadeva Ṛshi)

उदग्ने तिष्ठ प्रत्यातनुष्व न्युमित्राँ२॥ऽओषतात्तिग्महेते । यो नोऽअरातिꣳसमिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥१२॥

Udagne tiṣṭha pratyā tanuṣva nyamitrāň' oṣatāttigmahete. Yo no'arātiṁ samidhāna cakre nīcā taṁ dhākṣyatasaṁ na śuṣkam.

Agni, lord of heat and light, leader of an advancing humanity, rise and grow. Let the light spread around. Wielder of the sharpest weapons and inviolable power, burn the enemies of life and human values. Blazing lord of fire and justice, if someone creates, supports or advances the selfish, ungenerous and ungracious forces, scorch him like a patch of dry shrubs.

13. (Agni Devata, Vamadeva Ṛshi)

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने । अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्रमृणीहि शत्रून्। अग्नेष्ट्वा तेजसा सादयामि ॥१३॥

Ūrdhvo bhava prati vidhyādhyasmadāviṣkṇuṣva daivyānyagne. Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn. Agneṣṭvā tejasā sādayāmi.

Agni, lord of light and power, leader of humanity, rise and stay on top. Counter and ward off the enemies

of mankind. Develop the best things which our saints and scholars have discovered and invented. Resist and reduce the strength of the opponents to nil. Eliminate the natural, traditional and customary enemies of society. I instal you in your seat with the baptism of light and fire.

14. (Agni Devata, Vamadeva Ṛshi)

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्याऽअयम् । अपाᳬं रेताᳬंसि जिन्वति । इन्द्रस्य त्वौजसा सादयामि ॥१४॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā'ayam. Apām̆ retām̆si jinvati. Indrasya tvaujasā sādayāmi.

This Agni, the sun, is the chief and summit of heaven. It is the father and sustainer of the earth and its life. It vitalizes and refreshes the waters of life for the earth and her children. So should you be, Ruler of the land. I anoint and consecrate you with the radiant power of Indra, the sun.

15. (Agni Devata, Trishira Ṛshi)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः। दिवि मूर्द्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥१५॥

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.

Agni is the leader and mover of the earth and its life, of the motions of wind and energy in the middle sphere, and of the cosmic yajna of creation. And there everywhere it is one with the blissful dynamics of

existence. As it sends up its flames of fire bearing the light and fragrance of yajna, it holds its head high and wields the light of the sun in heaven.

(Similarly, O king, be the leader of the nation's life on earth and the dignity and dynamics of the polity. Be the path-maker of the policies of peace, justice and happiness and hold your head high with words of enlightenment, creativity and joy for the people.)

16. (Agni Devata, Trishira Ṛshi)

ध्रुवासि धरुणास्तृता विश्वकर्मणा । मा त्वा समुद्रऽ-उद्वधीन्मा सुपर्णोऽव्यथमाना पृथिवीं दृꣳह ॥१६॥

Dhruvāsi dharuṇāstṛtā viśvakarmaṇā. Mā tvā samudra'udvadhīnmā suparṇo'vyathamānā pṛthivīṁ dṛm̆ha.

Spirit of the human nation, polity of the world, you are the centre-hold of dharma, enlightenment and peace, created, completed and blest by the Lord-maker of the world, Vishvakarma. Let not the seas hurt you. Let not the sky, sun and moon and the clouds hurt you. Unhurt, free and peaceful, develop, beautify and beatify the earth.

17. (Prajapati Devata, Trishira Ṛshi)

प्रजापतिष्ट्वा सादयत्वपां पृष्ठे समुद्रस्येमन् । व्यचस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि ॥१७॥

Prajāpatiṣṭvā sādayatvapaṁ pṛṣṭhe samudra-syeman. Vyacasvatīṁ prathasvatīṁ prathasva pṛthivyasi.

Spirit of humanity, mother of the common-wealth, lady of the polity, be open, free and

accommodative, be expansive and celebrated. And may the creator of life, father of humanity, Prajapati, establish you with His blessings on the currents of rivers, on the paths of the seas, and over the currents of air in the sky.

18. (Agni Devata, Trishira Ṛshi)

भूर॑सि भूमि॑र॒स्यदि॑तिरसि वि॒श्वधा॑या वि॒श्वस्य॒ भुव॑नस्य ध॒र्त्री । पृ॒थि॒वीं य॑च्छ पृ॒थि॒वीं दृ॑ꣳह पृ॒थि॒वीं मा हि॑ꣳसीः ॥१८॥

Bhūrasi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī. Pṛthivīṁ yaccha pṛthivīṁ dṛm̐ha pṛthivīṁ mā him̐sīḥ.

Agni, light of the universe, vitality of nature, you are the being and existence, you are the mother-support, whole, inviolable, all sustaining and all-nourishing, centre-hold and wielder of all the regions of the world. Sustain, guide and raise the world, develop and expand the life on earth. Do not hurt the earth nor violate the life of her children. (As Agni is the life and support of the earth, so is the woman the mother of the home.)

19. (Agni Devata, Trishira Ṛshi)

विश्व॑स्मै प्रा॒णाया॑पा॒नाय॑ व्या॒नायो॑दा॒नाय॑ प्र॒ति॒ष्ठायै॑ च॒रित्रा॑य। अ॒ग्निष्ट्वा॒भिपा॑तु म॒ह्या स्व॒स्त्या छ॒र्दिषा॒ शन्त॑मेन॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वा सी॑द ॥१९॥

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Agniṣṭva'bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'-ṅgirasvad dhruvā sīda.

Lady of the home, may Agni, lord of light and life/your husband, the presiding presence of the home,

fully protect and support you in every way for all the energy of life, prevention of suffering, best manners and behaviour, inner strength, dignity and recognition and virtuous conduct. In a state of perfect peace and well-being, with all the joys of life in a good home, stay firm and secure with Agni, the lord of life, and your husband, like Prakriti with Purusha and the light of the dawn with the day.

20. (Patni Devata, Agni Ṛshi)

काण्डा॑त्काण्डात्प्ररोह॑न्ती परु॑षः परुषस्परि॑ ।
एवा नो॑ दूर्वे प्रत॑नु सहस्रे॑ण शतेन॑ च ॥२०॥

Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
Evā no dūrve pra tanu sahasreṇa śatena ca.

Lady of the home, delicate and graceful as the durva grass, just as the grass grows from one section of the stalk to another, from one knot of joint to another, so you too, grow in life, and let us grow and help us advance in life a hundred-fold and from thereon a thousand fold.

21. (Patni Devata, Agni Ṛshi)

या शतेन॑ प्रतनोषि॑ सहस्रे॑ण विरोह॑सि ।
तस्या॑स्ते देवीष्टके विधेम॑ हविषा॑ वयम् ॥२१॥

Yā śatena pratanoṣi sahasreṇa virohasi.
Tasyāste devīṣṭake vidhema haviṣā vayam.

Lady light of the home, root and foundation of the yajna of family life, as you grow a hundred-fold and then you rise a thousand-fold, O noble and generous mother, we offer you love and reverence in homage with the best fragrant offerings.

22. (Agni Devata, Indragani Rshis)

**यास्तेऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि ॥२२॥**

Yāste'agne sūrye ruco divamātanvanti raśmibhiḥ. Tābhirno'adya sarvābhī ruce janāya naskṛdhi.

Agni, those lights of yours which, in the solar region, illuminate the heavenly spaces with the sunbeams, with all those lights to-day bless us with enlightenment for the sake of our people.

(As Agni illuminates the heavens with the light of the sun, so should the teachers of men and women enlighten them with the light of their knowledge. What is the secret of Agni turning into light, and into light of the sun?)

23. (Brihaspati Devata, Indragani Rshis)

**या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥२३॥**

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ. Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate.

Divine powers of nature, your energy and vitality illuminates the sun and vitalizes the lives of animals like cows and horses. It also works in the motions of objects and the perceptions of the senses.

O Brihaspati, Lord omniscient of this mighty universe, may the heat and light of natural energy invest our vitality with all that power and energy.

Brihaspati, noble teacher and master of

knowledge and education, may our teachers like Indra and Agni in-form and in-vest our deep interest in life and nature with the hidden secrets of light, power and sensation as expressions of one universal natural energy (Prakriti).

24. (Prajapati Devata, Indragani Rshis)

विराड् ज्योतिरधारयत् स्वराड् ज्योतिरधारयत् ।
प्रजापतिष्ट्वा सादयतु पृष्ठे पृथिव्या ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
अग्निष्टेऽधिपतिस्तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥२४॥

Virāḍ jyotiradhārayat svarāḍ jyotiradhārayat. Prajāpatiṣṭvā sādayatu pṛṣṭhe pṛthivyā jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Agniṣṭe'dhipatistayā devatayā' ṅgirasvad dhruvā sīda.

The cosmic forms of the universe bear the light of the Lord. Self-luminant stars such as the sun bear the light as their own.

O lady of light and knowledge, noble teacher and torch-bearer, may the father of created beings, Prajapati, instal you in your seat on the face of the earth. Give full light of knowledge to others for the sake of full energy, safeguard against suffering, and all good qualities of nature, character and action. Agni, lord of light and life, is your master and guardian. Stay firm and secure with that noble and gracious lord as the soul with the body, Prakriti with Purusha and the light of dawn with the day.

25. (Ritava Devata, Indragani Rshis)

मधु॑श्च॒ माध॑वश्च॒ वास॑न्तिकावृ॒तू॒ऽअ॒ग्नेर॑न्तःश्ले॒षो॒ऽसि॒ कल्पै॑तां॒ द्यावा॑पृथि॒वी कल्प॑न्ता॒माप॒ऽओष॑धय॒ः कल्प॑न्ताम॒ग्नय॒ः पृथ॒ङ् मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः । येऽअ॒ग्नय॒ः सम॑नसोऽन्त॒रा द्यावा॑पृथि॒वीऽइ॒मे । वास॑न्तिकावृ॒तू॒ऽअ॑भि॒कल्प॑माना॒ऽइन्द्र॑मिव दे॒वाऽअ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥२५॥

Madhuśca mādhavaśca vāsantikāvṛtū' agnerantaḥ śleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'ntarā dyāvāpṛthivī'ime. Vāsantikāvṛtū' abhikalpamānā'indramiva devā' abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

Chaitra is a honey-sweet month. Vaishakha is a month of honey-sweets. These are the months of spring. Both these, born of agni, are closely connected to summer. May the earth and heaven be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light each), committed to its own law and function, be favourable to us. May all the forms of vital fire in earth and heaven, integrated and mutually harmonious, supporting and energizing the two spring months like all the powers of nature serving and working for the omnipotent lord Indra, bless and vitalize us in all ways.

Just as the earth and heaven abide firm and secure with the Supreme Lord of the universe, just as the spring months abide by the vital fire of earth and heaven, so should we all abide firm and secure by the lord of the

universe, nature and spring, as breath abides by life, as Prakriti abides by Purusha, and as part abides by the whole.

26. (Kshatrapati Devata, Savita Ṛshi)

अषा॑ढासि॒ सह॑माना॒ सह॒स्वारा॑ती॒ः सह॑स्व पृतनाय॒तः ।
स॒हस्र॑वीर्यासि॒ सा मा॑ जिन्व ॥२६॥

Aṣāḍhā'si sahamānā sahasvārātīḥ sahasva pṛtanāyataḥ. Sahasravīryā'si sā mā jinva.

Ruling power, Shakti, you are tolerant, challenging and invincible. Challenge the mean, the ungenerous and the destructive forces. Face, fight and defeat those who are bent upon violence. You have the strength and prowess of a thousand powers. Be good to me, be good and gracious to all.

27. (Vishvedeva Devata, Gotama Ṛshi)

मधु॒ वाता॑ऽऋताय॒ते मधु॑ क्षरन्ति॒ सिन्ध॑वः ।
माध्वी॑र्नः स॒न्त्वोष॑धीः ॥२७॥

Madhu vātā'ṛtāyate madhu kṣaranti sindhavaḥ. Mādhvīrnaḥ santvoṣadhīḥ.

The winds blow cool and sweet as honey. The streams and ocean-currents flow cool and sweet as honey. May the herbs and trees be as sweet and pleasant as honey. (Let us too be good and sweet in our conduct as the winds, the streams and the herbs and trees, observing the law and ethics of value.)

28. (Vishvedeva Devata, Gotama Ṛshi)

मधु॒ नक्त॑मु॒तोषसो॒ मधु॑म॒त्पार्थि॑व॒ꣳरजः॑ ।
मधु॒ द्यौर॑स्तु॒ नः॒ पि॒ता ॥२८॥

Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā.

May the nights and the dawn be honey-sweet, soothing and inspiring. May the dust of mother-earth be sweet and fragrant. And may the light of the sun be honey-sweet and kind as father for us all. (Let us too follow the honey-sweets of nature in life.)

29. (Vishvedeva Devata, Gotama Ṛshi)

मधुमान्नो वनस्पतिर्मधुमाँ२॥ऽअस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥२९॥

Madhumānno vanaspatirmadhumāň' astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ.

May the herbs with their juices and the trees with their fruit be honey-sweet for us. May the sun be kind, sweet and invigorating. May the cows be sweet and rejuvenating as honey with their milk. May the saints, scholars, seniors and teachers be kind and affectionate as the sun, the mother earth and the mother cow.

30. (Prajapati Devata, Gotama Ṛshi)

अपां गम्भन्त्सीद मा त्वा सूर्योऽभिताप्सीन्माग्निर्वैश्वानरः।
अच्छिन्नपत्राः प्रजाऽअनुवीक्षस्वानु त्वा दिव्या वृष्टिः सचताम् ॥३०॥

Apāṁ gambhantsīda mā tvā sūryo'bhi tāpsīn mā'gnirvaiśvānaraḥ. Acchinnapatrāḥ prajā' anuvīkṣasvānu tvā divyā vṛṣṭiḥ sacatām.

Be in the centre of the waters deep as in the clouds so that the heat of the sun may not injure you nor the earthly heat, Vaishwanara, hurt you. Look round so that the people, free and fully protected from heat, are favourable to you. May the showers of celestial rain bless you.

31. (Varuna Devata, Gotama Ṛshi)

**त्रीन्त्स॑मु॒द्रान्त्सम॑सृपत् स्व॒र्गान॒पां पति॑र्वृ॒ष॒भऽइ॒ष्टका॑नाम् ।
पुरी॑षं॒ वसा॑नः सुकृ॒तस्य॑ लो॒के तत्र॑ गच्छ॒ यत्र॒ पूर्वे॒ परे॑ताः॥३१॥**

Trīntsamudrāntsamasṛpat svargānapāṁ patir-vṛṣabha' iṣṭakānām. Purīṣaṁ vasānaḥ sukṛtasya loke tatra gaccha yatra pūrve paretāḥ.

The master controller of pranic energies of life, through karma, crosses the three oceans of time and space leading to the paradisal abode of the blessed in the sphere of the sun. Abiding with the Spirit of the universe he/she brightens up the earth and showers it with all the objects of sweetness and desire.

Man/Woman on earth, go thither to the region of the blessed where your noble ancestors have gone. (And that is the spring of the life of supernal joy.)

32. (Dyavaprithivi Devatas, Gotama Ṛshi)

**म॒ही द्यौः पृ॑थि॒वी च॑ नऽइ॒मं य॒ज्ञं मि॑मिक्षताम् ।
पि॒पृ॒तां नो॒ भरी॑मभिः ॥३२॥**

Mahī dyauḥ pṛthivī ca na'imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.

May the great earth and high heaven bless and promote this yajna of our life. So may they and our parents join and bless our yajna of the household with their active blessings.

33. (Vishnu Devata, Gotama Ṛshi)

**विष्णो॒ः कर्मा॑णि पश्यत॒ यतो॑ व्र॒तानि॑ पस्प॒शे ।
इन्द्र॑स्य॒ युज्य॒ः सखा॑ ॥३३॥**

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe. Indrasya yujyaḥ sakhā.

Behold the great acts of the omnipresent lord of the universe, Vishnu, acts like the creation, sustenance and dissolution of the world. Therein I see the essence, the ultimate blueprint of the discipline and actions for living. He is the great friend and lover of the human soul. He is the giver of bliss.

34. (Jataveda Devata, Gotama Ṛshi)

ध्रुवासि धरुणेतो जज्ञे प्रथममेभ्यो योनिभ्योऽअधि जातवेदाः। स गायत्र्या त्रिष्टुभानुष्टुभा च देवेभ्यो हव्यं वहतु प्रजानन् ॥३४॥

Dhruvāsi dharuṇeto jajñe prathamamebhyo yonibhyo' adhi jātavedāḥ. Sa gāyatryā triṣṭubhānuṣṭubhā ca devebhyo havyaṁ vahatu prajānan.

Mother of the universe, Prakriti, firm and inviolable power, bearer of the world's forms in existence as you are, it was through your oceanic womb that Agni, the omniscient creative consciousness first manifested Itself. And He, knowing and manifesting through everything born, moved the materials of the cosmic yajna to the evolutionary powers of nature and communicated the cosmic knowledge through gayatri, trishtup and anushtup verses to the visionary sages.

(In the context of the home, grihastha, the wife is the Prakriti-like centre-hold of the organisation and the mother of the familial creation. The husband is agni, jataveda, father and yajamana of the home-yajna.)

35. (Jataveda Devata, Gotama Ṛshi)

इषे राये रमस्व सहसे द्युम्नऽऊर्जेऽअपत्याय । सम्राडसि स्वराडसि सारस्वतौ त्वोत्सौ प्रावताम् ॥३५॥

Iṣe rāye ramasva sahase dyumna'ūrje'apatyāya. Samrāḍasi svarāḍasi sārasvatau tvotsau prāvatām.

Master/Mistress of the home, you are the ruler, brilliant, self-enlightened and self-disciplined. Be steadfast, live well and abide in the home for the sake of food, energy, courage, wealth, honour and children. May the noble and gracious Brahmanas and the learned and eloquent scholars guide and protect you in your homely world.

36. (Agni Devata, Bharadvaja Ṛshi)

अग्नै युक्ष्वा हि ये तवाश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥३६॥

Agne yukṣvā hi ye tavāśvāso deva sādhavaḥ. Araṁ vahanti manyave.

Agni, lord of power and science, those horses of yours which are swift and accurate to carry you to the target of your ardour and ambition like an arrow and thunder bolt, are wonderful. Lord of speed, rise and yoke the horses to your chariot.

37. (Agni Devata, Virupa Ṛshi)

युक्ष्वा हि देवहूतमाँ२॥ऽअश्वाँ२॥ऽअग्ने रथीरिव ।
नि होता पूर्व्यः सदः ॥३७॥

Yukṣvā hi devahūtamāň'aśvāň'agne rathīriva. Ni hotā pūrvyaḥ sadaḥ.

Agni, lord of light and power, veteran leader and generous man of yajna, rise and yoke to the chariot of your mission the horses/powers trained by the gods and, like a glorious ruler and expert master, take your seat

on the chariot.

38. (Agni Devata, Virupa Ṛshi)

सुम्यक् स्त्रवन्ति सुरितो न धेनाऽअुन्तर्हृुदा मनसा पूयमानाः। घृतस्युधाराऽअुभिचाकशीमि हिरुण्ययो वेतुसो मध्येऽ-अुग्नेः ॥३८॥

Samyak sravanti sarito na dhenā' antarhṛdā manasā pūyamānāḥ. Ghṛtasya dhārā' abhi cākaśīmi hiraṇyayo vetaso madhye' agneḥ.

Like streams, soft, sweet and ceaseless glides the flow of words distilled and purified by the heart and mind within. And I, wrapped in gold, in the midst of the light and fire of Agni, turned to a flute of reed, hear the murmur of the showers of benediction.

39. (Agni Devata, Virupa Ṛshi)

ऋुचे त्वा रुचे त्वा भुासे त्वुा ज्योतिषे त्वा । अभूुदिुदं विश्वस्युभुवनस्युवाजिनमुग्नेर्वैश्वानुरस्य च ॥३९॥

Ṛce tvā ruce tvā bhāse tvā jyotiṣe tvā. Abhūdidaṁ viśvasya bhuvanasya vājinam agnervaiśvā-narasya ca.

To you Agni, lord of knowledge and speech, thanks and salutations for the knowledge of truth, love and lustre of life, light of science, and brilliance of justice and rectitude! By virtue of you alone, this soul has become aware of the entire world and of the universal presence of agni, the vital energy of life and nature active in the earthly sphere. By virtue of Agni alone this scholar and teacher can propagate this knowledge of reality among the people around.

40. (Agni Devata, Virupa Ṛshi)

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वर्चसा वर्चस्वान् । सहस्रदाऽअसि सहस्राय त्वा ॥४०॥

Agnirjyotiṣā jyotiṣmān rukmo varcasā varcasvān. Sahasradā' asi sahasrāya tvā.

Agni, Lord of light and life, agni, man of science, is brilliant with the light of knowledge, illustrious with the lustre and splendour of power, golden lovable and blissful, and giver of a thousand gifts. We do homage to you for the innumerable gifts of prosperity, comfort and happiness.

41. (Agni Devata, Virupa Ṛshi)

आदित्यं गर्भं पयसा समङ्धि सहस्रस्य प्रतिमां विश्वरूपम् । परिवृङ्धि हरसा माभि मंस्थाः शतायुषं कृणुहि चीयमानः ॥४१॥

Ādityaṁ garbhaṁ payasā samaṅdhi sahasrasya pratimāṁ viśvarūpam. Parivṛṅdhi harasā mā'bhi maṁsthāḥ śatāyuṣaṁ kṛṇuhi cīyamānaḥ.

With oblations of milk, honour the rising sun which holds in its womb and reveals innumerable forms and images of the world. With the heat, light and fragrance of the fire, ward off a host of ailments and grow. Growing in health and knowledge, help people to live a hundred years. Never never be proud.

42. (Agni Devata, Virupa Ṛshi)

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानंसरिरस्य मध्ये । शिशुं नदीनांहरिमद्रिबुध्नमग्ने मा हिंसीः परमे व्योमन् ॥४२॥

Vātasya jūtiṁ varuṇasya nābhimaśvaṁ jajñānaṁ sarirasya madhye. Śiśuṁ nadīnāṁ harimadribudhnamagṇe mā hiṁsīh parame vyoman.

Agni, universal power, man of knowledge and power, hurt not the velocity of the wind and the centre of the water and vapours. Hurt not anything that is creative and procurative in the midst of the world. Injure not the produce of rivers, the clouds and anything grown on the mountains. Kill not the birds and aquatic creatures. Kill not anything that saves from suffering and evil.

43. (Agni Devata, Virupa Ṛshi)

अजस्त्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः। स पर्वभिर्ऋतुशः कल्पमानो गां मा हिंसीरदितिं विराजम्॥४३॥

Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe pūrvacittiṁ namobhiḥ. Sa parvabhirṛtuśaḥ kalpamāno gāṁ mā hiṁsīraditiṁ virājam.

I worship Agni, eternal power, bright and fiery, lord of peace and bliss, and giver of health and vigour.

With all means and materials I study and develop the power of fire and electricity collected and developed by the ancients. I proceed season by season, planning and achieving stage by stage.

Agni, man of science and power, do not kill, destroy or injure the productive cow, the creative earth so bright and unviolated, and the restorative environment.

44. (Agni Devata, Virupa Ṛshi)

वरूत्रीं त्वष्टुर्वरुणस्य नाभिमविं जज्ञानाᳬरजसः परस्मात्। महीᳬसाहस्त्रीमसुरस्य मायामग्ने मा हिंᳬसीः परमे व्योमन् ॥४४॥

Varūtrīṁ tvaṣṭurvaruṇasya nābhimaviṁ jajñā-nām̐ rajasaḥ parasmāt. Mahīm̐ sāhasrīm-asurasya māyāmagne mā him̐sīḥ parame vyoman.

Agni, man of knowledge and power, do not injure, do not destroy, the protective power of the sun, the binding power of water, the lightning energy of the cloud born of regions beyond the sky, and the great, generous and regenerative earth, giver of a thousand blessings.

45. (Agni Devata, Virupa Ṛshi)

योऽअग्निरग्नेरध्यजायत शोकात्पृथिव्याऽउत वा दिवस्परि। येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥४५॥

Yo agniragneradhyajāyata śokāt pṛthivyā'uta vā divaspari. Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu.

Agni, man of science and power, the vital fire and creative energy that was born of the flames of the cosmic yajna of Agni, Lord of life and light, illuminates the wide world and heaven, and with it Vishwakarma, the Lord Maker of all forms, makes the various forms of life in existence. May your passion for knowledge and power spare that creative energy from hurt and damage.

46. (Surya Devata, Virupa Ṛshi)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवीऽअन्तरिक्षꣳसूर्यऽआत्मा जगतस्तस्थुषश्च ॥४६॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.

The Lord Supreme Creator is the wonderful life and splendour of the gods, universal powers of nature. He is the Eye, light and vitality, of the sun, the oceans of waters, and agni, the vital fire. He pervades and fills the heaven, the earth and the middle regions of the universe. He is the sole universal sun, the soul of the moving and the unmoving world and, like the sun, manifests Himself — ever risen, ever rising, never setting.

47. (Agni Devata, Virupa Ṛshi)

इमं मा हिꣳसीर्द्विपादं पशुꣳसहस्राक्षो मेधाय चीयमानः । मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद । मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४७॥

Imaṁ mā hiṁsīrdvipādaṁ paśuṁ sahasrākṣo medhāya cīyamānaḥ. Mayuṁ paśuṁ medha-magne juṣasva tena cinvānastanvo niṣīda. Mayuṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni/Ruler/Noble man or woman, growing and progressing in happiness, watchful with the vision of a thousand eyes, hurt not the humans, kill not the animals. Love and look after the wild as well as the domestic animals, both holy and serviceable. Working and progressing by that animal wealth, feel settled, be at

peace with yourself. Let your concern address the wild animals, or let it be directed to those who hurt us.

48. (Agni Devata, Virupa Ṛshi)

इमं मा हिꣳसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु । गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद । गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ vājineṣu. Gauramāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Gauraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Do not kill this one-hoofed animal, fastest among the fast, roaring in the battles. I advise you, turn your attention to the white, yellow and brown animals, the wild ones, and growing by this animal wealth, sit at peace with yourself. Let your concern address the wild animals. Let it be directed to those who hurt us.

49. (Agni Devata, Virupa Ṛshi)

इमꣳसाहस्रꣳशतधारमुत्सं व्यच्यमानꣳसरिरस्य मध्ये । घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन् । गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद । गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacyamānaṁ sarirasya madhye. Ghṛtaṁ duhānāmaditiṁ janāyāgne mā hiṁsīḥ parame vyoman. Gavayamāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Gavayaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, enlightened ruler, in the world even in the

best of places, do not kill the cow and the bull, infinitely useful, and spring of a hundred streams and showers of milk and ghee for the people. It is holy and worthy of protection and development. I advise you, turn your attention to the wild cow and the bull and other animals. Growing and developing the economy with animal and forest wealth, feel settled with yourself and your land. Let your attention be directed to the wild cow and the forest wealth. Let your concern take on those who hurt us.

50. (Agni Devata, Virupa Ṛshi)

**इमर्मूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम्।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन्।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥**

Imamūrṇāyuṁ varuṇasya nābhiṁ tvacaṁ paśūnāṁ dvipadāṁ catuṣpadām. Tvaṣṭuḥ prajānāṁ prathamaṁ janitramagne mā hiṁsīḥ parame vyoman. Uṣṭramāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Uṣṭraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, noble ruler, in the wonderful world of the Supreme Lord, do not hurt, do not kill the sheep and other such animals, one of the first creations of Twashta, the maker of the world, and source of comfort and providers of woollen cover to the human beings and the animals. I point out to the wild camel and other wild animals. Growing and developing the economy with that animal wealth, be at peace with yourself in your land. Let your concern turn to the camel. Let it be directed to those who hurt us.

51. (Agni Devata, Virupa Ṛshi)

अजो ह्यग्नेरजनिष्ट शोकात्सोऽअपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ।
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ।।५१।।

Ajo hyagnerajaniṣṭa śokāt so'apaśyajjanitāra-magre. Tena devā devatāmagramāyaňstena rohamāyannupa medhyāsaḥ. Śarabhamāraṇya-manu te diśāmi tena cinvānastanvo niṣīda. Śarabhaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

The unborn individual soul was born in this world from the flame of the Supreme Lord's cosmic yajna of creation. It grew conscious and had a vision of the creator right there. By virtue of the vision and grace of the Lord, the pious souls, purified by the vision, realise the divine powers and rise to the heights of existence. Agni, noble ruler/noble man, I point out to the wild sharabha (fabulous antelope of the snowy forest, mightier than the lion and the elephant). Like that, defend yourself and grow, and growing thereby, be happy and feel satisfied and settled by yourself. Let your concern address the sharabha. Let your concern be directed to those who hurt us.

52. (Agni Devata, Ushana Ṛshi)

त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः ।
रक्षा तोकमुत त्मना ।।५२।।

Tvaṁ yaviṣṭha dāśuṣo nṛňḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā.

Young man/woman of superlative energy and

character, listen to the voice of Divinity. Protect and promote the people who give with faith and generosity. With your very heart and soul, protect and promote the child — human, animal and all.

53. (Apah Devata, Ushana Ṛshi)

अपां त्वेमन्त्सादयाम्यपां त्वोद्मन्त्सादयाम्यपां त्वा भस्मन्त्सादयाम्यपां त्वा ज्योतिषि सादयाम्यपां त्वायने सादयाम्यर्णवे त्वा सदने सादयामि समुद्रे त्वा सदने सादयामि । सरिरे त्वा सदने सादयाम्यपां त्वा क्षये सादयाम्यपां त्वा सधिषि सादयाम्यपां त्वा सदने सादयाम्यपां त्वा सधस्थे सादयाम्यपां त्वा योनौ सादयाम्यपां त्वा पुरीषे सादयाम्यपां त्वा पाथसि सादयामि । गायत्रेण त्वा छन्दसा सादयामि त्रैष्टुभेन त्वा छन्दसा सादयामि जागतेन त्वा छन्दसा सादयाम्यानुष्टुभेन त्वा छन्दसा सादयामि पाङ्क्तेन त्वा छन्दसा सादयामि ॥५३॥

Apāṁ tvemantsādayāmyapāṁ tvodmant-sādayāmyapāṁ tvā bhasmantsādayāmyapāṁ tvā jyotiṣī sādayāmyapāṁ tvā'yane sādayāmy-arṇave tvā sadane sādayāmi samudre tvā sadane sādayāmi. Sarire tvā sadane sādayāmyapāṁ tvā kṣaye sādayāmyapāṁ tvā sadhiṣi sādayāmy-apāṁ tvā sadane sādayāmayapāṁ tvā sadhasthe sādayāmyapāṁ tvā yonau sādayāmyapāṁ tvā purīṣe sādayāmyapāṁ tvā pāthasi sādayāmi. Gāyatreṇa tvā chandasā sādayāmi traiṣṭubhena tvā chandasā sādayāmi jāgatena tvā chandasā sādayāmyānuṣṭubhena tvā chandasā sādayāmi pāṅtkena tvā chandasā sādayāmi.

For the protection of life and the production and management of energy, I place/initiate you:

in the waterways management, and study of the

source of water, the spatial wind;

in the movement of water into the herbs;

in the concentration of energy in ash;

in the flash of light in lightning;

in the currents of energy in the sky, and the orbits of the stars and planets;

in the source and centre of pranic energy, and concentrations of air in space;

in the secret motions of the mind, and the depths of the sea;

in the power and source of speech, and storms of heaving oceans in space;

in the faculty of vision and the science of light;

in the faculty of hearing and the transmission of sound;

in the science of radiation and the solar region, the source of energy;

in the sources of energy in the middle regions;

in the original sources of energy, the universal ocean of motion of the Rajas mode of Nature (Prakriti);

in the sands of earth and rivers and the waste materials;

in water, air and food, the sources of vital energy.

I initiate you with the visions of nature and spirit contained in the gayatri verses, I initiate you with the pure knowledge contained in the trishtup verses,

I initiate you with the knowledge contained in the inspiring jagati verses,

I initiate you with the knowledge contained in

the enlightening anushtup verses,

I initiate you with the knowledge contained in the clear exhilarating pankti verses of the Veda.

54. (Pranas Devatas, Ushana Ṛshi)

अ॒यं पु॒रो भु॒व॒स्तस्य॑ प्रा॒णो भौ॑वाय॒नो व॑स॒न्तः प्रा॑णाय॒नो गा॑य॒त्री वा॑स॒न्ती गा॑य॒त्र्यै गा॑य॒त्रं गा॑य॒त्रादु॑पा॒ꣳशुरु॑पा॒ꣳशोस्त्रि॒वृत्त्रि॒वृतो॑ रथन्त॒रं वसि॑ष्ठ॒ऽऋषिः प्र॒जाप॑तिगृहीतया॒ त्वया॑ प्रा॒णं गृ॑ह्णामि प्र॒जाभ्यः॑ ॥५४॥

Ayaṁ puro bhuvastasya prāṇo bhauvāyano vasantaḥ prāṇāyano gāyatrī vāsantī gāyatryai gāyatraṁ gāyatrādupām̐śurupāṁśostrivṛt trivṛto rathantaraṁ vasiṣṭha' ṛṣiḥ prajāpati-gṛhītayā tvayā prāṇaṁ gṛhṇāmi prajābhyaḥ.

This Agni, universal spirit, is the first and foremost in existence, the eastern horizon of the world. Its offspring is prana, vital energy, life-breath of existence. The offspring of prana is spring. The song of spring is gayatri, joy. Joy is the music of spring from gayatri, the gayatra saman, soft, sweet and low. From gayatra, the upanshu, the receiver of soma, ladle for libation. And from the upanshu, creation of trivrit, the person dedicated to trivrit, threefold integrated Dharma of knowledge, action and prayer. From trivrit, the successful man, sociable, visionary and saviour.

Woman of knowledge, virtue and love, blest by Prajapati, lord of creation, alongwith you I receive the vital energy of prana for the sake of children and family.

55. (Prajapati Devata, Ushana Ṛshi)

अयं दक्षिणा विश्वकर्मा तस्य मनो वैश्वकर्मणं ग्रीष्मो मानसस्त्रिष्टुब्ग्रैष्मी त्रिष्टुभः स्वारम् । स्वारादन्तर्यामोऽ–न्तर्यामात्पञ्चदशः पञ्चदशाद् बृहद् भरद्वाजऽऋषिः प्रजापतिगृहीतया त्वया मनो गृह्णामि प्रजाभ्यः ।।५५।।

Ayaṁ dakṣiṇā viśvakarmā tasya mano vaiśva-karmaṇaṁ grīṣmo mānasastriṣṭubgraiṣmī triṣṭubhaḥ svāraṁ. Svārādantaryāmo’-ntaryāmāt pañcadasaḥ pañcadasād bṛhad bharadvāja’ṛṣiḥ prajāpatigṛhītayā tvayā mano gṛhṇāmi prajābhyaḥ.

On the right (south) is the spirit and power of the divine, Vishwakarma, like vayu, wind and electric energy, the divine agency by which is accomplished every action and movement of the world. The offspring of Vishwakarma is the mind, desire and action. The offspring of mind is summer. Trishtup meter is the expression of summer. From trishtup is born swara-sama of heat and lustre as the mid-day. From swara comes the antaryama, the silent libation of soma with self-control. From antaryama comes/is born the fifteen-phase stoma (pancha-dasha-stoma), expression of joy and hilarity. From pancha-dasha stoma comes Brihat-saman, the great saman song of jubilation and celebration. The seer expert of Brihat-saman is Bharadwaja, man of full knowledge and prosperity.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive mana, mind, that is, love and desire for the sake of family and community.

56. (Prajapati Devata, Ushana Ṛshi)

अयं पश्चाद् विश्वव्यचास्तस्य चक्षुर्वैश्वव्यचसं वर्षाश्चाक्षुष्यो जगती वार्षी जगत्याऽऋक्समम् ऋक्समाच्छुक्रः शुक्रात्सप्तदशः सप्तदशाद्वैरूपं जमदग्निर्ऋषिः प्रजापतिगृहीतया त्वया चक्षुर्गृह्णामि प्रजाभ्यः ॥५६॥

Ayaṁ paścad viśvavyacāstasya cakṣurvaiśvavyacasaṁ varṣāścākṣuṣyo jagatī vārṣī jagatyā' ṛksamam. Ṛksamācchukraḥ śukrāt saptadaśaḥ saptadaśādvairūpaṁ jamadagnirṛṣiḥ prajāpatigṛhītayā tvayā cakṣurgṛhṇāmi prajābhyaḥ.

In the west (on the back) this sun is the divine power that illuminates and covers the whole world with light. The offspring of the sun is the light and the vision of the eye. The product of light and heat is the rain. The joy of rain is expressed in the jagati verse. In jagati metre are composed the Rik-samans. From the joy of Rik-Samans is born 'shukra', the lustre and vitality of life. From shukra is born the sapta-dasha (seventeen) stoma and the seventeen faculty subtle body. From this seventeen-element living life is born the diversity of living forms, of which the seer and visionary expert is jamadagni, man of light and lustre.

Woman of knowledge, virtue and love blest by Prajapati, along with you I receive light and vision for family and the people.

57. (Prajapati Devata, Ushana Ṛshi)

इदमुत्तरात् स्वस्तस्य श्रोत्रꣳसौवꣳशरच्छ्रौत्र्यनुष्टुप् शारद्यनुष्टुभऽ ऐडमैडान्मन्थी मन्थिनऽएकविꣳशऽएकविꣳ- शाद् वैराजं विश्वामित्रऽऋषिः प्रजापतिगृहीतया त्वया श्रोत्रं गृह्णामि प्रजाभ्यः ॥५७॥

Idamuttarāt svastasya śrotraṁ sauvaṁ śaracchrautryanuṣṭup śāradyanuṣṭubha'aiḍm aiḍān manthī manthina' ekaviṁśa' ekaviṁśad vairājaṁ viśvāmitra' ṛṣiḥ prajāpatigṛhītayā tvayā śrotraṁ gṛhṇami prajābhyaḥ.

On the north is this spirit of bliss and joy. The instrument of joy is the ear, and sharad, autumn, is the season for ear and music. The metre for sharad is anushtup. In anushtup is composed the aida-saman which is the song of beauty and sweetness. From aida is the 'manthi', churner, who churns out hilarity and virility. From manthis comes the twenty-one part stoma which constitutes an integrated programme of twenty one branches of learning. From twenty one stoma comes vairaja saman, a body of knowledge, of which the seer-master is Vishwamitra, friend of the whole world.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the ear and the voice that gives me the songs of joy and virility for the sake of the family and the community.

58. (Prajapati Devata, Ushana Ṛshi)

इयमुपरि मतिस्तस्यै वाङ्मात्या हैमन्तो वाच्यः पङ्क्तिर्हैमन्ती पङ्क्त्यै निधनवन्निधनवतऽआग्रयणऽआग्रयणात् त्रिणव-त्रयस्त्रिꣳशौ त्रिणवत्रयस्त्रिꣳशाभ्याꣳशाक्वररैवते विश्वकर्मऽ-ऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यः॥५८॥

Iyamupari matistasyai vāṅmātyā hemanto vācyaḥ paṅktirhaimantī paṅktyai nidhanavannidhanavata'āgrayaṇa'āgrayaṇat triṇavatrayastriṁśau triṇavatrayastriṁśābhyāṁ śākvararaivate viśvakarma ṛṣiḥ prajāpatigṛhītayā tvayā vācaṁ gṛhṇāmi prajābhyḥ.

Up above is this intelligence. From intelligence and for it is speech. With speech goes the season of ‘hemanta’, winter, and pankti is the metre for hemanta. Nidhanavat, the choric finale of a saman about hemanta, winter-song, is composed in pankti metre. From nidhanavat, the finale, is born the agrayana, first soma libation in agnishtoma yajna for the attainment of plenty of wealth and knowledge. From agrayana, there are twelve and thirty three saman hymns of praise. From these twelve and thirty three, we have shakvara and rewata, means to wealth, honour and power. The person who is an expert visionary of these hymns is a master of all arts and actions leading to wealth, power and honour.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the gift of speech (knowledge, wisdom and expertise) for the sake of children, family and the community.

इति त्रयोदशोऽध्यायः ॥

CHAPTER–XIV

1. (Ashvinis Devata, Ushana Ṛshi)

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवासि ध्रुवं योनिमासीद साधुया । उख्यस्य केतुं प्रथमं जुषाणाश्विनाध्वर्यू सादयतामिह त्वा ॥१॥

Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ yonimāsīda sādhuyā. Ukhyasya ketuṁ prathamaṁ juṣāṇā'śvinā'dhvaryū sādayatāmiha tvā.

Lady of the house, your family and community is settled and strong. Your home is settled and secure. You yourself are firm and inviolable. Settle in peace and security firmly in your home, observing the duties of the household and tasting the first flavours of the heart. May the Ashwins (guides of the day) and the adhvaryus (guides of the familial yajna), teachers and advisors see you firmly settled.

2. (Ashvinis Devata, Ushana Ṛshi)

कुलायिनी घृतवती पुरन्धिः स्योने सीद सदने पृथिव्याः । अभि त्वा रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि । सौभगायाश्विनाध्वर्यू सादयतामिह त्वा ॥२॥

Kulāyinī ghṛtavatī purandhiḥ syone sīda sadane pṛthivyāḥ. Abhi tvā rudrā vasavo gṛṇāntvimā brahma pīpihi saubhagāyāśvinā'dhvaryū sādayatāmiha tvā.

Gentle lady, sweet and decent, blest with a noble family, abundance of milk and honey, and the wealth of a generous mind, take your abode in a beautiful comfortable home on the earth. May the scholars and

men of justice and generosity appreciate and praise you without reservation. Be generous and kind to these people of knowledge and wisdom for the sake of conjugal bliss and prosperity. May the Ashwinis (guiding stars of the day) and adhvaryus (guides of the home yajna) bless you with a happy and prosperous home and family life.

3. (Ashvinis Devata, Ushana Ṛshi)

स्वैर्दक्षैर्दक्षपितेह सीद देवानाᳬं सुम्ने बृहते रणाय । पितेवैधि सूनवऽआ सुशेवा स्वावेशा तन्वा संविशस्वाश्विनाध्वर्यू सादयतामिह त्वा ॥३॥

Svairdakṣairdakṣapiteha sīda devānāṁ sumne bṛhate raṇāya. Pitevaidhi sūnava'ā suśevā svāveśā tanvā saṁviśasvāśvinā'dhvaryū sādayatāmiha tvā.

Noble woman, like a master controller of his personal powers and expertise and guardian of his people, settle here in this noble family for the great joys and battles of life. As a father protects and promotes his child, so, happy with your self and serving your family, live and advance in your life's mission.

Master controller and promoter of faculties of intelligence, settle here with all your virtues and expertise for the peace and joy of the noble people. Noble woman, come like a father to the child and live in peace and comfort, comely and graceful, happy with yourself and serving the family.

4. (Ashvinis Devata, Ushana Ṛshi)

पृथिव्याः पुरीषमस्यप्सो नाम तां त्वा विश्वेऽअभिगृणन्तु देवाः। स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा यजस्वाश्विनाध्वर्यू सादयतामिह त्वा ॥४॥

Pṛthivyāḥ purīṣamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ. Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā"- yajasvāśvinā'-dhvaryū sādayatāmiha tvā.

Noble lady of the house, you are the protector of the earth (fulfilment of this earthly home). You are sweet and liquid as the waters of life. May all the noble and enlightened people appraise, approve and honour you whole heartedly. Blest with plenty and prosperity of means and materials, keen lover of ritual hymns and yajna sessions, take your rightful place here. Blest with progeny, wealth and honour, win for us the best of life and joy. May the saints and sages of light and the guides of yajna consecrate you here in this home.

5. (Ashvinis Devata, Ushana Ṛshi)

अदि॑त्यास्त्वा पृ॒ष्ठे सा॑दयाम्य॒न्तरि॑क्षस्य ध॒र्त्रीं वि॒ष्टम्भ॑नीं दि॒शामधि॑पत्नीं॒ भुव॑नानाम्। ऊ॒र्मिर्द्र॒प्सोऽअ॒पाम॑सि वि॒श्वक॑र्मा तऽऋषि॑र॒श्विना॑ध्व॒र्यू सा॑दयता॒मिह त्वा॑ ॥५॥

Adityāstvā pṛṣṭhe sādayāmyantarikṣasya dhartrīṁ viṣṭambhanīṁ diśāmadhiptnīṁ bhuvanānām. Ūrmirdrapso'apāmasi viśvakarmā ta' ṛṣiraśvinā'dhvaryū sādayatāmiha tvā.

On the floor of this earth (in this home) I seat and consecrate you, lady of the inner world of the heart, firm support of the home-life in all directions, mistress and presiding presence of all the residences. You are the ripples of joy on the streams of life. Indeed you are conceived and created by Vishwakarma, the cosmic artist. May the Ashwinis, torch bearers of life, and the adhvaryus, experts of yajnic life, guide and sanctify you here.

6. Grishma Ritu Devata, Ushana Ṛshi)

शुक्रश्च शुचिश्च ग्रैष्मावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे । ग्रैष्मावृतूऽअभिकल्पमानाऽ इन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥६॥

Śukraśca śuciśca graiṣmāvṛtū'agnerantaḥśleṣo'-si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmasgnayaḥ pṛthaṅ mama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvāpṛthivī' ime. Graiṣmāvṛtū' abhi-kalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

Jyeshtha and Ashadha are the two months of summer. Two-month summer, you are a temporal offspring of the internal (essential) power of agni, universal fire. May all the modes of agni, each with its natural power, be favourable to me toward honour and excellence. May the earth and heaven be favourable and make it (honour and excellence) possible. May the waters be favourable. May the herbs and trees make it possible. May all the forms of agni, heat, light, electricity, etc., working in earth and the heaven toward one end and maturing the summer season, be firm and steady in nature. Just as all the devas, powers of nature, subserve Indra, the essential and central energy of nature and life, so should the two months of summer faithfully and inviolably serve the power of agni as part subserves the whole.

7. **(Vasus & Others Devata, Vishvedeva Rshis)**

स॒जूर्ऋ॒तुभि॑: स॒जूर्वि॒धाभि॑: स॒जूर्दे॒वैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ध्व॒र्यू सा॑दयता॒मिह त्वा॑ स॒जूर्ऋ॒तुभि॑: स॒जूर्वि॒धाभि॑: स॒जूर्वसु॑भिः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयता॒मिह त्वा॑ स॒जूर्ऋ॒तुभि॑: स॒जूर्वि॒धाभि॑: स॒जू रु॒द्रैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ध्व॒र्यू सा॑दयता॒मिह त्वा॑ स॒जूर्ऋ॒तुभि॑: स॒जूर्वि॒धाभि॑: स॒जूरा॑दि॒त्यैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ध्व॒र्यू सा॑दयता॒मिह त्वा॑ स॒जूर्ऋ॒तुभि॑: स॒जूर्वि॒धाभि॑: स॒जूर्विश्वै॑र्दे॒वैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ध्व॒र्यू सा॑दयता॒मिह त्वा॑ ॥७॥

Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrudraiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrādityaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ sajurdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā.

Noble man, gentle lady, be in tune with the seasons and the waters, receiving the blessings of nature and breathing the generous vitalities of pranic energy. May the leading lights of life and the guides of the yajna

of home life establish you in this home and consecrate you to Agni, the Spirit of life pervasive in and on the earth.

Noble man, gentle lady, love the seasons, love the waters of the earth and sky, love all the eight Vasus (supports of life), and love all the heavenly gifts of life's vitality. May the path-makers of life and the geniuses of the advancement of humanity establish you in this home for the service of Agni, Lord of life who blesses all his creatures with all they need for total fulfilment.

Noble man, gentle lady, favourite of the seasons, blest with the vitalities of mind and energy, favoured by all the eleven Rudra supports of life-breath, and supported by all the enlightened people of divine knowledge, may the torch-bearers of the day and the experts of yajna establish and bless you here in this home in the service of Agni, lord of light and knowledge, for the happiness and prosperity of humanity.

Noble man, gentle lady, friend of the seasons, master of mind and intellect, favourite of the sun round the year, friend and associate of the scholars and teachers of science, may the leading lights of the day and the specialists of the constructive projects consecrate you here in this life in the service of Agni, Lord of light and prosperity, for the enlightenment and advancement of society.

Noble man of knowledge and education, generous lady of enlightenment, be friends with the seasons, support the creative and constructive programmes, join all the brilliant and generous leaders, cooperate with the powers that promote life and

happiness. May the leading lights of knowledge and progress and the leaders of social yajna consecrate you in this home and dedicate you to Agni, Lord of life and light, for the well-being of all the earth's children and the environment.

8. (Dampati Devate, Vishvadeva Ṛshi)

प्राणम्मे पाह्यपानम्मे पाहि व्यानम्मे पाहि चक्षुर्म ऽ उर्व्या विभाहि श्रोत्रम्मे श्लोकय । अपः पिन्वौषधीर्जिन्व द्विपादव चतुष्पात्पाहि दिवो वृष्टिमेरय ॥८॥

Prāṇaṁ me pāhyapānaṁ me pāhi vyānaṁ me pāhi cakṣurma' urvyā vibhāhi śrotraṁ me ślokaya. Apaḥ pinvauṣadhīrjinva dvipādava catuṣpāt pāhi divo Vṛṣṭimeraya.

With the earth and the environment, protect and strengthen my pranic energy, protect and strengthen the apana air going down and out, protect and strengthen my vyana air circulating in the body-system. Give the divine light to my eye, the divine voice to my ear. Protect and promote the waters. Refresh and promote the greenery. Protect the bipeds (humans and birds). Protect the four-footed (animals). Bring the showers of rain from heaven.

9. (Prajapati & Others Devata, Vishvedeva Rshis)

मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो विष्टम्भो वयोऽधिपतिश्छन्दो विश्वकर्मा वयः परमेष्ठी छन्दो वस्तो वयो विबलं छन्दो वृष्णिर्वयो विशालं छन्दः पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः सिंꣳहो वयश्छदिश्छन्दः पष्ठवाड् वयो बृहती छन्दऽउक्षा वयः ककुप् छन्दऽऋषभो वयः सतोबृहती छन्दः ॥९॥

Mūrdhā vayaḥ prajāpatiśchandaḥ kṣatraṁ vayo mayandaṁ chando viṣṭambho vayo'dhipatiś-chando viśvakaramā vayaḥ parameṣṭhī chando vasto vayo vibalaṁ chando vṛṣṇirvayo viśālaṁ chandaḥ puruṣo vayastandraṁ chando vyāghro vayo'nādhṛṣṭaṁ chandaḥ siṁho vayaśchadiś-chandaḥ paṣṭhavāḍ vayo bṛhatī chanda'ukṣā vayaḥ kakup chanda ṛṣabho vayaḥ satobṛhatī chandaḥ.

Like Prajapati, protector and sustainer of His children, try to attain the holiest qualities of knowledge, Dharma and peace of mind.

Get to the Kshatriya class of regal virtues, justice, honour, magnanimity and courtesy.

Like the guardian and supporter of the people, cultivate the economic values of freedom, justice, liberality and humility.

Like Vishwakarma, maker of the world and lord of His creatures, try to be free and win the love of the people.

Like a master of social and political activities, try to be a strong and independent expert of all socio-political developments.

Like a mighty generous leader, be an independent harbinger of freedom, joy and prosperity.

Like a great man of action and endeavour, take initiative in lovable action, family bonding and strong individuality.

Like a tiger among men, be a man of invincible force and inviolable protection.

Like the royal lord of excellence, be a man of

light, regality, prowess and prosperity.

Like a carrier of historic burdens, be a man of strength, greatness and endurance.

Like the cloud laden with vapours, be strong and generous, go round in all the quarters and bring showers of joy.

Like a flood of life-giving waters, come with a living message of freedom, holiness, fertility and growth.

10. (Vidvans Devata, Vishvadeva Ṛshi)

अनुड्वान्वयः पङ्क्तिश्छन्दो धेनुर्वयो जगती छन्दस्त्र्यविर्वयस्त्रि- ष्टुप् छन्दो दित्यवाड् वयो विराट् छन्दः पञ्चाविर्वयो गायत्री छन्दस्त्रिवत्सो वयऽ उष्णिक् छन्दस्तुर्यवाड् वयोऽनुष्टुप् छन्दः ॥१०॥

Anaḍvān vayaḥ paṅktiśchando dhenurvayo jagatī chandastryavirvayastriṣṭup chando dityavāḍvayo virāṭ chandaḥ pañcāvirvayo gāyatrī chandastrivatso vaya' uṣṇik chandas-turyavāḍvayo'nuṣṭup chandḥ.

Like the bull, be a man of strength, open, free and productive.

Like the cow, be generous and create joy and fulfilment all-round.

Like the trinity of life-support and the cow, sheep and goat, be generous, a man of knowledge, action and worship, and be blest with progeny.

Like the carrier of harvested grain, be a man of plenty and joy unbounded.

Like a master controller of the five senses, sing

ecstatic songs of yajna and have the joy of scientific knowledge.

Like a holy man of knowledge, action and worship, find the blessings of strength with freedom from suffering.

Like a visionary of the four Vedas and master of the four states of consciousness, be blest with knowledge, worship and divine communion.

11. (Indragni Devate, Vishvedeva Rshis)

इन्द्राग्नीऽअव्यथमानामिष्टकां दृꣳहतं युवम् ।
पृष्ठेन द्यावापृथिवीऽअन्तरिक्षं च विबाधसे ॥११॥

Indrāgnī'avyathamānāmiṣṭakāṁ dṛm̐hatāṁ yuvam. Pṛṣṭhena dyāvāpṛthivī'antarikṣaṁ ca vi bādhase.

May Indra and Agni (the sun and universal electric energy), both of you, firm up the unshaken foundation of the yajna of earthly life. And may the heaven and the earth between themselves bind and hold the middle regions of the sky.

(The husband and wife both should strengthen the foundations of home-life-yajna beyond disturbance and, with their intelligence and character, bind their love and yajnic life in stability.)

12. (Vayu Devata, Vishvakarma Ṛshi)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे व्यचस्वतीं प्रथस्वती-मन्तरिक्षं यच्छान्तरिक्षं दृꣳहान्तरिक्षं मा हिꣳसीः । विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय । वायुष्ट्वाभिपातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥१२॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe vyacasvatīṁ prathasvatīmantarikṣaṁ yacchānt-arikṣaṁ dṛm̐hāntarikṣaṁ mā him̐sīḥ. Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Vāyuṣṭva'bhipātu mahyā svastyā chardiṣā śantamena tayā devatayā' ṅgirasvad dhruvā sīda.

May Vishwakarma, lord maker of the world/your husband, seat you firmly on top of the sky. Do not pollute, do not injure, the sky. Growing expansive, encompassing, enrich the sky, strengthen the sky for the sake of prana, apana, vyana and udana energy, and for honour and strength of character.

May Vayu, wind and universal energy/your husband, protect and promote you in all ways with great good fortune, light, peace and well-being. Stay firm with that divine power like the breath of life.

13. (Dishah Devata, Vishvadeva Ṛshi)

राज्ञ्यसि प्राची दिग्विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक् स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिक् ॥१३॥

Rājñyasi prācī dig virāḍasi dakṣiṇā dik samrāḍ-asi pratīcī dik svarāḍasyudīcī digadhipatnyasi bṛhatī dik.

You are the mistress of the rising light of the east. You are the lady of universal light of the south direction. You are the noble and peaceful power of light in the west. You are the self-refulgent light of the north. You are the great lady of the top and foundation of the home-land, the great sustaining mother earth of the family.

14. (Vayu Devata, Vishvedeva Rshis)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीम् । विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ । वायुष्टेऽधिपतिस्तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥१४॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Vāyuṣṭe'dhipatistayā devatayā'ṅgirasvad dhruvā sīda.

Lady of light (mistress of the house), may Vishwakarma, lord of noble actions/your husband consecrate you on top of the sky for the sake of total prana, apana and vyana energy (of family life). Receive universal light and radiate the light of joy and peace. Vayu/your husband, is your lord sustainer. Stay firm with that divine power, dear as the breath of life, and be steadfast as the light of the sun.

15. (Ritava Devata, Vishvadeva Ṛshi)

नभश्च नभस्यश्च वार्षिकावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावा-पृथिवीऽइमे । वार्षिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽ-अभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥१५॥

Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥ-śleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvāpṛthivī' ime. Vārṣikāvṛtū' abhikalpa-mānā' indramiva devā' abhisaṁviśantu tayā devatavā'ṅgirasvad dhruve sīdatam.

Cloudy Shravana and misty humid Bhadra, two

months of the rainy season, you are touched at heart by the passion of Agni. May heaven and earth be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light), each committed to its own law and function, be favourable to us. May all the vital fires in earth and heaven, integrated and harmonious, supporting and energizing the months of rains, like the power of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Just as earth and heaven abide by God, as rains abide by vital fire, so should we abide by the Lord, nature, and the rains like life and breath, Prakriti and Purusha, and part and the whole.

16. (Ritava Devata, Vishvedeva Rshis)

इषश्चोर्जश्च शारदावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पैतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावा-पृथिवीऽइमे । शारदावृतूऽअभिकल्पमानाऽ इन्द्रमिव देवाऽ-अभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥१६॥

Iṣaścorjaśca śāradāvṛtū'agnerantaḥśleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvā-pṛthivī'ime. Sāradavṛtū abhikalpa-mānā'indra-miva devā' abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

The lovely Ashwin and vigorous Kartika are months of the autumn season. You have the warmth of agni at heart. May the earth and heaven, the waters, the herbs and trees, and all the orders of agni (heat and light),

each according to its own law and function, be favourable to us for the gift of excellence. May all the vital fires in earth and heaven, integrated and harmonious, energizing the months of autumn like powers of nature serving the Lord, Indra, bless and vitalize us in all ways.

Just as heaven and earth abide by God, as autumn abides by agni, so should we abide by the Lord, nature and autumn like life with breath, Prakriti with Purusha and part with the whole.

17. (Ṛtavo Devata, Vishvadeva Ṛshi)

आयुर्मे पाहि प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्मे पाहि श्रोत्रं मे पाहि वाचंम्मे पिन्व मनो मे जिन्वात्मानंम्मे पाहि ज्योतिर्मे यच्छ ॥१७॥

Āyurme pāhi prāṇaṁ me pāhyapānaṁ me pāhi vyānaṁ me pāhi cakṣurme pāhi śrotraṁ me pāhi vācaṁ me pinva mano me jinvā tmānaṁ me pāhi jyotirme yaccha.

Light and Law of the Universe, protect my life. Energize my breath. Clear and strengthen my cleansing system and eliminate the wastes. Strengthen the circulation of energy in my body. Protect and sharpen my eye. Protect and sensitize my ear. Guard and enliven my speech. Regenerate and broaden my mind. Save and strengthen my soul. Give me light, give me the light to see and realize.

18. (Chhandans Devata, Vishvadeva Ṛshi)

मा च्छन्दः प्रमा च्छन्दः प्रतिमा च्छन्दोऽअस्त्रीवयश्छन्दः पङ्क्तिश्छन्दऽउष्णिक् छन्दो बृहती छन्दोऽनुष्टुप् छन्दो विराट् छन्दो गायत्री च्छन्दस्त्रिष्टुप् च्छन्दो जगती च्छन्दः ॥१८॥

Mā chandaḥ prama chandaḥ pratima chando' asrīvayaśchandaḥ paṅktiśchanda'uṣnik chando bṛhatī chando'nuṣṭup chando virāṭ chando gāyatrī chandas triṣṭup chando jagatī chandaḥ.

Measure is the secret of happiness. Reason is the measure of intelligence. Freedom is the condition of truth incarnate. Practical science is the means of strength, prosperity and brightness. Five-fold yoga is the giver of light. Nature is the sustenance of life. Attachment to pleasure is bhoga (sufferance). The light of knowledge is science. The protector of gayatri is its realization. The well-being of body, mind and soul is happiness. The dynamics of existence lies in omnipotence.

And these are the themes of Vaidic verses.

19. (Prithivi & Others Devata, Vishvadeva Ṛshi)

पृथिवी च्छन्दोऽन्तरिक्षं छन्दो द्यौश्छन्दः समाश्छन्दो नक्षत्राणि च्छन्दो वाक् छन्दो मनश्छन्दः कृषिश्छन्दो हिरण्यं छन्दो गौश्छन्दोऽजाच्छन्दोऽश्वश्छन्दः ॥१९॥

Pṛthivī chando'ntarikṣaṁ chando dyau-ścahndaḥ samāśchando nakṣatrāṇi chando vāk chando manaśchandaḥ kṛṣiśchando hiraṇyaṁ chando gauśchando 'jācchando'svaśchandaḥ.

Earth is the seat of freedom. Sky is the symbol of joy. Light is knowledge and science. Year is the understanding and measure of time. Stars are free in their orbits. Speech is the medium of truth. Mind is the seat of honesty. Farming is the source of production. Gold leads to pleasure. Cow is the mother of joy and plenty. Goat gives joy. Horse loves freedom. Know this and follow.

And these are the themes of Vaidic verses.

20. (Agni & Others Devata, Vishvadeva Ṛshi)

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवतादित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता ॥२०॥

Agnirdevatā vāto devatā sūryo devatā candramā devatā vasavo devtā rudrā devatā"dityā devatā maruto devatā viśve devā devatā bṛhaspatir-devatendro devatā Varuṇo devatā.

Agni (fire) is a divine power and value. It is a god. Vayu (air) is god. Sun is god. Moon is god. Vasus (sustainers of life) are divine. Rudras (powers of law and justice) are divine. The winds are divine. Vishwedevas, the great, brilliant and generous powers of the world, are divine. Lord of the great universe is God. Indra (universal energy) is divine. Varuna (universal waters) are divine.

Know the divine powers and inculcate their qualities in your character and conduct.

21. (Vidushi Devata, Vishvadeva Ṛshi)

मूर्द्धासि राड् ध्रुवासि धरुणा धर्त्र्यसि धरणी ।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा ॥२१॥

Mūrdhā' si rāḍ dhruvā' si dharuṇā dhartryasi dharaṇī. Āyuṣe tvā varcase tvā kṛṣyai tvā kṣemāya tvā.

Noble woman of knowledge and virtue, you are brilliant on top and firm, the support, sustenance and foundation of life like the earth. I accept and honour you for the sake of life and health, light and lustre, food

and farming, and protection and presence of the home.

22. (Vidushi Devata, Vishvadeva Ṛshis)

यन्त्री राड् यन्त्र्यसि यमनी ध्रुवासि धरित्री ।
इषे त्वोर्जे त्वा रय्यै त्वा पोषाय त्वा लोकं ताऽइन्द्रम्॥२२॥

Yantrī rāḍ yantryasi yamanī dhruvā'si dharitrī. Iṣe tvorje tvā rayyai tvā poṣāya tvā lokaṁ tā indram.

Gentle lady, faultlessly discipline0d and brilliant, going by rule and leading others to rule, you are firm and sustaining like the earth. I accept and honour you for food and energy and for wealth and nourishment.

23. (Yajna Devata, Vishvedeva Rshis)

आशुस्त्रिवृद्भान्तः पञ्चदशो व्योमा सप्तदशो धरुणऽ-एकविꣳशः प्रतूर्तिरष्टादशस्तपो नवदशोऽभीवर्त्तः सविꣳशो वर्चो द्वाविꣳशः सम्भरणस्त्रयोविꣳशो योनिश्चतुर्विꣳशो गर्भाः पञ्चविꣳशऽओजस्त्रिणवः क्रतुरेकत्रिꣳशः प्रतिष्ठा त्रयस्त्रिꣳशो ब्रध्नस्य विष्टपं चतुस्त्रिꣳशो नाकः षट्त्रिꣳशो विवर्त्तोऽष्टा-चत्वारिꣳशो धर्त्रं चतुष्टोमः ॥२३॥

Āśustrivṛd bhāntaḥ pañcadaśo vyomā saptadaśo dharuṇa'ekaviṁśaḥ pratūrtiraṣṭādaśastapo navadaśo'bhīvarttaḥ saviṁśo varco dvāviṁśaḥ sambharaṇastrayoviṁśo yoniścaturviṁśo garbhāḥ pañcaviṁśa' ojastriṇavaḥ kratur-ekatriṁśaḥ pratiṣṭhā trayastriṁśo bradhnasya viṣṭapaṁ catustriṁśo nākaḥ ṣaṭtriṁśo vivartto' ṣṭācatvāriṁśo dhartraṁ catuṣṭomaḥ.

In the year round of yajna there is the spontaneous hymn (song) of the threefold stoma sacred for the purity of body, mind and speech. There is the fifteen part song

of light and the moon, the seventeen part song for the sky and the year. There is the twenty-one part stoma for stability, eighteen part song of fast motion, nineteen part song of austerity and discipline, twenty part song of open conduct, twentytwo part song of brilliance, twentythree part song of sustenance, twentyfour part song of union and discussion, twentyfive part song of procreation, twentyseven part song of prowess and lustre, thirtyone part song of karma and intelligence, thirtythree part song of stability, thirtyfour part song of the height of heaven and divinity, thirtysix part song of paradisal bliss, fortyeight part song of the modes of existence, and four stage song of celebration in chatushtoma yajna in the year.

24. (Medhavinah Devata, Vishvadeva Ṛshi)

अग्नेर्भागोऽसि दीक्षायाऽआधिपत्यं ब्रह्म स्पृतं त्रिवृत्-स्तोमः। इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रꣳस्पृतं पञ्चदश स्तोमः। नृचक्षसां भागोऽसि धातुराधिपत्यं जनित्रꣳस्पृतꣳसप्तदश स्तोमः। मित्रस्य भागोऽसि वरुणस्याधिपत्यं दिवो वृष्टिर्वात स्पृतऽएकविꣳश स्तोमः ॥२४॥

Agnerbhāgo'si dīkṣāyā' ādhipatyaṁ brahma spṛtaṁ trivṛtstomaḥ Indrasya bhāgo'si viṣṇorādhipatyaṁ kṣatraṁ spṛtaṁ pañcadaśa stomḥ. Nṛcakṣasāṁ bhāgo'si dhāturādhipatyaṁ janitraṁ spṛtaṁ saptadaśa stomḥ. Mitrasya bhāgo 'si varuṇasyādhipatyaṁ divo vṛṣṭirvāta spṛta' ekaviṁśa stomaḥ.

You are a part of Agni, lord giver of life and protection, wholly under the direction and control of your dedication to the lord. With the observance of Trivrit (three part) stoma, you inculcate, protect and

promote the Brahmana character of society.

You are a part of Indra, lord of energy and power, wholly under the direction and control of Vishnu, the omnipresent lord of the world. With the observance of Panchadasha (fifteen part) stoma, you inculcate, protect and promote the power and prowess (Kshatriya character) of the community.

You are a part of the intelligent and wide-awake observers of the people, totally under the direction and control of the lord and ruler of humanity. With the observance of Saptadasha (seventeen part) stoma, you inculcate, protect and promote the economic power of the people.

You are a part of Mitra, sun and universal energy, totally under the direction and control of Varuna, the universal water power. With the observance of Ekavinsha (twenty-one part) stoma, you attract and promote the wind and rain from the region of the sun.

25. (Vasus & Others Devata, Vishvadeva Ṛshi)

वसूनां भागोऽसि रुद्राणामाधिपत्यं चतुष्पात् स्पृतं चतुर्विंꣳश स्तोमः। आदित्यानां भागोऽसि मरुतामाधिपत्यं गर्भा स्पृताः पञ्चविंꣳश स्तोमः। अदित्यै भागोऽसि पूष्णऽआधिपत्यमोज स्पृतं त्रिणव स्तोमः। देवस्य सवितुर्भागोऽसि बृहस्पते-राधिपत्यꣳ समीचीर्दिश स्पृताश्चतुष्टोम स्तोमः ॥२५॥

Vasūnāṁ bhāgo'si rudrāṇāmādhipatyaṁ catuṣpāt spṛtaṁ caturviṁ̆śa stomaḥ. Adityānāṁ bhāgo'si marutāmādhipatyaṁ garbhā spṛtāḥ pañcaviṁ̆śa stomaḥ. Adityai bhāgo'si pūṣṇa ādhipatyamoja spṛtaṁ triṇava stomaḥ. Devasya saviturbhāgo'si bṛhaspaterādhipatyaṁ̆ samīcīrdiśa spṛtāścatuṣṭoma stomaḥ.

You are a part of the Vasus, eight sustaining abodes of life, under care and control of the Rudras, protectors of life. With the observance of Chaturvinsha (twenty four part) stoma you love and protect the animal wealth of the world.

You are a part of the Adityas, the suns and stars of the universe, under care and favour of the Maruts, powers of wind and sky. With the observance of Panchavinsha (twenty five part) stoma, you protect and promote the maternal power of women.

You are a part of Aditi, earth and sky, under control and favour of the powers of health and nutrition in nature. With the observance of Trinava (twenty seven part) stoma you protect and advance the lustre and glory of the people.

You are a part of Savita, Lord creator and sustainer of life, under care and control of Brihaspati, lord and master of the wide world. With the observance of Chatushtoma yajna you protect, develop and safeguard all the directions of space.

26. (Ribhavah Devata, Vishvadeva Ṛshi)

यवा॑नां भा॒गो॒ऽस्यय॑वाना॒माधि॑पत्यं प्र॒जा स्पृ॒ताश्च॑तु-श्चत्वारि॒ꣳश स्तोम॑:। ऋ॒भू॒णां भा॒गो॒ऽसि विश्वे॑षां दे॒वाना॒मा-धि॑पत्यं भू॒तꣳस्पृ॒तं त्र॑यस्त्रि॒ꣳश स्तोम॑: ॥२६॥

Yavānāṁ bhāgo'syayavānamādhipatyaṁ prajā spṛtāścatuścatvāriṁśa stomaḥ. Ṛbhūṇāṁ bhāgo'si viśveṣaṁ devānāmādhipatyaṁ bhūtaṁ spṛtaṁ trayastriṁśa stomaḥ.

You are a part and master of mixed materials with full power over the separate materials for consumption

in the cold season. With observance of the chatushchatwarinsha (fortyfour part) stoma you protect and promote all the species of life.

You are a part of the intelligent and wise experts of art and technology with full power and love over all the brilliant and generous nobles of the world. With observance of the Trayastrinsha (thirtythree part) stoma, protect and promote all the living beings.

27. (Ritavah Devata, Vishvadeva Ṛshi)

सहश्च सहस्यश्च हैमन्तिकावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावा-पृथिवीऽइमे । हैमन्तिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽ-अभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥२७॥

Sahaśca sahasyaśca haimantikāvṛtū' agne-rantaḥśleṣo'si kalpetām dyāvāpṛthivī kalpantā-māpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅ-mama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso' ntarā dyāvāpṛthivī 'ime. Haimantikā-vṛtū' abhikalpamānā' indramiva devā' abhisaṁ-viśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

The stimulating Margashirsha and invigorating Pausha are the months of Hemanta (winter).

You are the innermost love and power of Agni, universal fire of life. May the heaven and earth be favourable, may the waters invigorate, may the herbs rejuvenate, and may all the modes of vital fire, each true to its nature and function, strengthen us for honour and excellence. Just as the powers of nature join to serve

Indra, universal divine energy, so may all the orders of agni in heaven and earth, integrated and cooperative, strengthening the winter months, join to bless us in the search and endeavour for excellence.

May the winter months of nature and humanity stay firm with that universal power of Agni like the breath of life with Spirit.

28. (Ishvara Devata, Vishvadeva Ṛshi)

एकयास्तुवत प्रजाऽअधीयन्त प्रजापतिरधिपतिरासीत्ति-सृभिरस्तुवत ब्रह्मासृज्यत ब्रह्मणस्पतिरधिपतिरासीत् पञ्चभिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत् सप्तभिरस्तुवत सप्त ऋषयोऽसृज्यन्त धाताधिपति-रासीत् ॥२८॥

Ekayā'stuvata prajā' adhīyanta prajāpatir-adhipatirāsīt tisṛbhirastuvata brahmāsṛjyata brahmaṇaspatiradhipatirāsīt pañcabhirastuvata bhūtānyasṛjyanta bhūtānāṁ patiradhipatirāsīt saptabhirastuvata sapta ṛṣayo' sṛjyanta dhātā'-dhipatirāsīt.

The Lord of the universe, creator and protector of His children is Ishwara. Worship Him with one, sincere voice of the heart and soul. He created and revealed the universal knowledge of the Vedas for His children, and He is the Lord and protector of that knowledge too. Worship Him with three, reason, will and emotion. He created the five elements of nature. He is the Lord and protector of these elements. Worship Him with five, body, mind, intellect, memory and consciousness. Saptarshis (five currents of primary pranic energy, mahat tattva, i.e., creative nature, and ahankara, self-consciousness) were created by Him. He

is the ruler and sustainer of the seven. Worship Him with seven, five currents of secondary pranas (energy) and your will and endeavour.

29. (Ishvara Devata, Vishvadeva Ṛshi)

नवभिरस्तुवत पितरौऽसृज्यन्तादितिरधिपत्न्यासीत् । एकादश- भिरस्तुवतऽऋतवौऽसृज्यन्तार्त्तवाऽअधिपतयऽआसन् । त्रयोदशभिरस्तुवत मासाऽअसृज्यन्त संवत्सरोऽधिपतिरासीत्। पञ्चदशभिरस्तुवत क्षत्रमसृज्यतेन्द्रोऽधिपतिरासीत् सप्तदश- भिरस्तुवत ग्राम्याः पशवौऽ सृज्यन्त बृहस्पतिरधिपति- रासीत् ॥२९॥

Navabhirastuvata pitaro'sṛjyantā'ditiradhi-patnyāsīt. Ekādaśabhirastuvata'ṛtavo'sṛjyant-ārtavā'adhipataya' āsaň. Trayodaśabhirastuvata māsā'asṛjyanta saṁvatsaro'dhipatirāsīt. Pañcadaśabhirastuvata kṣatramasṛjyatendro'-dhipatirāsīt. Saptadaṣabhirastuvata grāmyāḥ paśavo'sṛjyanta bṛhaspatiradhipatirāsīt.

Worship Him with nine faculties of prana and mind who created the paternal and protective forces of nature and the earth which is the supreme mother of His children.

Worship with eleven faculties (ten pranic energies and the soul) Him who created the seasons with their characteristic ruling properties.

Worship with thirteen faculties (ten pranas, two commitments-one for values and one against disvalues — and the soul) Him who created the twelve months with their presiding year.

Worship with fifteen faculties (five pranas, five senses, two commitments one soul, mind and reason/

intellect) Him who created the socio-political order of governance with Indra, the supreme ruler of the order.

Worship with seventeen faculties (five pranas, five senses, two commitments, one soul, mind, reason/intellect, hands and feet) Him who created the domestic animals and the economic order with Brihaspati as the head of the economic (Vaishya) class.

30. (Jagadishvara Devata, Vishvadeva Ṛshi)

नवदशभिरस्तुवत शूद्रार्यावसृज्येतामहोरात्रेऽअधिपत्नीऽ-आस्ताम्। एकविꣳशत्यास्तुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत् । त्रयोविꣳशत्यास्तुवत क्षुद्राः पशवोऽ-सृज्यन्त पूषाधिपतिरासीत्। पञ्चविꣳशत्यास्तुवतारण्याः पशवोऽसृज्यन्त वायुरधिपतिरासीत् सप्तविꣳशत्यास्तुवत द्यावापृथिवी व्यैतां वसवो रुद्राऽआदित्याऽअनुव्यायँस्तऽ-एवाधिपतयऽआसन् ॥३०॥

Navadaśabhirastuvata śudrāryāvasṛjyetā-mahorātre'adhipatnī'āstām. Ekaviṁsatyāstu-vataikaśaphāḥ paśavo'sṛjyanta varuṇo'-dhipatirāsīt. Trayoviṁśatyāstuvata kṣudrāḥ paśavo'sṛjyanta pūṣā'dhipatirasīt. Pañcaviṁ-śatyā'stuvatā"raṇyāḥ paśavo' sṛjyanta vāyuradhipatirāsīt. Saptaviṁśatyā'stuvata dyāvāpṛthivī vyaitāṁ vasavo rudrā'ādityā'-anuvyāyaṅsta' evādhipataya' āsan.

With nineteen (ten pranas, five elements, mind, reason/intellect, memory and self-consciousness), worship Him who created the educated and the uneducated all, with the day-and-night cycle of time for work and rest as the power of control over work and rest.

With twenty one (functions and faculties of the human body, mind and soul), worship Him who created the undivided hoofed animals with Varuna, water and the night, being the presiding power for the animals.

With twenty three (parts of animals' bodies), worship Him who created the little animals and insects with the natural sources of nutriment as the presiding power.

With twenty five (parts of small animals' bodies) worship Him who created the wild animals of the forest with wind and speed as the presiding power.

With twenty-seven (qualities of the wild animals), worship Him who created the heaven and the earth which are universal, and who also created the eight Vasus, eleven Rudras and the twelve Adityas existent within the heaven and earth and presiding over the life and nature in heaven and earth.

31. (Prajapati Devata, Vishvadeva Ṛshis)

नवविꣳशत्याऽस्तुवत वनस्पतयोऽसृज्यन्त सोमोऽधिपतिरासीत्।
एकत्रिꣳशतास्तुवत प्रजाऽअसृज्यन्त यवाश्चायवाश्चा-
धिपतयऽआसन् । त्रयस्त्रिꣳशताऽस्तुवत भूतान्यशाम्यन्
प्रजापतिः परमेष्ठ्यधिपतिरासीत् ॥३१॥

Navaviṁśatyā'stuvata vanaspatayo'sṛjyanta somo'dhipatirāsīt. Ekatriṁśatā 'stuvata prajā' asṛjyanta yavāścāyavāścādhipataya' āsaň. Trayastriṁśatā'stuvata bhūtānyaśāmyan prajāpatiḥ parameṣṭhyadhipatirāsīt.

With twenty nine properties of the herbs and trees, worship Him who created the herbs and trees with Soma as their chief and presiding power.

With thirtyone parts and properties of the created world of nature, worship Him who created the elemental and the compound materials of nature and life with these very elements and forms being the presiding presences of existence.

With thirty three properties of the elements of nature, worship Him in whose creation Prajapati, the father of His creatures, is the Supreme Lord, and into whom all the forms and elements of existence recede in peace and silence for the night of annihilation.

इति चतुर्दशोऽध्यायः ॥

CHAPTER–XV

1. (Agni Devata, Parameshthi Ṛshi)

अग्ने जातान् प्रणुदा नः सपत्नान् प्रत्यजातान्नुद जातवेदः। अधि नो ब्रूहि सुमनाऽअहेडँस्तव स्याम शर्मँस्त्रिवरूथऽउद्भौ ॥१॥

Agne jātān praṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ. Adhi no brūhi sumanā' aheḍaňstava syāma śarmaňstrivarūtha udbhau.

Agni, Lord omniscient and protector of life and society, throw out the adversaries arisen against our life. Keep off the negative forces not yet arisen but impending against us all. Kind at heart and favourable, speak to us from above and grant our prayer so that, secure from triple suffering, happy and advancing under your care and love, all may live in a home of triple bliss.

2. (Agni Devata, Parameshthi Ṛshi)

सहसा जातान् प्रणुदा नः सपत्नान् प्रत्यजातान् जातवेदो नुदस्व। अधि नो ब्रूहि सुमनस्यमानो वयꣳस्याम प्रणुदा नः सपत्नान् ॥२॥

Sahasā jātān praṇudā naḥ sapatnān pratyajā-tāñ jātavedo nudasva. Adhi no brūhi sumana-syamāno vayaň syāma praṇudā naḥ sapatnān.

Agni, Lord omniscient of the life of existence, throw off the enemies of humanity come up with force. Counter the negative forces lying and waiting in ambush, not coming up openly. Kind at heart and generous of thought for us, speak to us from above so

that we may be able every way to repulse the open as well as the covert enemies of life and humanity.

3. (Dampati Devate, Parameshthi Ṛshi)

षो॒ड॒शी स्तोम॒ऽओजो॒ द्रवि॑णं चतु॒श्च॒त्वा॒रि॒ꣳश स्तोमो॒ वर्चो॒ द्रवि॑णम् । अ॒ग्नेः पुरी॑षम॒स्यप्सो॒ नाम॒ तां त्वा॒ विश्वे॑ऽ-अ॒भि गृ॑णन्तु दे॒वाः। स्तोम॑पृष्ठा घृ॒तव॑ती॒ह सी॑द प्र॒जाव॑द॒स्मे द्र॒वि॒णा य॑जस्व ॥३॥

Ṣoḍaśī stoma'ojo draviṇaṁ catuścatvāriṁśa stomo varco draviṇam. Agneḥ purīṣamasyapso nāma tāṁ tvā viśve' abhigṛṇantu devāḥ. Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā yajasva.

Gentle lord of the home, and charming lady of the house far from greed and grabbing, generously cooperative with the rejuvenating forces of nature, you are dedicated and loyal servants of Agni. May all the generous saints and scholars appreciate and praise you for your noble work. Dedicated to hymns of divinity and yajna, generous in prosperity and charity, settle in this sweet home. Give us the wealth of life and the gift of a blessed family.

4. (Vidvans Devata, Parameshthi Ṛshi)

ए॒व॒श्छन्दो॒ वरि॑व॒श्छन्दः॑ श॒म्भूश्छन्दः॑ परि॒भूश्छन्द॑ऽ-आ॒च्छच्छन्दो॒ मन॒श्छन्दो॒ व्यच॒श्छन्द॒ः सिन्धु॒श्छन्दः॑ समु॒द्रश्छन्दः॑ स॒रि॒रं छन्दः॑ क॒कुप्छन्द॑स्त्रिक॒कुप् छन्दः॑ का॒व्यं छन्दो॑ऽअङ्कु॒पं छन्दो॒ऽक्षर॑पङ्क्ति॒श्छन्दः॑ प॒दप॑ङ्क्ति॒श्छन्दो॑ विष्टा॒रप॑ङ्क्ति॒श्छन्दः॑ क्षु॒रश्छन्दो॒ भ्रज॒श्छन्दः॑॥४॥

Evaśchando varivaśchandaḥ śambhūśchandaḥ paribhūśchanda’ ācchacchando manaśchando vyacaśchandaḥ sindhuśchandaḥ samudra-śchandaḥ sariraṁ chandaḥ kakup chandas-trikakupchandaḥ kāvyaṁ chando’ aṅkupaṁ chando’kṣarapaṅktiśchandaḥ padapaṅkti-śchando viṣṭārapaṅktiśchandaḥ kṣuraśchandaḥ bhrajaśchandaḥ.

Movement is life. Knowledge is thrill. Excellence is great, truth is excellence. Peace is great. Self mastery is sovereignty. Industry is prosperity. Protection against evil is security. Mind and thought is light. Generosity is exhilarating. Fluidity is majesty. Magnanimity, liquidity and transparency is gentleness. Universal reputation is honour. Divine knowledge, noble performance and honest prayer is glory. Poetry is ecstasy. Straight behaviour like liquid movement is satisfaction. The path to eternity is bliss. The way of the world is joy. The directions of space are exciting. The razor’s edge is the challenge of life. The splendour of existence is rapture.

5. (Vidvansa Devata, Parameshthi Ṛshi)

आ॒च्छच्छन्द॑ः प्र॒च्छच्छन्द॑ः सं॒यच्छन्दो॑ वि॒यच्छन्दो॑ बृ॒हच्छन्दो॑ रथन्त॒रञ्छन्दो॑ निका॒यश्छन्दो॑ विव॒धश्छन्दो॒ गिर॒श्छन्दो॒ भ्रज॒श्छन्द॑ः स॒ꣳस्तुप् छन्दो॑ऽनु॒ष्टुप् छन्द॒ऽएव॒श्छन्दो॒ वरि॑व॒श्छन्दो॒ वय॒श्छन्दो॑ वय॒स्कृच्छन्दो॒ विष्प॑र्द्धा॒श्छन्दो॑ विशा॒लं छन्द॑श्छ॒दिश्छन्दो॑ दूरोह॒णं छन्द॑स्त॒न्द्रं छन्दो॑ऽअङ्का॒ङ्कं छन्द॑ः ॥५॥

Ācchacchandaḥ pracchacchandaḥ saṁya-cchando viyacchando bṛhacchando rathanta-rañchando nikāyaśchando vivadhaśchando giraśchando bhrajaśchandaḥ saṁstup chando’-

nuṣṭupchanda'evaśchando varivaśchando vayaśchando vayaskṛcchando viṣpardhā-śchando viśālaṁ chandaśchadiśchando dūro-haṇaṁ chandastandraṁ chando' aṅkāṅkaṁ chandaḥ.

Prevention of evil is light. Fight against evil is courage. Self-control is bravery. Variety of choice is versatility. Ascendancy to the heavens is freedom. The path to success is the right choice. The windfalls of attainment are lovely. Meditation on the sky reveals the bonds of piety. Voice is revelation. Light is illumination. Speech is expression of word, meaning and reality. Thought is reflection on meaning and reality. Effort and achievement on earth is meaningful. Excellence is valuable. Life is a boon. The life-force is irresistible. Emulation and competition is legitimate. Great action is glory. Cover and protection is nobility. Rising against difficulty is perseverance. Freedom is the breath of life. Faith and ascertainment is inviolable joy.

6. (Vidvan Devata, Parameshthi Ṛshi)

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वान्वित्या दिवा दिवं जिन्व सन्धिनान्तरिक्षेणान्तरिक्षं जिन्व प्रति-धिना पृथिव्या पृथिवीं जिन्व विष्टम्भेन वृष्ट्या वृष्टिं जिन्व प्रवयाऽह्नाहर्जिन्वानुया रात्र्या रात्रीं जिन्वोशिजा वसुभ्यो वसूञ्जिन्व प्रकेतेनादित्येभ्यऽआदित्याञ्जिन्व ॥६॥

Raśminā satyāya satyaṁ jinva pretinā dharmaṇā dharmaṁ jinvānvityā divā divaṁ jinva sandhinā' natarikṣeṇāntarikṣaṁ jinva prati-dhinā pṛthivyā pṛthivīṁ jinva viṣṭambhena vṛṣtyā vṛṣtiṁ jinva pravayā'hnā'harjinvānuyā rātryā rātrīṁ jinvo-śijā vasubhyo vasūñjinva praketenādityebhya 'ādityāñjinva.

Love truth for the sake of truth with the light of truth in action.

Protect Dharma for the promotion of Dharma with the observance of Dharma in practice.

With research and advancement into knowledge of the nature of light, advance the knowledge of the regions of the sun.

With research into the sky as the conjunction of earth and heaven, advance the knowledge of the sky for the sustenance of life.

With knowledge of the earth and its relation with life, advance the knowledge of earth science for life.

With the knowledge of rain and the sustenance of life by rain, advance the knowledge of water, evaporation and rain and promote rain for the sake of life.

With the knowledge of the light of the day, know the light and day and advance the knowledge of cosmography.

With the knowledge of night following the day, advance the knowledge of the day and night cycle.

With the desire for the beauty of living, advance the knowledge of the Vasus (abodes of the sustenance of life) for the sake of the Vasus and better sustenance.

With the knowledge of the planets and the sun in their respective orbits in the galaxy, advance the knowledge of the sun and stars in relation to planets and life.

7. (Vidvansa Devata, Parameshthi Ṛshi)

तन्तुना रायस्पोषेण रायस्पोषं जिन्व सꣳसर्पेण श्रुताय श्रुतं जिन्वैडेनौषधीभिरोषधीर्जिन्वोत्तमेन तनूभिस्तनूर्जिन्व वयोधसाधीतेनाधीतं जिन्वाभिजिता तेजसा तेजो जिन्व ॥७॥

Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva saǔṁ-sarpeṇa śrutāya śrutaṁ jinvaidenauṣadhībhiroṣadhīrjinvottamena tanūbhistanūrjinva vayodhasādhītenādhītaṁ jinvābhijitā tejasā tejo jinva.

By health, wealth and prosperity, increase health, wealth and prosperity in an ascending order.

By a continuous process promote communication and knowledge for the development of communication, information and vaidic knowledge.

By the development of food, herbs and trees, develop the science of medicine.

By the observance of good conduct and Dharma, develop smart bodies and by smart bodies develop strong bodies and better health.

By health and vigour and by life-sustaining reading, promote life-sustaining knowledge and education.

By victorious prowess and lustre, advance and promote life-protecting courage, prowess and lustrous dignity.

8. (Prajapati Devata, Parameshthi Ṛshi)

प्रतिपदसि प्रतिपदे त्वानुपदस्यनुपदे त्वा ।
सम्पदसि सम्पदे त्वा तेजोऽसि तेजसे त्वा ॥८॥

Pratipadasi pratipade tvā'nupadasyanupade tvā sampadasi sampade tvā tejo'si tejase tvā.

You are the first find on the homeward journey. I love and accept you for constant companionship at every step. You are the support and confirmation of every step I take. I honour you for support and self-assurance. You are the real wealth of life, I love you as the prize of earthly existence. You are the light and lustre of life. I honour and prize you for light and glory.

9. (Prajapati Devata, Parameshthi Ṛshi)

त्रिवृद॑सि त्रिवृते॑ त्वा प्रवृद॑सि प्रवृते॑ त्वा विवृद॑सि विवृते॑ त्वा सवृद॑सि सवृते॑ त्वाऽऽक्रमोऽस्याक्रमाय॑ त्वा संक्रमोऽसि संक्रमाय॑ त्वोत्क्रमोऽस्युत्क्रमाय त्वोत्क्रान्तिरस्युत्क्रान्त्यै त्वा-धिपतिनोर्जोर्जँ जिन्व ॥९॥

Trivṛdasi trivṛte tvā pravṛdasi pravṛte tvā vivṛdasi vivṛte tvā savṛdasi savṛte tvā"kramo' syākramāya tvā saṁkramo'si saṁkramāya tvo-tkramo'syutkramāya tvotkrāntirasyutkrāntyai tvā'dhipatinorjorjaṁ jinva.

You know the threefold world of matter (tamas), motion (rajas) and mind (sattva). I love and respect you for the threefold world of nature. You are the power of initiative. I follow you for the sake of initiative. You are the versatile man of all-round action. I accept you for the variety of action. You are the man of constant Dharma. I dedicate myself to you for the observance of Dharma. You are the great leap forward in life. I follow you for the great leap forward. You are the man of balanced and comprehensive progress. I dedicate myself to you for balanced and comprehensive progress. You are the man of onward advance. I follow you for the

advance upward. You are for change and ascendance in life. I admire and follow you for growth in the higher direction.

Lady of the house, dedicate yourself to the head of the family and with vigour and enthusiasm, advance the power and excellence of the family.

10. (Vasavah Devata, Parameshthi Ṛshi)

राज्ञ्यसि प्राची दिग्वसवस्ते देवाऽअधिपतयोऽग्निर्हेतीनां प्रतिधर्त्ता त्रिवृत्त्वा स्तोमः पृथिव्याᳬश्रयत्वाज्यमुक्थम-व्यथायै स्तभ्नातु रथन्तरꣳ साम प्रतिष्ठित्याऽअन्तरिक्षऽ-ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥१०॥

Rājñyasi prācī digvasavaste devā'adhipatayo'-gnirhetīnāṁ pratidhartā trivṛttvā stomaḥ pṛthivyāṁ śrayatvājyamukthamavyathāyai stabhnātu rathantaraṁ sāma pratiṣṭhityā' antarikṣa' ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyam-adhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the queen refulgent like the East direction. All the Vasu havens of life are your divine protectors. Agni, Lord of flames and wielder of the thunderbolt, wards off your adversities. May the Trivrit stoma hymns settle you on the earth. May the yajna libations of ghee and Uktha hymns firmly stabilise you against disturbance. May the Rathantara Sama hymns expand your honour to the skies. May the foremost Rishis, saints and scholars spread your honour and reputation with the measure of your heavenly excellence among the

noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

11. (Rudras Devata, Parameshthi Ṛshi)

विराडसि दक्षिणा दिग्रुद्रास्ते देवाऽअधिपतयऽइन्द्रो हेतीनां प्रतिधर्त्ता पञ्चदशस्त्वा स्तोमः पृथिव्याᳪश्रयतु प्रऽउगमुक्थमव्यथायै स्तभ्नातु बृहत्साम प्रतिष्ठित्याऽअन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥११॥

Virāḍasi dakṣiṇā dig rudrāste devā'adhipataya' indro hetīnāṁ pratidhartā pañcadaśastvā stomaḥ pṛthivyām̐ śrayatu pra'ugamuktham-avyathāyai stabhnātu bṛhatsāma pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyam-adhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the reigning lady of light like the South direction. All the Rudra powers of love and justice are your divine protectors. Indra, lord of power and the thunderbolt, keeps off your adversaries. May the Panchadasha (fifteen part) stoma of Rks settle you on the earth. May the Pre-uga Uktha hymns firmly secure you against fear and disturbance. May the Brihat-Sama hymns and karma extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

12. (Adityas Devata, Parameshthi Ṛshi)

स॒म्राड॑सि प्र॒तीची॒ दिग॑दि॒त्यास्ते॑ दे॒वाऽअधि॑पतयो॒ वरु॑णो हेती॒नां प्र॑तिध॒र्त्ता स॑प्तद॒शस्त्वा॒ स्तोम॑: पृथि॒व्याᳬश्र॑यतु मरुत्व॒तीय॑मु॒क्थमव्य॑थायै स्तभ्नातु वैरू॒पꣳसाम॒ प्रति॑ष्ठित्याऽ- अ॒न्तरि॑क्षऽऋष॑यस्त्वा प्रथम॒जा दे॒वेषु॑ दि॒वो मात्र॑या व॒रिम्णा प्र॑थन्तु विध॒र्त्ता चा॒यमधि॑पतिश्च॒ ते त्वा॒ सर्वे॑ संविदा॒ना नाक॑स्य पृ॒ष्ठे स्व॒र्गे लो॒के यज॑मानं च सादयन्तु ॥१२॥

Samrādasi pratīcī dig adityāste devā'adhipatayo varuṇo hetīnaṁ pratidhartā saptadaśastvā stomaḥ pṛthivyāṁ śrayatu marutvatīyam-ukthamavyathāyai stabhnātu vairūpaṁ sāma pratiṣṭhityā' antarikṣa' ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savarge loke yajamānaṁ ca sādayantu.

You are the lady of brilliance and bliss like the soothing light of the Western direction. All the twelve Adityas, stars of light and powers of energy, are your divine protectors. Varuna, Lord of waters and controller of evil, wards off your suffering. May the Saptadasha (seventeen part) stoma settle you on the earth. May the Marutvatiya Uktha and the libations firmly stabilize you against doubt and disturbance. May the Vairupa Sama hymns extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly excellence

among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

13. (Maruts Devata, Parameshthi Ṛshi)

स्वराडस्युदीची दिङ् मरुतस्ते देवाऽअधिपतयः सोमो हेतीनां प्रतिधर्त्तैकविꣳशस्त्वा स्तोमः पृथिव्याꣳश्रयतु निष्कैवल्य-मुक्थमव्यथायै स्तभ्नातु वैराजꣳसाम प्रतिष्ठित्याऽअन्तरिक्षऽ-ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥१३॥

Svarāḍasyudīcī diṅmarutaste devā'adhipatayaḥ somo hetīnāṁ pratidhartaikaviṁśastvā stomaḥ pṛthivyāṁ śrayatu niṣkevalyamuktham-avyathāyai stabhnātu vairājaṁ sāma pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidharttā cāyam-adhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are self-refulgent like the light of the North. The Maruts, powers of wind and storm, are your divine protectors. Soma, moon, lord of peace and beauty, is your saviour against violence and evil. May the Ekavinsha (twentyone part) stoma settle you on the earth. May the Nishkevalya Uktha firmly stabilize you in love and faith against disturbance. May the Vairaja Sama hymns and related Karma carry your honour and fame to the skies. May the foremost Rishis, saints and sages spread your honour and reputation with the

measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

14. (Vishvedevah Devata, Parameshthi Ṛshi)

अधिपत्न्यसि बृहती दिग्विश्वे ते देवाऽअधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्त्ता त्रिणवत्रयस्त्रिꣳशौ त्वा स्तोमौ पृथिव्याꣳश्रयतां वैश्वदेवाग्निमारुतेऽउक्थेऽअव्यथायै स्तभ्नीताꣳशाक्वररैवते सामनी प्रतिष्ठित्याऽ अन्तरिक्षऽ-ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥१४॥

Adhipatnyasi bṛhatī dig viśve te devā'adhipatayo bṛhaspatirhetīnāṁ pratidharttā triṇavatraya-striṁśau tvā stomau pṛthivyāṁ śrayatāṁ vaiśvadevāgnimārute'ukthe'avyathāyai stabhnītaṁ śākvararaivate sāmanī pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidharttā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the supreme mistress of the home like great directions in the upper spaces. All the divine powers and nobilities are your protectors. Brihaspati, lord of the wide world, is your guardian against all pain and suffering. May the Trinava (twentyseven part) and Trayastrinsha (thirtythree part) stoma hymns settle you on the earth. May the Vaishvadevagni and Maruta Uktha

hymns firmly stabilize you against doubt and disturbance. May the Shakvara and Raivata Sama hymns extend your honour and fame to the skies. May the foremost Rishis, saints and sages spread your honour and reputation with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know well, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

15. (Vasanta Ritu Devata, Parameshthi Ṛshi)

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगृत्सश्च रथौजाश्च सेनानीग्रामण्यौ । पुञ्जिकस्थला च क्रतुस्थला चाप्सरसौ। दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१५॥

Ayaṁ puro harikeśaḥ sūryaraśmistasya rathagṛtsaśca rathaujāśca senānīgrāmaṇyau. Puñjikasthalā ca kratusthalā cāpsarasau. Daṅkṣṇavaḥ paśavo hetiḥ pauruṣeyo vadhaḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Yonder front in the east rises the sun like a king investing everything with green by its rays. Like the king's commander of his forces and the chief of his city, are the two months of spring, Chaitra and Baisakha, months of enlightened joy and joyful glory. The rays of the sun collectively for all and separately for specific ritual are currents of energy for life on the earth.

The mordacious creatures and animals are

weapons of wild nature against which human weapons of defence ought to be made and used.

May the rays of the sun in spring and the powers of defence save us. May they be good and efficacious to us. Thanks and salutations to them. All those cruel forces which violate our life and all such forces which we oppose, all these we deliver unto the judgement of the powers and the spirit of nature.

16. (Grishma Ritu Devata, Parameshthi Ṛshi)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्यौ । मेनका च सहजन्या चाप्सरसौ यातुधाना हेती रक्षांसि प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥१६॥

Ayaṁ dakṣiṇā viśvakarmā tasya rathasvanaśca rathecitraśca senānīgrāmaṇyau. Menakā ca sahajanyā cāpsarasau yātudhānā hetī rakṣām̐si prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

On the right from the south rides in his chariot this Summer Wind, Vishwakarma, versatile power for all activities. Like the king's commander of the forces and the chief of his city, with the roar of the chariot wheels and the variegated colour of his banner, are the summer months of Jyeshtha and Ashadha. The special guests of the wind and the general currents of it are double waves of energy for life on the earth.

Mordacious forces are the danger to life. Watchful defence is the counteraction. Thanks and salutations to the powers of defence. May they be kind and efficacious to us. All those that violate our life and

all those we oppose, we deliver unto the judgement of the powers of defence and the Spirit of nature.

17. (Varsha Ritu Devata, Parameshthi Ṛshi)

अयं पश्चाद् विश्वव्यचास्तस्य रथप्रोतश्चासमरथश्च सेनानी-ग्रामण्यौ । प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसौ । व्याघ्रा हेतिः सर्पाः प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१७॥

Ayaṁ paścād viśvavyacāstasya rathaprotaścā-samarathaśca senānīgrāmaṇyau. Pramlocantī cānumlocantī cāpsarasau vyāghrā hetiḥ sarpāḥ prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

At the back in the West is this rain power of Agni, universal electric energy. Like a king's commander of the forces and the chief of his city, are the two months of rain, Shravana and Bhadrapada, with the charming beauty of the clouds and the awful majesty of lightning. The power to nourish the vegetation and the ripening touch to the crops are the two currents of its energy.

Mordacious animals such as the tiger are dangerous. Creatures such as the snake are still more dangerous. Against them the thunderbolt for defence and man-made plans.

May the powers of safety and defence save us. May they be good and kind to us. All those that violate our life and all those we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

18. (Sharad Ritu Devata, Parameshthi Ṛshi)

अयमुत्तरात् संयद्वसुस्तस्य ताक्ष्यर्यश्चारिष्टनेमिश्च सेनानी-ग्रामण्यौ । विश्वाची च घृताची चाप्सरसावापो हेतिर्वातः प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१८॥

Ayamuttarāt saṁyadvasustasya tārkṣyaścā-riṣṭanemiśca senānīgrāmaṇyau. Viśvācī ca ghṛtācī cāpsarasāvāpo hetirvātaḥ praheti-stebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe dadhmaḥ.

On the North side is this season of autumn, generous associate of yajna. Like a king's commander of his forces and the chief of his city, are the months of Ashwin and Kartik, one the sharpest stimulant of intelligence, the other an antidote to pain and disease. The peace that pervades everywhere in nature and the power that blesses all with cool and soothing waters, milk and butter are two modes of its power.

Waters are the boon. Breezes are the greater boon. Thanks and salutations to the powers. May they save us. May they be kind and blissful to us.

All those that violate our life and all those that we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

19. (Hemanta Ritu Devata, Parameshthi Ṛshi)

अयमुपर्य्यर्वाग्वसुस्तस्य सेनजिच्च सुषेणश्च सेनानीग्रामण्यौ। उर्वशी च पूर्वचित्तिश्चाप्सरसाववस्फूर्जन् हेतिर्विद्युत्प्रहेति-स्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१९॥

Ayamuparyarvāgvasustasya senajicca suṣeṇa-śca senānīgrāmaṇyau. Urvaśī ca pūrva-cittiścāpsarasāvavasphūrjan hetirvidyut prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

This on top, after rains and autumn, is the winter season, treasure-giver of wealth. Like a king's commander of the forces and the chief of his city, are the two months of Marga-Shirsha and Pausha, one like a lord of the hosts, the other victorious. The spirit of great love and freedom and the spirit of winsome beauty of the heart are two powers of the season. The roar of thunder is the weapon and lightning is another and greater one.

Salutations to the winter months and their gifts and powers. May they save us. May they be good and auspicious. Whoever violates our life and whoever we oppose in defence, we deliver unto the judgement of the powers of defence and the spirit of nature.

20. (Agni Devata, Parameshthi Ṛshi)

अ॒ग्निर्मू॒र्द्धा दि॒वः क॒कुत्पतिः॑ पृथि॒व्याऽअ॒यम् ।
अ॒पाᳫं रेता॑ᳫंसि जिन्वति ॥२०॥

Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā' ayam. Apām̐ retām̐si jinvati.

In winter, this Agni, shining supreme as the lord of space between the earth and heaven like the sun, rules and illuminates the directions and inspires the vitalities of life with new energy.

21. (Agni Devata, Parameshthi Ṛshi)

अ॒यम॒ग्निः स॑ह॒स्रिणो॒ वाज॑स्य श॒तिन॒स्पतिः॑ ।
मू॒र्धा क॒वी र॑यी॒णाम् ॥२१॥

Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ. Mūrdhā kavī rayiṇām.

This Agni, Lord of eternal vision, rules the world on top of everything. Possessed of infinite virtues, giver of countless joys, He is the lord of food, energy and the wealth of the world.

22. (Agni Devata, Parameshthi Ṛshi)

त्वाम॑ग्ने॒ पुष्क॑रा॒दध्यथ॑र्वा॒ निर॑मन्थत ।
मू॒र्ध्नो विश्व॑स्य वा॒घतः॑ ॥२२॥

Tvāmagne puṣkarādadhyatharvā niramanthata. Murdhno viśvasya vāghataḥ.

Agni (heat and electricity), Atharva, scholar high-priest of scientific yajna of energy, churns you out of the sky on top of the world to bring down the energy to the earth.

23. (Agni Devata, Parameshthi Ṛshi)

भुवो॑ य॒ज्ञस्य॒ रज॑सश्च ने॒ता यत्रा॑ नि॒युद्भिः॒ सच॑से शि॒वाभिः॑।
दि॒वि मू॒र्धानं॑ दधिषे स्व॒र्षां जि॒ह्वाम॑ग्ने चकृषे हव्य॒-
वाह॑म् ॥२३॥

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhih. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.

Agni, leading power of yajna, the earth and the sky, you raise your tongue of flames bearing the fragrance of yajna libations over there and, one with

the blissful catalytic process of consumption and creation, you hold in heaven the top light of the world, the sun, which rains the showers of joy on the earth.

24. (Agni Devata, Parameshthi Ṛshi)

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् । यह्वाऽ इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाक-मच्छ ॥२४॥

Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā'iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.

The fire wakes up and rises by the samits (fuel) offered by the devotees, and, just as a restless calf runs to the mother cow coming in the twilight of the dawn (or evening), so do the flames eagerly rise to the heaven (emanating peace, prosperity and happiness).

25. (Agni Devata, Parameshthi Ṛshi)

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे । गविष्ठिरो नमसा स्तोमम्ग्नौ दिवीव रुक्ममुरुव्यञ्चम-श्रेत् ॥२५॥

Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stoma-magnau divīva rukmamuruvyañcamaśret.

Just as the man established in the Word offers hymns of praise with libations to the holyfire, just as the light in the sun-rays does homage to the splendour of the all-illuminant sun in heaven, so do we offer words of praise in celebration to Agni, lord of light and vision, worthy of reverence and worship, lord of strength and

power, who showers rains of bliss over the earth and her children.

26. (Agni Devata, Parameshthi Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः। यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥२६॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe.

This agni here, first and foremost power of nature, lighted and established in the vedi by dedicated saints and sages, is worthiest of reverence and esteem. It is most valuable for development through creative and constructive acts of yajna. Present as it is, wonderful and universal, in the rays of the sun and currents of energy, the most intelligent and versatile men of genius develop it for the general good of the people.

27. (Agni Devata, Parameshthi Ṛshi)

जनस्य गोपाऽअजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे । घृतप्रतीको बृहता दिविस्पृशा द्युमद्विभाति भरतेभ्यः शुचिः ॥२७॥

Janasya gopā'ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumad vibhāti bharatebhyaḥ śuciḥ.

Agni (fire and electricity), pure and sacred, protector of the people, ever wakeful, versatile and generous, source and symbol of plenty and prosperity, came into existence for new and newer good and excellence of the people, and shines brilliant with heaven-touching grandeur.

28. (Agni Devata, Parameshthi Ṛshi)

त्वामग्ने॒ऽअङ्गि॑रसो॒ गुहा॑ हि॒तमन्व॑विन्दञ्छिश्रिया॒णं वने॑–वने। स जा॑यसे म॒थ्यमा॑न॒ः सहो॑ म॒हत् त्वामा॑हु॒ः सह॑सस्पु॒त्र–म॑ङ्गिरः ॥२८॥

Tvāmagne'aṅgiraso guhā hitamanvavindañchi-śriyāṇaṁ vane vane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasas-putramaṅgiraḥ.

Agni, fire, universal light of life, saints and scholars search for you and discover your presence hidden in the heart, abiding in every current of energy. Such as you are, churned out of nature you rise, and they find you mighty, great and awful child of the Wind, dear as the very breath of life.

29. (Agni Devata, Parameshthi Ṛshi)

**सखा॑य॒ः सं व॑ः स॒म्यञ्च॒मिष॒ꣳस्तोमं॑ चा॒ग्नये॑ ।
वर्षि॑ष्ठाय क्षिती॒नामू॒र्जो नप्त्रे॒ सह॑स्वते ॥२९॥**

Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnamūrjo naptre sahasvate.

Friends, offer properly and accurately the exact homage and libations to the darling of your people and settlements, Agni, generous giver, powerful protector and the dearest child of omnipotence.

30. (Agni Devata, Parameshthi Ṛshi)

**सꣳस॒मिद्यु॑वसे वृष॒न्नग्ने॒ विश्वा॑न्य॒र्यऽआ ।
इ॒डस्प॒दे समि॑ध्यसे॒ स नो॒ वसू॒न्याभ॑र ॥३०॥**

Saṁ samidyuvase vṛṣanngne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.

Agni, powerful lord of light and wealth, you join with all in love wholly and completely. You rise and shine in your rightful holy place on the earth. Generous lord, shower on us the wealth of the world from all sides.

31. (Agni Devata, Parameshthi Ṛshi)

त्वां चित्रश्रवस्तम् हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोढवे ॥३१॥

Tvāṁ citraśravastama havante vikṣu jantavaḥ.
Śociṣkeśaṁ purupriyāgne havyāya voḍhave.

Agni, most wondrous lord of food and energy, dearest to all, blazing with light like the sun, people in all nations from all walks of life invoke you and offer libations for the attainment of food, energy and comfort in life.

32. (Agni Devata, Parameshthi Ṛshi)

एना वोऽअग्निं नमसोर्जो नपातमाहुवे ।
प्रियं चेतिष्ठमरतिँस्वध्वरं विश्वस्य दूतममृतम् ॥३२॥

Enā vo'agniṁ namasorjo napātamāhuve.
Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtamamṛtam.

For your sake, I invoke, explore and worship (develop) with the offering of this holy food (investment) Agni, creative and illuminative power of the world, universal energy, inviolable, dear and generous, most perceptively responsive, relentlessly active, guardian power of non-violent constructive acts of love, and immortal lord of the dynamics of existence.

33. (Agni Devata, Parameshthi Ṛshi)

विश्वस्य दूतममृतं विश्वस्य दूतममृतम् ।
स योजतेऽअरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः ॥३३॥

Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ. Sa yojate'aruṣā viśvabhojasā sa dudravat svāhutaḥ.

I invoke the immortal Agni, universal power of light (in the form of the sun); I invoke the immortal Agni, universal power of fire (in the form of vitality); it joins with universal creative generosity for total nourishment, it unites with love overcoming all hate and anger, and, piously called upon, it responds and hastens to help and bless us.

34. (Agni Devata, Parameshthi Ṛshi)

स दुद्रवत् स्वाहुतः स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवꣳराधो जनानाम् ॥३४॥

Sa dudravat svāhutaḥ sa dudravat svāhutaḥ. Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.

That Agni, faithfully invoked in yajna, immediately stirs and rises. That same Agni, called up with love and sacrifice, responds spontaneously, it comes and blesses through the yajna.

Attended by noble devotees, yajna is a great karmic act which is a divine embodiment of the wealth of humanity and the mother earth.

35. (Agni Devata, Parameshthi Ṛshi)

अग्ने वाजस्य गोमतऽईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥३५॥

Agne vājasya gomata'īśānaḥ sahaso yaho. Asme dhehi jātavedo mahi śravaḥ.

Agni, light of omniscience, child of omnipotence, witness of all that is born, lord of food and energy, controller of the masters of cows, earth and all that moves, bless us with all that is great and glorious.

36. (Agni Devata, Parameshthi Ṛshi)

सऽईधानो वसुष्कविरग्निरीडेन्यों गिरा ।
रेवदस्मभ्यं पुर्वणीक दीदिहि ॥३६॥

Sa'idhāno vasuṣkaviragnirīḍenyo girā. Revadasmabhyaṁ purvaṇīka dīdihi.

That same Agni, bright and blazing, home of existence, visionary of the universe, celebrated with the divine Word, manifesting in infinite forms, shines and reveals the light for us as the wealth of the world.

37. (Agni Devata, Parameshthi Ṛshi)

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः।
स तिग्मजम्भ रक्षसो दह प्रति ॥३७॥

Kṣapo rājannuta tmanā'gne vastorutoṣasaḥ. Sa tigmajambha rakṣaso daha prati.

That same Agni, bright and blazing, thunderous force of relentless justice, power operative with your essential light and spirit in the day, in the night and at the dawn, burn with the same fiery essence the evil, the night walkers, daylight robbers and the darkness at dawn.

38. (Agni Devata, Parameshthi Ṛshi)

भद्रो नोऽअग्निराहुतो भद्रा रातिः सुभग भद्रोऽअध्वरः।
भद्राऽउत प्रशस्तयः ॥३८॥

Bhadro no'agnirāhuto bhadrā rātiḥ subhaga bhadro' adhvaraḥ. Bhadrā' uta praśastayaḥ.

Man of grace and yajna, may the Agni, invoked and raised, be gracious. May the oblations, charities and investments be positive and productive. May our yajna and creative ventures be constructive and fruitful. May our appreciations and appraisals be valuable and enlightening.

39. (Agni Devata, Parameshthi Ṛshi)

भुद्राऽउुत प्रशस्तयो भुद्रं मनः कृणुष्व वृत्रतूर्यें ।
येना सुमत्सु सासहः ॥३९॥

Bhadrā'uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Yenā samatsu sāsahaḥ.

Man of knowledge, expertise and grace, may all our projects and appraisals be favourable. Do your best so that in our battles against covers of darkness and evil our mind be firm and undisturbed, and then in our battles of life we may endure and be victorious at the end.

40. (Agni Devata, Parameshthi Ṛshi)

येना सुमत्सु सासहोऽव स्थिरा तंनुहि भूरि शर्धताम् ।
वुनेमा तेऽअुभिष्टिभिः ॥४०॥

Yenā samatsu sāsaho' va sthirā tanuhi bhūri śardhatām. Vanemā te' abhiṣṭibhiḥ.

The spirit by which the forces endure in battles and win, with that spirit strengthen and expand to the full our forces and powers so that we grow firm and inviolable. May we benefit from your gracious gifts, win our battles and enjoy in life.

41. (Agni Devata, Parameshthi Ṛshi)

अ॒ग्निं तं म॑न्ये॒ यो वसु॒रस्तं॒ यं यन्ति॑ धे॒नवः॑ । अस्त॒मर्व॑न्तऽ-आ॒शवोऽस्तं॒ नित्या॑सो वा॒जिन॒ऽइषꣳ॑स्तो॒तृभ्य॒ऽआ भ॑र ॥४१॥

Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta'āśavo' staṁ nityāso vājina' iṣaṁ stotṛbhya' ā bhara.

I know the Agni that is the hearth and home of existence. Homeward go the cows. The fastest coursers betake to home. The hero, the chariot, the feathered eagle, the stallion, all go home to rest without fail, all by nature. That is the home for me.

That same Agni, mother of the home for all, is the ultimate haven. Mother mine, keep for the yajnic children food for life, energy for action, and light for the life divine.

42. (Agni Devata, Parameshthi Ṛshi)

सोऽअ॒ग्निर्यो वसु॑र्गृ॒णे सं यमा॒यन्ति॑ धे॒नवः॑ । समर्व॑न्तो रघु॒द्रुवः॒ सꣳसु॑जा॒तासः॒ सू॒रय॒ऽइषꣳ॑स्तो॒तृभ्य॒ऽआ भ॑र ॥४२॥

So'agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya 'iṣaṁ stotṛbhya 'ā bhara.

Agni is that who is the treasure, home and haven for all in existence. Him I celebrate in song. In Him the words of song find their meaning. Saints of wisdom, geniuses of science most responsive, men of vision most fortunately born, all have their recourse there. Lord of light and life, bear and bring the food, release the energy, and reveal the light of divinity for the celebrants.

43. (Agni Devata, Parameshthi Ṛshi)

उ॒भे सु॑श्चन्द्र स॒र्पिषो॒ दर्वी॑ श्रीणीषऽआ॒सनि॑ । उ॒तो न॒ऽउत्पु॑पूर्या॒ऽउ॒क्थेषु॑ शवसस्पत॒ऽइषँ॑स्तो॒तृभ्य॒ऽआ भ॑र ॥४३॥

Ubhe suścandra sarpiṣo darvī śrīṇīṣa'āsani. Uto na' utpupūryā'uktheṣu śavasaspata'iṣaṁ stotṛbhya'ā bhara.

Graceful power of heat, light and knowledge, you burn two ladles of ghee in the mouth (vedi of yajna) and diffuse the light and fragrance in the air through the cross currents of the wind. Lord of strength and power of creation, fill the stores of food with grain for us and the minds with knowledge for those who offer oblations and chant the hymns of praise in yajna.

Brilliant holy Sire of knowledge and power, just as the holy fire burns two ladlefuls of ghee in the vedi to diffuse the light and fragrance in the air, similarly you hold for us the two-fold knowledge of nature and spirit to disseminate it among the disciples who come to the school of yajna for education and sing the songs of the Vedas in praise of Agni, omniscient Lord of light and knowledge. Fill our minds with knowledge and the power of knowledge.

44. (Agni Devata, Parameshthi Ṛshi)

अग्ने॒ तम॒द्याश्वं॒ न स्तोमै॒ः क्रतु॒ं न भ॒द्रँ हृ॑दि॒स्पृश॑म् । ऋ॒ध्यामा॑ त॒ऽओहैः॑ ॥४४॥

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta' ohaiḥ.

Agni, lord of light and knowledge, like the horse broke in to perfection by training, like the holy yajna completed and perfected with the hymns of divine

worship, may we now receive that knowledge and virtue which touches the heart and, with you close by us and revelations of that sacred knowledge, come to prosperity and perfection.

45. (Agni Devata, Parameshthi Ṛshi)

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥४५॥

Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.
Rathīrṛtasya bṛhato babhūtha.

Agni, lord of light and knowledge, be the sure and unfailing pioneer of noble and creative yajnic work. Be the guide, guardian, defender and leader of the good, efficient and pious people, and prophet of the great truth and universal law of existence.

46. (Agni Devata, Parameshthi Ṛshi)

एभिर्नोऽअर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः ।
अग्ने विश्वेभिः सुमनाऽअनीकैः ॥४६॥

Ebhirno' arkairbhavā no arvāṅ svarṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, lord of the golden light of omniscience, in response to these songs of ours in praise of divinity, be pleased at heart and, with all your glory and majesty, come and reveal yourself before us.

47. (Agni Devata, Parameshthi Ṛshi)

अग्निꣳहोतारं मन्ये दास्वन्तं वसुꣳसूनुꣳसहसो जातवेदसं विप्रं न जातवेदसम् । यऽऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा । घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥४७॥

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya' ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā "juhvānasya sarpiṣaḥ.

I know Agni, lord of yajna, receiver and dispenser of libations, generous, treasure home of wealth and the world, child of omnipotence, existent with all that is. I know It as intimately as I know an inspired sage of all knowledge standing face to face.

I know the kind and brilliant lord of love and yajna who, with high blazing activity worthy of celebration in divine speech, illuminates and disseminates the splendour of ghrta and the fragrance of vapours through the flames arising from oblations into the fire.

48. (Agni Devata, Parameshthi Ṛshi)

अग्ने॒ त्वं नो॒ऽन्त॑मऽउ॒त त्रा॒ता शि॒वो भ॑वा वरू॒थ्यः॒ ।
वसु॑र॒ग्निर्वसु॑श्रवा॒ऽअच्छा॑ नक्षि द्यु॒मत्त॑मꣳ र॒यिन्दाः॑ । तं त्वा॑
शोचिष्ठ दीदिवः सु॒म्नाय॑ नू॒नमी॑महे॒ सखि॑भ्यः ॥४८॥

Agne tvaṁ no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamaṁ rayiṁ dāḥ. Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Agni, closest you are at hand, most intimate. Be good and kind, redeemer and protector, a very home of supersecurity for all of us.

Agni is the omnipresent home of all, treasure of peace and wealth, brilliant leader and pioneer, most refulgent of all, generous giver of prosperity. Here I

attain to the lord.

Lord most blazing, power of splendour and majesty as you are, we pray to you, in faith, for peace and prosperity for ourselves and all our friends.

49. (Agni Devata, Parameshthi Ṛshi)

येन॒ऽऋष॑य॒स्तप॑सा स॒त्रमाय॒न्निन्धा॑नाऽअ॒ग्निꣳस्व॑रा॒भर॑न्तः ।
तस्मि॑न्न॒हं नि द॑धे॒ नाके॑ऽअ॒ग्निं यमा॒हुर्मन॑व स्ती॒र्ण-ब॑र्हिषम् ॥४९॥

Yena' ṛṣayastapasā satramāyannindhānā' agniṁ svarābharantaḥ. Tasminnahaṁ ni dadhe nāke 'agniṁ yamāhurmanava stīrṇabarhiṣam.

By the austerity of discipline and action the seers come to the sessions of yajna and, lighting and exploring the agni, attain to ages of joy and happiness. By the same discipline, in similar session, at the same level of blissful existence, I commit myself to the pursuit of the same agni which people say pervades the skies.

50. (Agni Devata, Parameshthi Ṛshi)

तं पत्नी॑भि॒रनु॑गच्छेम देवाः पु॒त्रैर्भ्रातृ॑भिरु॒त वा॒ हिर॑ण्यैः ।
नाकं॑ गृभ्णा॒नाः सु॑कृ॒तस्य॑ लो॒के तृ॒तीये॑ पृ॒ष्ठेऽअधि॑ रोच॒ने दि॒वः ॥५०॥

Taṁ patnībhiranu gacchema devāḥ putrair-bhrātṛbhiruta vā hiraṇyaiḥ. Nākaṁ gṛbhṇāṇāḥ sukṛtasya loke tṛtīye pṛṣṭhe'adhi rocane divaḥ.

Powers of light and joy, dedicating ourselves in prayer and action to the same Agni, may we attain to the highest and most beloved region of the beautiful world of bliss and noble pursuits with our wives, children, brothers and all our wealth and prosperity.

51. (Agni Devata, Parameshthi Ṛshi)

आ वाचो मध्यमरुहद् भुरण्युरयमग्निः सत्पतिश्चेकितानः। पृष्ठे पृथिव्या निहितो दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ॥५१॥

Ā vāco madhyamaruhad bhuraṇyurayamagniḥ satpatiścekitānaḥ. Pṛṣṭhe pṛthivyā nihito davidyutadadhaspadaṁ kṛṇutāṁ ye pṛtanyavaḥ.

This Agni, power of knowledge, active and wide-awake, supporter and protector of the true and the good life, well-established on the face of the earth, lighted and raised, blazes and, in the middle of the chant, ascends to the heights of the skies.

If there be any forces that wish to fight the true and the good in life, may the same Agni keep them down and out.

52. (Agni Devata, Parameshthi Ṛshi)

अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन् । विभ्राजमानः सरिरस्य मध्यऽउप प्र याहि दिव्यानि धाम ॥५२॥

Ayamagnirvīratamo vayodhāḥ sahasriyo dyota-tāmaprayucchan. Vibhrājamānaḥ sarirasya madhya' upa pra yāhi divyāni dhāma.

This Agni, power of fire and manliness, bravest of all, young and fresh lord of health and age, mighty a thousand fold, shines relentlessly without let up. Glorious on the earth and in the midst of the sky, he inspires and graces wonderful places and positions.

53. (Agni Devata, Parameshthi Ṛshi)

सम्प्रच्यवध्वमुप सम्प्रयाताग्ने पथो देवयानान् कृणुध्वम् । पुनः कृण्वाना पितरा युवानान्वाताᳬंसीत् त्वयि तन्तुमेतम् ॥५३॥

Sampracyavadhvamupa samprayātāgne patho devayānān kṛṇudhvam. Punaḥ kṛṇvānā pitarā yuvānānvātām̐sīt tvayi tantumetam.

Ye men and women all, move together, go close to Agni by the paths of divinity for light and knowledge. Create new paths for the future.

Agni, light the paths for humanity. Only in your presence under your guidance can young people as parents follow Dharma under the discipline of piety and continue the yajna and the life-line.

54. (Agni Devata, Parameshthi Ṛshi)

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सᳬंसृजेथामयं च। अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte sam̐ sṛjethāmayaṁ ca. Asmintsadhasthe'adhyuttara-smin viśve devā yajamānaśca sīdata.

Agni, lord of light and yajna, wake up and arise in response to the invocation and, in return, awaken and guard the yajamana. Create, together, the desire and will to do the acts necessary as duty and the acts desirable by choice for the sake of complete self-fulfilment. May all the powers of divinity, all the noble people and the yajamana dwell in this auspicious house in this life and after, ever rising higher and higher.

55. (Agni Devata, Parameshthi Ṛshi)

येन॒ वह॑सि स॒हस्र॒ꣳ येना॑ग्ने सर्ववेद॒सम् ।
तेने॒मं य॒ज्ञं नो॑ नय॒ स्व॒र्दे॒वेषु॒ गन्त॑वे ॥५५॥

*Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave.*

Agni, leading power of light and action, by knowledge and karma you bear a hundred burdens of the business of existence through the whole range of duties set out in the Vedas. Carry us too in this yajna of life and lead us into the state of bliss among the noblest souls of the world.

56. (Agni Devata, Parameshthi Ṛshi)

अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तोऽअरो॑चथाः।
तं जा॒नन्न॑ग्न॒ऽआ रो॒हाथा॑ नो वर्धया र॒यिम् ॥५६॥

Ayaṁ te yonirṛtviyo yato jāto'arocathāḥ. Taṁ jānannagna'ā rohāthā no vardhayā rayim.

Agni, fire and power of life, this home of yajna is your seat of action in accordance with the time and season. From here emerging, you shine and illuminate the world around. Knowing this, proceed and rise, and develop the wealth of life for us.

57. (Shishirartu Devata, Parameshthi Ṛshi)

तप॑श्च तप॒स्य॒श्च शै॒शि॒रावृ॒तूऽअ॒ग्नेर॑न्तःश्लेषो॒ऽसि कल्पे॑ता॒ं
द्यावा॑पृ॒थिवी कल्प॑न्ता॒माप॒ऽओष॑धय॒ः कल्प॑न्ता॒मग्नय॒ः पृथ॒ङ्
मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः । येऽअ॒ग्नय॒ः सम॑नसो॒ऽन्त॒रा द्यावा॑–
पृ॒थि॒वीऽइ॒मे । शै॒शि॒रावृ॒तूऽअ॑भि॒कल्प॑माना॒ऽइन्द्र॑मिव दे॒वाऽ–
अ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥५७॥

Tapaśca tapasyaśca śaiśirāvṛtū' agnerantaḥ-śleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvāpṛthivī'ime. Śaiśirāvṛtū abhikalpa-mānā'indramiva devā'abhiśaṁviśantu tayā devatayā 'ṅgirasvad dhruve sīdatam.

Margashirsha and Phalguna (January-February and February-March) are the months of winter season, cold, cool and pleasant. You are the lovely warmth of the inner-most heart of Agni's fire.

May the heaven and earth be auspicious, may the waters be fresh and invigorating, may the herbs and trees be revitalized and rejuvenating, may all the modes of fire, heat, light, lightning, etc., each committed and constant in its quality and character, be favourable and blissful to me for growth in excellence.

May all the vital fires abiding in earth and heaven, integrated and harmonious, supporting and energizing the months of the winter season like the powers of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Man of yajna and lady of the house of yajna, both of you joining the months of the season be firm and stay fast with the lord of nature as breath and life together.

58. (Learned Woman Devata, Parameshthi Ṛshi)

परमेष्ठी त्वा सादयतु दिवस्पृष्ठे ज्योतिष्मतीम् । विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ । सूर्यस्तेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥५८॥

Parameṣṭhī tvā sadayatu divaspṛṣṭhe jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Sūryaste'dhipatistayā devatayā'ṅgirasvad dhruvā sīda.

Lady of knowledge and vision, may the Lord Supreme establish you on top of celestial light for the attainment of full and complete energy of prana, apana and vyana, cross-currents of energy and universal vitality. Spread the universal light of knowledge around for others. Your husband like the sun, brilliant and refulgent, is your lord and protector. Stay firm and secure, steadfast with that noble man like the breath of life.

59. (Indragni Devate, Parameshthi Ṛshi)

लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ।।५९।।

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasminyonāvasīṣadan.

Noble lady of the house, fulfil this life. Fill up the holes, complete and perfect the life and stay firm and stead-fast in this home. May Indra, lord of excellence, Agni, lord of light, and Brihaspati, lord of knowledge, establish you happily in this family home.

60. (Apah, Devata, Priyamedha Ṛshi)

ताऽअस्य सूददोहसः सोमꣳश्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ।।६०।।

Tā'asya sūdadohasaḥ somaňśrīṇanti pṛśnayaḥ.
Janmandevānāṁ viśastriṣvārocane divaḥ.

The people of this land, intelligent, varied, pursuing the origin of life and the powers of nature,

and dedicated to the light of heaven in threefold activity of knowledge, action and meditation proclaim the glory and magnanimity of this creator of peace and prosperity who presides over the community.

61. (Indra Devata, Madhucchhanda Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳरथीनां वाजानाꣳसत्पतिं पतिम् ॥६१॥

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the voices exhort and strengthen Indra, leader and president of the land, great and deep as the ocean, bravest of the brave warriors in the battles of progress, promoter of truth and goodness, and protector of life and the human nation.

62. (Agni Devata, Vasishtha Ṛshi)

प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातोऽअनु वाति शोचिरध स्म ते व्रजनं कृष्ण-
मस्ति ॥६२॥

Prothadaśvo na yavase 'viṣyanyadā mahaḥ saṁvaraṇādvyasthāt. Ādasya vāto' anuvāti śociradha sma te vrajanaṁ kṛṣṇamasti.

Agni, ruler of the land, just as a horse arises eager for the grass, so whenever you are challenged, you arise from a state of deep peace and, determined for the protection of your people, stand firm and unshakable. Your clarion call and your brilliance rallies the people round and, electrified, they follow you in every movement.

63. (Vidushi Devata, Vasishtha Ṛshi)

आयोष्ट्वा सदने सादयाम्यवतश्छायायाᳬंसमुद्रस्य हृदये। रश्मीवतीं भास्वतीमा या द्यां भास्या पृथिवीमोर्वन्त-रिंक्षम् ॥६३॥

Āyoṣṭvā sadane sādayāmyavataśchāyāyām̐ samudrasya hṛdaye. Raśmīvatīṁ bhāsvatīmā yā dyāṁ bhāsyā pṛthivīmor-vantarikṣam.

Learned woman, lady light of the home, mistress of sunbeams shining in heaven, illuminate the earth and fill the wide skies with brilliance. I place you in the house of your husband — long live he ! I set you in the soothing shade of your protective man, in the very core of his heart deep in love as the bottomless sea.

64. (Paramatma Devata, Vasishtha Ṛshi)

परमेष्ठी त्वा सादयतु दिवस्पृष्ठे व्यचस्वतीं प्रथस्वतीं दिवं यच्छ दिवं दृᳬंह दिवं मा हिᳬंसीः । विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय । सूर्यस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥६४॥

Parameṣṭhī tvā sādayatu divaspṛṣṭhe vyacasvatīṁ prathasvatīṁ divaṁ yaccha divaṁ dṛm̐ha divaṁ mā him̐sīḥ. Viśvasmai praṇāyā-pānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Sūryastvābhipātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruve sīdatam.

Lady light of the home, growing in generosity as the earth, rising in virtue as the sky, may the Lord Supreme establish you firmly in your heavenly home for full realisation of the joy of living, freedom from

suffering, attainment of knowledge, noble strength of character, honour and dignity and high performance of duty. Emanate the light of love and justice. Promote Dharma and piety. And do not pollute the heavens, do not damage the light of learning.

May the Sun, supreme light of the world, wholly protect you and bless you with great good fortune, peace of mind and the light of truth.

Noble man and virtuous wife, may both of you stay firm and steadfast with that supreme God of life and the universe as with the breath of life.

65. (Vidwan Devata, Madhucchhanda Ṛshi)

सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि सहस्रस्योन्मासि साहस्रोऽसि सहस्राय त्वा ॥६५॥

Sahasrasya pramāsi sahasrasya pratimā'si sahasrasyonmā'si sāhasro'si sahasrāya tvā.

Learned man, you are the master of a thousand facts of life and nature. You are the measure of a thousand confirmations of knowledge. You are the reference and judge for a thousand doubts and questions. You are the lord and authority over a thousand problems of science and existence. May the Lord Omniscient of existence grant you your rightful place in the world for a thousand achievements.

इति पञ्चदशोऽध्यायः ॥

CHAPTER–XVI

1. (Rudra Devata, Parameshthi Kutsa Ṛshi)

नमस्ते रुद्र मन्यवऽउतो तऽइषवे नमः ।
बाहुभ्यामुत ते नमः ॥१॥

Namaste rudra manyava'uto ta'iṣave namaḥ. Bāhubhyāmuta te namaḥ.

Rudra, lord of justice and retribution /Ruler of the land, salutations to you for your righteous passion against the evil and the wicked. And salutations to you for your arrows and armaments. Salutations to you for your mighty arms (that wield the armaments).

Thunderbolt to your enemies for their anger against you! Food and support for you! Salutations to your mighty arms to wield the thunderbolt!

2. (Rudra Devata, Parameshthi Kutsa Ṛshi)

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि ॥२॥

Yā te rudra śivā tanūraghorā 'pāpakāśinī. Tayā nastanvā śantamayā giriśantābhi cākaśīhi.

Rudra, lord of justice, love and peace, lord sublime of the clouds and the mountains, commanding veneration and admiration, the manifestation of your presence is auspicious and blissful, free from fear and magnificent without a shade of sin and darkness. With that same gracious manifestation of your divinity, emanate the blessings of peace and mercy for us.

3. (Rudra Devata, Parameshthi Kutsa Ṛshi)

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥३॥

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivāṁ giritra taṁ kuru ma hiṁsīḥ puruṣaṁ jagat.

Lord of the showers of clouds, master of mountains of the challenges of existence, the arrow (arm) you hold in hand to shoot upon the enemy, make that an instrument of peace, benevolence and liberation.

Saviour of showers and protector of knowledge, do not damage the living world of nature nor hit the world of humanity.

4. (Rudra Devata, Parameshthi Ṛshi)

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नः सर्वमिज्जगदयक्ष्मꣳसुमनाऽअसत् ॥४॥

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā'asat.

Rudra, life of the clouds and spirit of the mountain breeze, we praise you and pray to you in words of faith and fidelity so that by your gifts and grace we may be at peace in the heart and this whole world be free from depression and consumptive diseases.

5. (Ekarudra Devata, Brihaspati Ṛshi)

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहींश्च सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्योऽधराचीः परा सुव ॥५॥

Adhyavocadadhivaktā prathamo daivyo bhiṣak. Ahīṁśca sarvāñ jambhayantsarvāsca yātu-dhānyo' dharācīḥ parāsuva.

Rudra, lord of life, chief advisor and divine physician, speak to us on matters of health and, destroying all the snake-like deadly germs and viruses, root out all the debilitating and fatal diseases.

6. (Rudra Devata, Prajapati Ṛshi)

असौ यस्ताम्रोऽअरुणऽउत बभ्रुः सुमङ्गलः । ये चैनꣳरुद्राऽअभितो दिक्षु श्रिताः सहस्रशोऽवैषाꣳहेडऽईमहे ॥६॥

Asau yastāmro'aruṇa'uta babhruḥ sumaṅgalaḥ Ye cainaṁ rudrā'abhito dikṣu śritāḥ sahasraśo'-vaiṣāṁ heḍa'īmahe.

And the sun which is copper red, bright red and reddish brown (in the morning, in the day and toward the evening) is auspicious and efficacious. And the thousands of heavenly bodies, planets and satellites, etc., sustained around in all the directions, we pray, be good and protective for all of us.

7. (Rudra Devata, Prajapati Ṛshi)

असौ योऽवसर्पति नीलग्रीवो विलोहितः । उतैनं गोपाऽअदृश्रन्नदृश्रन्नुदहार्यः स दृष्टो मृडयाति नः ॥७॥

Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utainaṁ gopā' adṛśrannadṛśrannudahāryaḥ sa dṛṣṭo mṛḍayāti naḥ.

And the sun which is descending dark-necked behind the clouds like a peacock and reddish toward the evening is auspicious and efficacious. The cowherds see it, the water-carriers see it, and seen thus it acts as a healing power for us.

8. (Rudra Devata, Prajapati Ṛshi)

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो येऽअस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥८॥

Namo'stu nīlagrīvāya sahasrākṣāya mīḍhuṣe. Atho ye'asya satvāno'haṁ tebhyo'karaṁ namaḥ.

Salutations to the blue-necked power of the healing sun. Salutations to the lord of the light of a thousand eyes. Salutation to the lord of the rain showers of health. And to those powers, too, which are floating around as planets and satellites bearing the essence of its healing power, we offer our salutations in homage.

9. (Rudra Devata, Prajapati Ṛshi)

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्न्योर्ज्याम् ।
याश्च ते हस्तऽइषवः परा ता भगवो वप ॥९॥

Pramuñca dhanvanastvamubhayorārtnyorjyām. Yāśca te hasta'iṣavaḥ parā tā bhagavo vapa.

Glorious lord of power and defence, stretch and release the string at the two ends of the bow and shoot the arrows which are in your hand at the target yonder.

10. (Rudra Devata, Prajapati Ṛshi)

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ२॥ऽउत ।
अनेशन्नस्य याऽइषवऽआभुरस्य निषङ्गधिः ॥१०॥

Vijyaṁ dhanuḥ kapardino viśalyo bāṇavāň' uta. Aneśnnasya yā'iṣava'ābhurasya niṣaṅgadhiḥ.

May the awful bow of the lord of braided hair never be without the string. May his arrows never be without the point. May his arms be never destroyed. May his armoury never be void of arms.

11. (Rudra Devata, Prajapati Ṛshi)

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः।
तयास्मान् विश्वतस्त्वमयक्ष्मया परिभुज ॥११॥

Yā te hetirmīḍhuṣṭma haste babhūva te dhanuḥ.
Tayā'samān viśvatastvamayakṣmayā paribhuja.

Lord of the richest showers of health and joy, the thunderbolt that is in your hand and the mighty bow, with these weapons of defence against suffering, protect us all round and promote our health and prosperity.

12. (Rudra Devata, Prajapati Ṛshi)

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः।
अथो यऽइषुधिस्तवारेऽअस्मन्निधेहि तम् ॥१२॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ.
Atho ya'iṣudhistavāre'asmannidhehi tam.

Lord of the bow, may the strike of your missile spare us and protect us from all sides. And your armoury in which you keep the missiles, keep it far from us to direct it on the enemy.

13. (Rudra Devata, Prajapati Ṛshi)

अवतत्य धनुष्ट्वꣳसहस्राक्ष शतेषुधे ।
निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥१३॥

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe.
Niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava.

Lord of a thousand eyes, wielder of a hundred arms, having sharpened the points of the arrows, having bent the bow and stretched the string, pleased and kind at heart, be good and gracious to us.

14. (Rudra Devata, Prajapati Ṛshi)

नम॑स्तऽआयु॑धा॒याना॑तताय धृ॒ष्णवे॑ ।
उ॒भाभ्या॑मु॒त ते॒ नमो॑ बा॒हुभ्या॒ं तव॒ धन्व॑ने ॥१४॥

Namasta'āyudhāyānātatāya dhṛṣṇave. Ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane.

Salutations to the warrior. Salutations to the force at rest in readiness. Salutations to the determined commander. Salutations to you, man of the bow, for both your arms of valour.

15. (Rudra Devata, Kutsa Ṛshi)

मा नो॑ म॒हान्त॑मु॒त मा नो॑ऽअर्भ॒कं मा न॒ऽउक्ष॑न्तमु॒त मा न॑ऽउक्षि॒तम् । मा नो॑ वधीः पि॒तरं॒ मोत मा॒तरं॒ मा नः॑ प्रि॒यास्त॒न्वो॒ रुद्र रीरिषः ॥१५॥

Mā no mahāntamuta mā no'arbhakaṁ mā na' ukṣantamuta mā na'ukṣitam. Mā no vadhīḥ pitaraṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.

Rudra, commander of the army, strike not our seniors, nor our children, nor our young married men, nor the nation in the womb. Kill not our father, nor mother, nor our dear ones. Strike not our women, the sick, the delicate and the weak. They must not suffer any harm or injury.

16. (Rudra Devata, Kutsa Ṛshi)

मा न॑स्तो॒के तन॑ये॒ मा न॒ऽआयु॑षि॒ मा नो॒ गोषु॒ मा नो॒ऽअश्वे॑षु रीरिषः । मा नो॑ वी॒रान् रु॑द्र भा॒मिनो॑ वधीर्ह॒विष्म॑न्तः॒ सद॒मित् त्वा॑ हवामहे ॥१६॥

Mā nastoke tanaye mā'na āyuṣi mā no goṣu mā no'aśveṣu rīriṣaḥ. Mā no vīrān rudra bhāmino vadhīrhaviṣmantaḥ sadamit tvā havāmahe.

Rudra, strike not the babies, nor the children, damage not life, kill not our cows, nor our horses. Kill not our darling young people, handsome and so brave are they. Carrying libations of love and faith we always invoke you and pray.

17. (Rudra Devata, Kutsa Ṛshi)

नमो॒ हिर॑ण्यबाहवे सेना॒न्ये॒ दि॒शां च॒ पत॑ये॒ नमो॒ नमो॑ वृ॒क्षेभ्यो॒ हरि॑केशेभ्यः पशू॒नां पत॑ये॒ नमो॒ नमः॑ श॒ष्पिञ्ज॑राय॒ त्विषी॑मते पथी॒नां पत॑ये॒ नमो॒ नमो॒ हरि॑केशायोपवी॒तिने॑ पु॒ष्टानां॒ पत॑ये॒ नमः॑ ॥१७॥

Namo hiraṇyabāhave senānye diśāṁ ca pataye namo namo vṛkṣebhyo harikeśebhyaḥ paśūnāṁ pataye namo namaḥ śaṣpiñjarāya tviṣīmate pathīnāṁ pataye namo namo harikeśāyopavītine puṣṭānām pataye namaḥ.

Salutations to Rudra, warrior of the golden arms of steel. Salutations to the lord protector of the nation in all directions. Love and care for the trees of green foliage. All hail to the lord protector and promoter of animals. All reverence and faith for the light of justice and controller of wild passion. Salutations to the protector of travellers, and promoter of the highways. Love and reverence for the golden-haired wearer of the sacred thread initiated in learning. Salutations to the protector and promoter of the young and strong rising generation.

18. (Rudras Devata, Kutsa Ṛshi)

नमो॑ बभ्लु॒शाय॑ व्या॒धिनेऽन्ना॑नां॒ पत॑ये॒ नमो॒ नमो॑ भ॒वस्य॑ हे॒त्यै जग॑तां॒ पत॑ये॒ नमो॒ नमो॑ रु॒द्राया॑तता॒यिने॒ क्षेत्रा॑णां॒ पत॑ये॒ नमो॒ नमः॑ सू॒तायाह॑न्त्यै॒ वना॑नां॒ पत॑ये नमः॑ ॥१८॥

Namo babhluśāya vyādhine'nnānāṁ pataye namo namo bhavasya hetyai jagatāṁ pataye namo namo rudrāyātatāyine kṣetrāṇāṁ pataye namo namḥ sūtāyāhantyai vanānāṁ pataye namaḥ.

Salutations to Rudra, brown breaker of the enemies. Salutations to the protector and promoter of food. Salutations to the saviour warrior of existence. Salutations to the lord of the moving worlds. Exhortations to the warrior up in arms. Salutations to the regions of the world. Salutations to the pioneer of love and leader of humanity. Salutations to the lord protector of the forests.

19. (Rudra Devata, Kutsa Ṛshi)

नमो॒ रोहि॑ताय स्थ॒पत॑ये वृ॒क्षाणां॒ पत॑ये॒ नमो॒ नमो॑ भु॒व॒न्तये॑ वारिवस्कृ॒तायौष॑धीनां॒ पत॑ये॒ नमो॒ नमो॑ म॒न्त्रिणे॑ वाणि॒जाय॒ कक्षा॑णां॒ पत॑ये॒ नमो॒ नम॑ऽउ॒च्चैर्घो॑षायाक्र॒न्दय॑ते पत्ती॒नां पत॑ये॒ नमः॑ ॥१९॥

Namo rohitāya sthapataye vṛkṣāṇāṁ pataye namo namo bhuvantaye vārivaskṛtāyau-ṣadhīnāṁ pataye namo namo mantriṇe vāṇijāya kakṣāṇāṁ pataye namo nama'uccairghoṣāyā-krandayate pattīnaṁ pataye namaḥ.

Salutations to Rudra, red-haired lover and promoter of art and architecture. All hail to the lord protector of trees. Salutations to the lord of the

expanding world and creator of wealth. Salutations to the lord of herbs and medicine. Salutations to the thoughtful planner, and the powers of commerce and industry. Salutations to the lord of woods and plantations. Salutations to the mighty roar against the enemies of life. Salutations to the lord protector of the pedestrians, wayfarers and the foot-soldiers.

20. (Rudras Devata, Kutsa Ṛshi)

नमः कृत्स्नायतया धावते सत्वनां पतये नमो नमः सहमानाय निव्याधिनऽआव्याधिनीनां पतये नमो नमो निषङ्गिणे ककुभाय स्तेनानां पतये नमो नमो निचेरवे परिचरायारण्यानां पतये नमः ॥२०॥

Namaḥ kṛtsnayatayā dhāvate satvanāṁ pataye namo namaḥ sahamānāya nivyādhina'āvyā-dhinīnaṁ pataye namo namo niṣaṅgiṇe kakubhāya stenānāṁ pataye namo namo nicerave paricarāyāraṇyānāṁ pataye namaḥ.

Salutations to the lord industrious of total growth. Salutations to the lord protector of assets. Salutations to the lord of challenge, endurance and victory. Salutations to the supersessor of challenging emergencies. Salutations to the lord of full armour in readiness. Salutations to the lord of hope and optimism. Salutations to the controller of thieves and corruption. Salutations to the lord of relentless work and development. Salutations to the lord of love and service of life and humanity. Salutations to the lord of forests and forest life.

21. (Rudras Devata, Kutsa Ṛshi)

नमो॒ वञ्च॑ते परि॒वञ्च॑ते स्ता॒यू॒नां पत॑ये॒ नमो॒ नमो॑ निष॒ङ्गिण॑ऽइषुधि॒मते॒ तस्क॑राणां॒ पत॑ये॒ नमो॒ नमः॑ सृका॒यिभ्यो॒ जिघा॑ꣳसद्भ्यो मुष्ण॒तां पत॑ये॒ नमो॒ नमो॑ऽसि॒मद्भ्यो॒ नक्तं॒ चर॑द्भ्यो विकृ॒न्ताना॒ं पत॑ये॒ नमः॑ ॥२१॥

Namo vañcate parivañcate stāyūnāṁ pataye namo namo niṣaṅgiṇa'iṣudhimate taskarāṇāṁ pataye namo namaḥ sṛkāyibhyo jighāṁsadbhyo muṣṇatāṁ pataye namo namo'simadbhyo naktañcaradbhyo vikṛntānāṁ pataye namaḥ.

Salutations to the controller of thugs, superthugs and clandestine robbers. Salutations to the lord of constant watch and deployment of missiles. Salutations to the lord eliminater of smugglers. Constant watch over the killer men of the lance and thunderbolt to them. Salutations to the controller of swindlers. Watch and punishment to the swordsmen night walkers. All hail to the challenger and controller of national disunity, division and defilement.

22. (Rudras Devata, Kutsa Ṛshi)

नमः॑ऽउष्णी॒षिणे॑ गिरिच॒राय॑ कुलु॒ञ्चानां॒ पत॑ये॒ नमो॒ नमः॑ऽइषु॒मद्भ्यो॑ धन्वा॒यिभ्य॑श्च वो॒ नमो॒ नमः॑ऽआतन्वा॒नेभ्यः॑ प्र॒ति॒दधा॑नेभ्यश्च वो॒ नमो॒ नमः॑ऽआ॒यच्छ॒द्भ्योऽस्य॑द्भ्यश्च वो॒ नमः॑ ॥२२॥

Nama uṣṇīṣiṇe giricarāya kuluñcānāṁ pataye namo nama'iṣumadbhyo dhanvāyibhyaśca vo namo nama'ātanvānebhyaḥ pratidadhā-nebhyaśca vo namo nama'āyacchadbhyo'-syadbhyaśca vo namaḥ.

Salutations to the village chief of the turban of

distinction. Salutations to the chief of the mountainers. Salutations to the controller of the antisocial mischief. Salutations to the men of the arrow and the missile. Salutations to the men of the bow and the carrier rocket. Salutations to you again and again. Salutations to those who advance the line of defence and security. Salutations to the forces of offence in defence. Salutations to the keepers of law and order. Salutations to the marksmen who take on the target.

23. (Rudras Devata, Kutsa Ṛshi)

नमो॑ विसृ॒जद्भ्यो॑ विध्य॑द्भ्यश्च वो॒ नमो॒ नम॑: स्व॒पद्भ्यो॒ जाग्र॑द्भ्यश्च वो॒ नमो॒ नम॒: शया॑नेभ्य॒ऽआसी॑नेभ्यश्च वो॒ नमो॒ नम॒स्तिष्ठ॑द्भ्यो॒ धाव॑द्भ्यश्च वो॒ नम॑: ॥२३॥

Namo visṛjadbhyo vidhyadbhyaśca vo namo namaḥ svapadbhyo jāgradbhyaśca vo namo namaḥ śayānebhya'āsīnebhyaśca vo namo namastiṣṭhadbhyo dhāvadbhyaśca vo namaḥ.

Salutations to those who shoot at evil. Salutations to those who strike down the evil. Salutations to you all. Care and caution for those who sleep. Exhortation to those who wake. Salutations to all of you. Care for those who rest. Appreciation for those who sit in position. Salutations to those who stand fast. Cheers for those who run for humanity.

24. (Rudras Devata, Kutsa Ṛshi)

नम॑: स॒भाभ्य॑: स॒भाप॑तिभ्यश्च वो॒ नमो॒ नमोऽश्वे॒भ्योऽश्व॑-पतिभ्यश्च वो॒ नमो॒ नम॑ऽआव्या॒धिनी॑भ्यो वि॒विध्य॑न्तीभ्यश्च वो॒ नमो॒ नम॒ऽउग॑णाभ्यस्तृꣳह॒तीभ्य॑श्च वो॒ नम॑: ॥२४॥

Namaḥ sabhābhyaḥ sabhāpatibhyaśca vo namo namo'śvebhyo'śvapatibhyaśca vo namo nama āvyādhinībhyo vividhyantībhyaśca vo namo nama ugaṇābhyastṛm̐hatībhyaśca vo namaḥ.

Salutations to the councils of governance and administration. Salutations to the heads of councils. Salutations to you all. Salutations to the cavalry. Salutations to the cavalry commanders. Salutations to you all. Salutations to the forces of defence. Salutations to the forces in action. Salutations to you all. Salutations to the forces in reserve for reinforcement. Salutations to the advancing and routing forces. Salutations to you all.

25. (Rudras Devata, Kutsa Ṛshi)

नमो॑ ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो॒ नमो॒ नमो॒ व्राते॑भ्यो॒ व्रात॑पतिभ्यश्च वो॒ नमो॒ नमो॒ गृत्से॑भ्यो॒ गृत्स॑पतिभ्यश्च वो॒ नमो॒ नमो॒ विरू॑पेभ्यो वि॒श्वरू॑पेभ्यश्च वो॒ नम॑ः ॥२५॥

Namo gaṇebhyo gaṇapatibhyaśca vo namo namo vrātebhyo vrātapatibhyaśca vo namo namo gṛtsebhyo gṛtsapatibhyaśca vo namo namo virūpebhyo viśvarūpebhyaśca vo namaḥ.

Salutations to autonomous communities. Salutations to the heads of autonomous communities. Salutations to you all. Salutations to the dominions. Salutations to the heads of dominions. Salutations to you all. Salutations to the guilds of expert professionals. Salutations to the heads of expert associations. Salutations to the mixed and multiform communities. Salutations to the heads of multicultural communities. Salutations to you all. Salutations to the international associations. Salutations to the heads of world associations. Salutations to you all.

26. (Rudras Devata, Kutsa Ṛshi)

नमः॒ सेनाभ्यः सेना॒निभ्य॑श्च वो॒ नमो॒ नमो॑ र॒थिभ्यो॑ऽ-अर॒थेभ्य॑श्च वो॒ नमो॒ नमः॑ क्ष॒त्तृभ्यः॑ सङ्ग्रही॒तृभ्य॑श्च वो॒ नमो॒ नमो॑ म॒हद्भ्यो॑ऽअर्भ॒केभ्य॑श्च वो॒ नमः॑ ॥२६॥

Namaḥ senābhyaḥ senānibhyaśca vo namo namo rathibhyo'arathebhyaśca vo namo namaḥ kṣattṛbhyaḥ saṅgṛhītṛbhyaśca vo namo namo mahadbhyo arbhakebhyaśca vo namaḥ.

Salutations to the armies. Salutations to the commanders of the armies. Salutations to the fighters on rathas, tanks and warplanes. Salutations to the warriors without the rathas (warriors on foot). Salutations to you all. Salutations to the warriors and the administrators. Salutations to the supply corps. Salutations to you all. Salutations to the seniors, veterans and the great. Salutations to the small, the young and the recruits. Salutations to you all.

27. (Rudras Devata, Kutsa Ṛshi)

नम॒स्तक्ष॑भ्यो रथका॒रेभ्य॑श्च वो॒ नमो॒ नमः॒ कुला॑लेभ्यः क॒र्म्मारे॑भ्यश्च वो॒ नमो॒ नमो॑ निषा॒देभ्यः॑ पु॒ञ्जिष्ठे॑भ्यश्च वो॒ नमो॒ नमः॑ श्व॒निभ्यो॑ मृग॒युभ्य॑श्च वो॒ नमः॑ ॥२७॥

Namastakṣabhyo rathakārebhyaśca vo namo namaḥ kulālebhyaḥ karmārebhyaśca vo namo namo niṣādebhyaḥ puñjiṣṭhebhyaśca vo namo namaḥ śvanibhyo mṛgayubhyaśca vo namaḥ.

Salutations to the wood carvers and craftsmen. Salutations to the manufacturers of vehicles. Salutations to you all. Salutations to the manufacturers of ceramics. Salutations to the metallurgists. Salutations to you all. Salutations to the hill and forest rangers. Salutations to

the fishermen and pisciculturists. Salutations to you all. Salutations to the dog-squads and the canine experts. Salutations to the hunters and the experts of wild animals. Salutations to you all.

28. (Rudras Devata, Kutsa Ṛshi)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च ॥२८॥

Namaḥ śvabhyaḥ śvapatibhyaśca vo namo namo bhavāya ca rudrāya ca namaḥ śarvāya ca paśupataye ca namo nīlagrīvāya ca śitikaṇṭhāya ca.

Food for the dogs, recognition and incentive for the breeders and trainers of dogs. Salutations to you all. Salutations to the lord creator of the world. Homage to the lord of maintenance with justice and retribution. Salutations to the ultimate destroyer. Salutations to the lord protector of the animals. Salutations to the lord of the blue clouds. Salutations to the lord of the mighty voice of thunder.

29. (Rudras Devata, Kutsa Ṛshi)

नमः कपर्दिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च नमो गिरिशयाय च शिपिविष्टाय च नमो मीढुष्टमाय चेषुमते च ॥२९॥

Namaḥ kapardine ca vyuptakeśāya ca namaḥ sahasrākṣāya ca śatadhanvane ca namo giriśayāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya ceṣumate ca.

Homage to the lord of braided hair. Salutations

to the sage of shaven hair. Salutations to the lord of vision of a thousand eyes. Salutations to the wielder of a hundred bows. Homage to the sagely mountain dweller. Salutations to the protector and promoter of the animal wealth. Salutations to the lord supreme of showers for life. Salutations to the lord of arrows.

30. (Rudras Devata, Kutsa Ṛshi)

नमो॑ ह्रुस्वाय॑ च वाम॒नाय॑ च॒ नमो॑ बृह॒ते च॒ वर्षी॑यसे च॒ नमो॑ वृ॒द्धाय॑ च स॒वृधे॑ च॒ नमोऽग्र्या॑य च प्रथ॒माय॑ च॥३०॥

Namo hrasvāya ca vāmanāya ca namo bṛhate ca varṣīyase ca namo vṛddhāya ca savṛdhe ca namo'gryāya ca prathamāya ca.

Food and support for the child and the little darling. Salutations for the great and for the generous man of years. Reverence for the old and love for the youth growing together. Exhortation for the pathmaker and for the first among pioneers of initiative.

31. (Rudras Devata, Kutsa Ṛshi)

नम॑ऽआ॒शवे॑ चाजि॒राय॑ च॒ नम॒: शीघ्र्या॑य च॒ शीभ्या॑य च॒ नम॒ऽऊर्म्या॑य चावस्व॒न्या॑य च॒ नमो॑ नादे॒याय॑ च॒ द्वीप्या॑य च ॥३१॥

Nama' āśave cājirāya ca namaḥ śīghryāya ca śībhyāya ca nama' ūrmyāya cāvasvanyāya ca namo nadeyāya ca dvīpyāya ca.

All hail to men of instant response and to the men of spontaneous action. Cheers for the fast worker and incentive for the modes of speedy motion. Exhortation to the powers of rapid progress and to men of roaring business. All hail to the river projects and to the island explorers.

32. (Rudras Devata, Kutsa Ṛshi)

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्यमाय चापगल्भाय च नमो जघन्याय च बुध्न्याय च ॥३२॥

Namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca budhnyāya ca.

All hail to the oldest and the youngest. Honour and respect to the traditional and the modern. Full recognition and support for the average medium and the simple novice. All support for the lowest worker and reverence for the wise and generous.

33. (Rudras Devata, Kutsa Ṛshi)

नमः सोभ्याय च प्रतिसर्याय च नमो याम्याय च क्षेम्याय च नमः श्लोक्याय चावसान्याय च नमऽउर्वर्याय च खल्याय च ॥३३॥

Namaḥ sobhyāya ca pratisaryāya ca namo yāmyāya ca kṣemyāya ca namaḥ ślokyāya cāvasānyāya ca nama urvaryāya ca khalyāya ca.

Salutations to the prosperous and the virtuous. Salutations to the dispensers of justice and the preservers of happiness and welfare. Salutations to the scholar of vaidic voice and to the competent man of accomplishment. Salutations to the man commanding respect among the nobles, and to the master of creating means and materials for good living.

34. (Rudras Devata, Prajapati Ṛshi)

नमो॒ वन्या॑य च॒ कक्ष्या॑य च॒ नम॑ः श्र॒वाय॑ च प्रतिश्र॒वाय॑ च॒ नम॑ऽआ॒शुषे॑णाय चा॒शुर॑थाय च॒ नम॒ः शूरा॑य चावभे॒दिनै॑ च ॥३४॥

Namo vanyāya ca kakṣyāya ca namaḥ śravāya ca pratiśravāya ca nama āśuṣeṇāya ca-śurathāya ca namaḥ śūrāya cāvabhedine ca.

Food and protection for the forest habitations and those living close thereby. Salutations to the reputed man of the Veda and to his listener disciple. Salutations to the warrior of the army on the fastest move and the commander on the fastest vehicle. Salutations to the brave soldier who breaks through the defences of the enemy.

35. (Rudras Devata, Kutsa Ṛshi)

नमौ॑ बि॒ल्मिनै॑ च कव॒चिनै॑ च॒ नमौ॑ व॒र्मिणै॑ च वरू॒थिनै॑ च॒ नम॑ः श्रु॒ताय॑ च श्रुतसे॒नाय॑ च॒ नमौ॑ दुन्दु॒भ्या॒य चाहन॒न्या॒य च ॥३५॥

Namo bilmine ca kavacine ca namo varmiṇe ca varūthine ca namaḥ śrutāya ca śrutasenāya ca namo dundubhyāya cāhananyāya ca.

Salutations to the warrior with the helmet. Salutations to the knight in armour. Salutations to the soldier in the bunker. Salutations to the force manning the fort of defence. Salutations to the reputed hero. Salutations to commander of the famous army. Exhortation to the drummer. Bravo to the martial man of music.

36. (Rudras Devata, Kutsa Ṛshi)

नमो॑ धृष्णवे॑ च प्रमृशाय॑ च॒ नमो॑ निष॒ङ्गिणे॑ चेषुधि॒मते॑ च॒ नम॑स्ती॒क्ष्णेष॑वे चायु॒धिने॑ च॒ नमः॑ स्वायु॒धाय॑ च सु॒धन्व॑ने च ॥३६॥

Namo dhṛṣṇave ca pramṛśāya ca namo niṣaṅgiṇe ceṣudhimate ca namastīkṣṇeṣave cāyudhine ca namaḥ svāyudhāya ca sudhanvane ca.

Salutations to the bold and fearless. Salutations to the shrewd and reflective man of thought and deliberation, and to the kind and the courteous. Salutations to the man of the sword and to the hero of the pointed arrow and quiver. Salutations to the man of mighty warriors of invincible arms. Salutations to the wielder of superweapons and to the man of the mighty bow.

37. (Rudras Devata, Kutsa Ṛshi)

नम॒ः स्रुत्या॑य च॒ पथ्या॑य च॒ नम॒ः काट्या॑य च॒ नीप्या॑य च॒ नम॒ः कुल्या॑य च सर॒स्या॒य च॒ नमो॑ नाद्रे॒याय॑ च वैश॒न्ताय॑ च ॥३७॥

Namaḥ srutyāya ca pathyāya ca namaḥ kātyāya ca nīpyāya ca namaḥ kulyāya ca sarasyāya ca namo nādeyāya ca vaiśantāya ca.

All hail and support for those who live by the side-walks, springs and trails. Welcome and hospitality for the travellers on the high roads and all support for the keepers of the roads. Care and caution for the mountain pass and the foot-hills and all support for those who live thereby. All love and care and reverence for streams and lakes, rivers and rivulets, pools and tanks, and all hail and hospitality for the users and keepers of

these. Salutations, exhortations and cheers to those who love and live by these !

38. (Rudras Devata, Kutsa Ṛshi)

नमः कूप्याय चावट्याय च नमो वीध्र्याय चातप्याय च नमो मेघ्याय च विद्युत्याय च नमो वर्ष्याय चावर्ष्याय च ॥३८॥

Namaḥ kūpyāya cāvaṭyāya ca namo vīdhryāya cātapyāya ca namo meghyāya ca vidyutyāya ca namo varṣyāya cāvarṣyāya ca.

Salutations to the specialist of well construction. Salutations to the drilling geologist. Salutations to the scientist explorer of the clear blue sky in the sunlight. Salutations to the expert of solar heat and energy. Salutations to the technologist of cloud formation. Salutations to the scientist and technologist of lightning and electricity. Salutations to the scholar and scientist of rain and water management. Salutations to the scientist of drought and drought management.

39. (Rudras Devata, Kutsa Ṛshi)

नमो वात्याय च रेष्म्याय च नमो वास्तव्याय च वास्तुपाय च नमः सोमाय च रुद्राय च नमस्ताम्राय चारुणाय च ॥३९॥

Namo vātyāya ca reṣmyāya ca namo vāstavyāya ca vāstupāya ca namaḥ somāya ca rudrāya ca namastāmrāya cāruṇāya ca.

Salutations to the expert of wind and storm. Salutations to the scientist of cloud burst and thunder. Salutations to the specialist of surplus and waste management. Salutations to the man of housing and

architecture. Salutations to the expert of health and power. Salutations to the minister of justice and equity. Salutations to the powers of security against violence and crime. Salutations to the promoters of Dharma and the good life.

40. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः॑ श॒ङ्गवे॑ च पशु॒पत॑ये च॒ नम॑ऽउ॒ग्राय॑ च भी॒माय॑ च॒ नमो॑ऽग्रेव॒धाय॑ च दूरेव॒धाय॑ च॒ नमो॑ ह॒न्त्रे च॒ हनी॑यसे च॒ नमो॑ वृ॒क्षेभ्यो॒ हरि॑केशेभ्यो॒ नम॑स्ता॒राय॑ ॥४०॥

Namaḥ śaṅgave ca paśupataye ca nama ugrāya ca bhīmāya ca namo'grevadhāya ca dure-vadhāya ca namo hantre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya.

Salutations to the lord of peace and protector of living beings. Salutations to the lord of power and awe. Salutations to the powers of preventive strike and consequent elimination. Punishment to the killer and the destructive terrorist. Water and care for the trees of green foliage. Salutations to the saviour from suffering.

41. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः॑ शम्भ॒वाय॑ च मयोभ॒वाय॑ च॒ नमः॑ शङ्क॒राय॑ च मयस्क॒राय॑ च॒ नमः॑ शि॒वाय॑ च शि॒वत॑राय च ॥४१॥

Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.

Salutations to the lord of peace, and to the lord giver of peace and joy in life. Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace,

and to the lord giver of peace, prosperity and grace more and ever more.

42. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नम॒ः पार्या॑य चावा॒र्या॒य च॒ नम॑ः प्र॒तर॑णाय चो॒त्तर॑णाय च॒ नम॒स्तीर्थ्या॑य च॒ कूल्या॑य च॒ नम॒ः शष्प्या॑य च॒ फेन्या॑य च ॥४२॥

Namaḥ pāryāya cāvāryāya ca namaḥ pratarṇāya cottaraṇāya ca namastīrthyāya ca kūlyāya ca namaḥ śaṣpyāya ca phenyāya ca.

Salutations to the lord across the river, and to him this side of the flow. And salutations to the captain who steers all across the seas, and to him who steers across and above. And salutations to him who is both the guide and the goal and to him who awaits us on the shore. And salutations to him who shines green in vegetation, and to him who floats with the foam.

43. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नम॑ः सिक॒त्या॒य च प्रवा॒ह्या॒य च॒ नम॑ः किꣳशि॒ला॑य च क्षय॒णा॑य च॒ नम॑ः कप॒र्दिनै च पुल॒स्तयै च॒ नम॑ऽइरि॒ण्या॒य च प्रप॒थ्या॒य च ॥४३॥

Namaḥ sikatyāya ca pravāhyāya ca namaḥ kiṁśilāya ca kṣayaṇāya ca namaḥ kapardine ca pulastaye ca nama'iriṇyāya ca prapathyāya ca.

Homage to the gold in the sand, and to him who flows with the flow. And homage to him who plays with the pebbles, and to him who dwells in the tranquil harbour. Homage to the lord of the braided hair and to him who shines with glossy hair. Homage to the lord of the desert and to the protector of the wandering sages.

44. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमो॑ व्र॒ज्या॑य च॒ गोष्ठ्या॑य च॒ नम॒स्तल्प्या॑य च॒ गेह्या॑य च॒ नमो॑ हृद॒य्या॒य च निवे॒ष्या॒य च॒ नम॒ः काट्या॑य च गह्व॒रे॒ष्ठाय॑ च ॥४४॥

Namo vrajyāya ca goṣṭhyāya ca namastalpyāya ca gehyāya ca namo hṛdayyāya ca niveṣyāya ca namaḥ kātyāya ca gahvareṣṭhāya ca.

Homage to the lord of the meadow and to the warmth of the cow-shed. Homage to the angels of the bed and to the inmates of the home. Homage to the spirit in the heart and to the lord of human settlements. Homage to the mountain mysteries and to the spirit of the darkest caves.

45. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नम॒ः शुष्क्या॑य च हरि॒त्या॒य च॒ नमः॑ पांᳬसु॒व्या॒य च रज॒स्या॒य च॒ नमो॑ लोप्या॑य चोल॒प्या॒य च॒ नम॒ऽऊर्व्या॑य च॒ सूर्व्या॑य च ॥४५॥

Namaḥ śuṣkyāya ca harityāya ca namaḥ pāṁsavyāya ca rajasyāya ca namo lopyāya co-lapyāya ca nama ūrvyāya ca sūrvyāya ca.

Homage to the spirit of the desert breeze and vibrations of the greens. Homage to the life of the dust and atoms of fragrance in the flowers. Homage to the spirit of the invisible and the softness of the grass. Homage to the lord of ocean fire and the fire of annihilation.

46. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः पुर्णाय च पर्णशदाय च नमऽउद्गुरमाणाय चाभिघ्नते च नमऽआखिदते च प्रखिदते च नमऽइषुकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानाᳬहृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नमऽआनिर्हतेभ्यः ॥४६॥

Namaḥ parṇāya ca parṇaśadāya ca nama' udguramāṇāya cābhighnate ca nama' ākhidate ca prakhidate ca nama' iṣukṛdbhyo dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo devānām̐ hṛdayebhyo namo vicinvatkebhyo namo vikṣiṇatkebhyo nama' ānirhatebhyaḥ.

Homage to the spirit of the green leaves and to the fall of the leaves. Homage to the clarion call of action and to the destroyer of evil. All help and sustenance to the wearied and the oppressed. Homage to the makers of arrows and missiles and to the makers of bows and firing rockets. Homage to the noble hearts and the sparkling showers of their grace. Homage to the powers of discrimination between good and evil. Homage to the destroyers of oppression and to the upliftment and redemption of the fallen and the destitute.

47. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

द्रापेऽअन्धसस्पते दरिद्र नीललोहित । आसां प्रजानामेषां पशूनां मा भेर्मा रोङ् मो च नः किं चनाममत् ॥४७॥

Drāpe' andhasaspate daridra nīlalohita. Āsāṁ prajānāmeṣāṁ paśūnāṁ mā bhermā roṅ mo ca naḥ kiñcanāmamat.

Redeemer of the fallen, lord of food and sustenance, saviour of the poor and down-trodden, lord

of growth and greenery, cause no fear to these people and these animals. Cause no ailment or injury. Let none of us suffer any disease or damage.

48. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामेऽअस्मिन्ननातु-
रम् ॥४८॥

Imā rudrāya tavase kapardine kṣayadvīrāya pra bhāramahe matīḥ. Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme'asminna-nāturam.

All our thoughts and intentions, all our songs and devotion, and all our man-power we hold and dedicate to Rudra, awful lord of the knotted hair, commander of our young and brave heroes, so that there may be peace and well-being among our people and our animals (bipeds and quadrupeds), and life in this whole habitable world may be healthy, strong and free from want and suffering.

49. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी ।
शिवा रुतस्य भेषजी तया नो मृड जीवसे ॥४९॥

Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajī. Śivā rutasya bheṣajī taya no mṛḍa jīvase.

Rudra, lord of health and well-being, your auspicious presence in body and mind, your knowledge and approach is gracious, a panacea for all ailments, universal antidote to suffering and disease. With that healing touch bless us with good health and happiness for life.

50. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

परि णो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः । अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृड ॥५०॥

Pari no rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ. Ava sthirā maghavadbhya-stanuṣva mīḍhvastokāya tanayāya mṛḍa.

May the thunderbolt of Rudra spare us. May the evil disposition of the sinful and the angry keep off from us. May the generous lord giver of life and prosperity elevate the intelligence and constancy of the munificent yajnics and be kind and gracious to our children and our youth.

51. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

मीढुष्टम शिवतम शिवो नः सुमना भव । परमे वृक्षऽ-आयुधं निधाय कृत्तिं वसानऽआचर पिनाकम्बिभ्रदा गहि ॥५१॥

Mīḍhuṣṭama śivatama śivo naḥ sumanā bhava. Parame vṛkṣa' āyudhaṁ nidhāya kṛttiṁ vasāna' ācara pinākaṁ bibhradā gahi.

Most generous lord, most gracious, be good at heart and kind toward us all. Taking up the arms, wearing the corslet, holding the great bow, come and take on the mighty force of the enemies of life.

52. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

विकिरिद्र विलोहित नमस्तेऽअस्तु भगवः।
यास्ते सहस्रꣳहेतयोऽन्यमस्मन्निवपन्तु ताः॥५२॥

Vikiridra vilohita namaste' astu bhagavaḥ. Yāste sahasraṁ hetayo' nyamasman nivapantu tāḥ.

Salutations to you, Rudras, lords lustrous and glorious, shooting arrows to destroy evil. And the thousand thunderbolts you wield, they may spare us and fall elsewhere on mischief far away from us.

53. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

सहस्राणि सहस्रशो बाह्वोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखा कृधि ।।५३।।

Sahasrāṇi sahasraśo bāhvostava hetayaḥ.
Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi.

Lord of majesty and ruler of the world, hundreds and thousands are the arms and powers in your hands. Turn their shaft and direction away and elsewhere far from us.

54. (Rudras Devata, Parameshthi Prajapati Ṛshi)

असंख्याता सहस्राणि ये रुद्राऽअधि भूम्याम् ।
तेषाᳬं सहस्रयोजनेऽव धन्वानि तन्मसि ।।५४।।

Asaṁkhyātā sahasrāṇi ye rudrā'adhi bhūmyām.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Thousands are the Rudras (life-sustaining powers) and countless are the Rudras (pranis, living forms) which are on the earth. We use their powers and properties in a thousand ways and, (in cyclic order) extend their powers and properties a thousand fold over vast areas of space.

55. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

अस्मिन् महत्यर्णवेऽन्तरिक्षे भवाऽअधि ।
तेषाᳬं सहस्रयोजनेऽव धन्वानि तन्मसि ।।५५।।

Asmin mahatyarṇave'ntarikṣhe bhavā' adhi.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Countless are the Rudra powers in this great ocean of the sky between the earth and heaven. We use their powers and properties in a thousand applications and in cyclic order, extend their powers and properties a thousand-fold over vast areas in space.

56. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठा दिवꣳरुद्राऽउपश्रिताः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५६॥

Nīlagrīvāḥ śitikaṇṭhā divaṁ rudrā'upaśritāḥ.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Blue-necked and white-throated, countless are the Rudra powers of life and sustenance which abide in heaven and the light of the sun. We use their energies and powers in a thousand ways for a thousand purposes and, in a positive circle, extend their powers and properties a thousand-fold over vast areas of space.

57. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठाः शर्वाऽअधः क्षमाचराः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५७॥

Nīlagrīvāḥ śitikaṇṭhāḥ śarvā'adhaḥ kṣamācarāḥ.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Blue-necked, white-throated are the violent powers and ferocious creatures which roam around on the earth. We counter and throw off their powers and forces countless leagues away from us with the bows we stretch to shoot the arrows.

58. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये वृक्षेषु शष्पिञ्जरा नीलग्रीवा विलोहिताः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५८॥

Ye vṛkṣeṣu śaṣpiñjarā nīlagrīvā vilohitāḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi.

We counter the Rudra powers, blue-necked, white throated, yellowish red, bright and green like blades of grass, which grow on trees as parasites, and, stretching our bows for the arrows (with insecticides etc.,) render their deadly action ineffective over vast areas of the earth.

59. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये भूतानामधिपतयो विशिखासः कपर्दिनः।
तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५९॥

Ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi.

The powers who are protectors, promoters and guardians of living beings, sanyasis and brahmacharis with shaven heads or wearing unshorn hair, we help and serve, and, with all our power and means, we extend their activities over vast areas of the earth.

60. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये पथां पथिरक्षयऽऐलबृदाऽआयुर्युधः ।
तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६०॥

Ye pathāṁ pathirakṣhaya'ailabṛdā'āyuryudhaḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi.

The Rudras, noble people, who guard and promote the moral and spiritual highways of life, who maintain and develop the national highways and protect the travellers, who develop the resources of the earth, and who struggle for the betterment of life and age, we support and serve with all our might and extend their

powers a thousand fold over vast areas of the earth.

61. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः।
तेषाᳫं सहस्रयोजनेऽव धन्वानि तन्मसि ॥६१॥

Ye tīrthāni pracaranti sṛkāhastā niṣaṅgiṇaḥ.
Teṣām̆ sahasrayojane' va dhanvāni tanmasi.

We do homage to the Rudras, sacred presences who cleanse the mind and sanctify the soul, heroes who go round wielding the thunderbolt and the bow and quiver in defence of humanity. We support and serve them with all our might and extend their power a thousand fold over vast areas of the earth.

62. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

येऽन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।
तेषाᳫं सहस्रयोजनेऽव धन्वानि तन्मसि ॥६२॥

Ye'nneṣu vividhyanti pātreṣu pibato janān.
Teṣām̆ sahasrayojane'va dhanvāni tanmasi.

The infectious germs and viruses in food and drink and in the cooking and dining ware which, in various ways, afflict the people through eating and drinking, we fight with all our might, and we eliminate their deadly power and presence over a vast area of the earth and the environment.

63. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

यऽएतावन्तश्च भूयाᳫंसश्च दिशो रुद्रा वितस्थिरे ।
तेषाᳫं सहस्रयोजनेऽव धन्वानि तन्मसि ॥६३॥

Ya'etāvantaśca bhūyāmsaśca diśo rudrā vitasthire. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

And Rudra powers (of beneficence, affliction and retribution in nature) conceived and realized so far and even more exist variously in all the directions (on the earth, in the sky and in heaven). We deal with their arms and armaments appropriately with all our might and mind in faith (worshipping, extending, negating or fighting and eliminating) in a thousand ways over vast areas of time and space.

64. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

**नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः ।
तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः।
तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥६४॥**

Namo'stu rudrebhyo ye divi yeṣāṁ varṣa-miṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo Yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in heaven. Rain is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

65. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमो॑ऽस्तु रु॒द्रेभ्यो॒ ये॒ऽन्तरि॑क्षे॒ येषां॒ वात॒ऽइष॑वः । तेभ्यो॒ दश॒ प्राची॒र्दश॑ द॒क्षि॒णा दश॑ प्र॒तीची॒र्दशोदी॑ची॒र्दश॒ोर्ध्वाः। तेभ्यो॒ नमो॑ऽअस्तु॒ ते नो॑ऽवन्तु॒ ते नो॑ मृडयन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तमे॑षां॒ जम्भे॑ दध्मः ॥६५॥

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in the skies. Wind and air is their power and gift to life. To them our salutations with folded hands with the fingers joined, with ten senses and the pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

66. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमो॑ऽस्तु रु॒द्रेभ्यो॒ ये पृ॑थि॒व्यां येषा॒मन्न॒मिष॑वः । तेभ्यो॒ दश॒ प्राची॒र्दश॑ द॒क्षि॒णा दश॑ प्र॒तीची॒र्दशोदी॑ची॒र्दश॒ोर्ध्वाः। तेभ्यो॒ नमो॑ऽअस्तु॒ ते नो॑ऽवन्तु॒ ते नो॑ मृडयन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तमे॑षां॒ जम्भे॑ दध्मः ॥६६॥

Namo' stu rudrebhyo ye pṛthivyāṁ yeṣāmanna-miṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaṣodīcīrdaśordhvāḥ. Tebhyo namo' astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide on the earth. Food and energy is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

इति षोडशोऽध्यायः ॥

CHAPTER–XVII

1. (Maruts Devata, Medhatithi Ṛshi)

अश्मन्नूर्जं पर्वते शिश्रियाणामद्भ्यऽओषधीभ्यो वनस्पति-भ्योऽअधि सम्भृतं पयः । तां नऽइषमूर्जं धत्त मरुतः सं-रराणाऽअश्मँस्ते क्षुन् मयि तऽऊर्ग् यं द्विष्मस्तं ते शुगृच्छतु॥१॥

Aśmannūrjaṁ parvate śiśriyāṇāmadbhya' oṣadhībhyo vanaspatibhyo'adhi sambhṛtaṁ payaḥ. Tāṁ na'iṣamūrjaṁ dhatta marutaḥ saṁrarāṇā'aśmaňste kṣūn-mayi ta'ūrgyaṁ dviṣmastaṁ te śugṛcchatu.

O Maruts (men and women), kind and generous powers, hold for us the energy and power contained in the mountain ranges of the clouds and the sky, and hold for us that energy and juices distilled from waters, herbs and trees, and bless us with that food and energy. Voracious eater, fire of yajna, may your hunger and energy be in me too, and may your displeasure reach someone we hate (i.e., none).

2. (Agni Devata, Medhatithi Ṛshi)

इमा मेऽअग्नऽइष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्द्धश्चैता मेऽअग्नऽइष्टका धेनवः सन्त्व-मुत्रामुष्मिँल्लोके ॥२॥

Imā me'agna'iṣṭakā dhenavaḥ santvekā ca daśa ca daśa ca śataṁ ca śataṁ ca sahasraṁ ca sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ ca niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudaṁ

ca samudraśca madhyaṁ cāntaśca parārdhaścaitā me'agna iṣṭakā dhenavaḥ santvamutrāmuṣmiňlloke.

Agni, fire-lord of yajna, may these bricks of my altar (vedi), wanted values of life, one and all, be generous and productive and grow ten times in geometrical progression : May one grow to ten, and ten to one hundred (shatam), and one hundred to one thousand (sahasram), and one thousand to ten thousand (ayutam), and ten thousand to hundred thousand (one lac, niyutam), and hundred thousand to a million (prayutam), and one million to hundred million (arbudam), and hundred million to a billion (arba, nyarbudam), and one billion to ten billion (one kharba), and ten billion to a hundred billion (one nikharba), and hundred billion to a trillion (mahapadma), and one trillion to ten trillion (one shanku), and ten trillion to hundred trillion (one samudra), and hundred trillion to quadrillion (one madhyam), and one madhyam to ten madhyam (anta, ten quadrillion), and one anta to ten anta (hundred quadrillion), parardha. And these bricks, wanted values, be, like cows, the givers of fulfilment to me in this life and beyond, in this world and beyond.

3. (Agni Devata, Medhatithi Ṛshi)

ऋतवं स्थऽऋतावृधऽऋतुष्ठा स्थऽऋतावृधः । घृतश्च्युतो मधुश्च्युतो विराजो नाम कामदुघाऽअक्षीयमाणाः ॥३॥

Ṛtava stha'ṛtāvṛdha'ṛtuṣṭhā stha'ṛtāvṛdhaḥ. Ghṛtaścyuto madhuścyuto virājo nāma kāmadughā'akṣīyamāṇāḥ.

Ladies of the home brilliant as yajna fire, holy as truth and universal law, reflecting the plenty and purity

of distilled ghee and overflowing with the sweetness of honey, you are surely treasures of fulfilment beyond decay. Be vibrant as spring, stay inviolable as the cycle of the seasons and add to the sanctity of the laws of life.

4. (Agni Devata, Medhatithi Ṛshi)

समुद्रस्य त्वावकयाग्ने परि व्ययामसि ।
पावकोऽअस्मभ्यꣳशिवो भव ॥४॥

Samudrasya tvā'vakayāgne pari vyayāmasi. Pāvako' asmabhyaṁ śivo bhava.

Agni, brilliant power, we stand round and cover you as the shaivala grass of the sea. Cleanser and purifier of life, be good and gracious to us.

5. (Agni Devata, Medhatithi Ṛshi)

हिमस्य त्वा जरायुणाग्ने परि व्ययामसि ।
पावकोऽअस्मभ्यꣳशिवो भव ॥५॥

Himasya tvā jarāyuṇā'gne pari vyayāmasi. Pāvako'asmabhyaṁ śivo bhava.

Agni, brilliant power, we cover you round as fire and clothing round the frosty cold of the season. Come, cleanser and purifier of life, and be kind and gracious to us.

6. (Agni Devata, Medhatithi Ṛshi)

उप ज्मन्नुप वेतसेऽवतर नदीष्वा । अग्ने पित्तमपामसि मण्डूकि ताभिरागहि सेमं नो यज्ञं पावकवर्णꣳशिवं कृधि ॥६॥

Upa jmannupa vetase' va tara nadīṣvā. Agne pittamapāmasi maṇḍūki tābhirā gahi semaṁ no yajñaṁ pāvakavarṇaṁ śivaṁ kṛdhi.

Agni, clad in the brilliant flames of light, come upon the earth, descend in the midst of the earth's abundance. Descend into the streams of life. Since you are the life and lustre of the waters, come with that life and lustre. Come and bless this yajna of our home with peace and prosperity.

7. (Agni Devata, Medhatithi Ṛshi)

अपामिदं न्ययनꣳसमुद्रस्य निवेशनम् । अन्याँस्तेऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यꣳशिवो भव ॥७॥

Apāmidaṁ nyayanaṁ samudrasya niveśanam. Anyāṅste'asmattapantu hetayaḥ pāvako' asmabhyaṁ śivo bhava.

This home is the abode of peace as the sky is the abode of waters. It is an abode of the depth of life as the deep ocean is. May Agni, lord of yajna and life and lustre of the waters be kind and gracious to us in this home of yajna, and may the heat of his passion and displeasure be directed elsewhere away from us.

8. (Agni Devata, Vasuyu Ṛshi)

**अग्ने पावक रोचिषा मन्द्रया देव जिह्वया ।
आ देवान्वक्षि यक्षि च ॥८॥**

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi yakṣi ca.

Agni, generous lord of light, purifier and sanctifier of life, with your brilliant and exhilarating tongue of flames you call the noble yajnic devotees together and proclaim to them the truths of eternity.

9. (Agni Devata, Medhatithi Ṛshi)

स नः पावक दीदिवोऽग्ने देवाँ२॥ऽइहावह ।
उप यज्ञꣳहविश्च नः ॥९॥

Sa nāḥ pāvaka dīdivo'gne devām̐' ihāvaha. Upa yajñam̐ haviśca naḥ.

Agni, power of light and lustre, purifier and sanctifier of life, you graciously call the noble powers of nature and humanity together here close to our yajna and let us all share the gifts of the fragrance of libations.

10. (Agni Devata, Bharadvaja Ṛshi)

पावकया यश्चितयन्त्या कृपा क्षामन् रुरुचऽउषसो न भानुना । तूर्वन्न यामन्नेतशस्य नु रणऽआ यो घृणे न ततृषाणोऽअजरः ॥१०॥

Pāvakayā yaścitayantyā kṛpā kṣāman ruruca' uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa' ā yo ghṛṇe na tatṛṣāṇo' ajaraḥ.

Agni, lord of light and power, commander of the army, with his cleansing, enlightening and splendid force, shines on the earth like the dawn blazing with the light of the sun. And young, unaging, unexhausted, hastening apace on the course of his chariot, thirsting for victory in the heat of the battle, blazes with his own glory.

11. (Agni Devata, Lopamudra Ṛshi)

नमस्ते हरसे शोचिषे नमस्तेऽअस्त्वर्चिषे । अन्याँस्ते अस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यꣳशिवो भव ॥११॥

Namaste harase śociṣe namaste'astvarciṣe. Anyām̐ste asmattapantu hetayaḥ pāvako' asmabhyam̐ śivo bhava.

Salutations to Agni, lord of light and justice, radiant and pure, divine and adorable, and saviour from pain and suffering. Lord sanctifier of life and nature, be good and gracious to us. And may the heat of your passion and punishment for sin and injustice fall upon others far from us, i.e. different from real human nature and character.

12. (Agni Devata, Lopamudra Ṛshi)

नृषदे वेडप्सुषदे वेड् बर्हिषदे वेड् वनसदे वेट् स्वर्विदे वेट् ॥१२॥

Nṛṣade veḍ apsuṣade veḍ barhiṣade veḍ vanasade veṭ svarvide veṭ.

Homage to Agni, lord present in and presiding over humanity. Homage to the lord present in and ruling over the waters. Homage to the lord governing within and over the business of society. Homage to the lord present in and ruling over the forests. Homage to the lord creator and giver of the joy of life.

13. (Prana Devata, Lopamudra Ṛshi)

ये देवा देवानां यज्ञिया यज्ञियानाᳯंसंवत्सरीणमुप भागमासते । अहुतादो हविषो यज्ञेऽअस्मिन्त्स्वयं पिबन्तु मधुनो घृतस्य ॥१३॥

Ye devā devānāṁ yajñiyā yajñiyānām̆ saṁvatsarīṇamupa bhāgamāsate. Ahutādo haviṣo yajñe ’asmintsvayaṁ pibantu madhuno ghṛtasya.

Pranas (Sanyasis, those who are the life-breath of the spirit of society), those who are noblest among the nobles, adorable among those who adore Agni in yajna, serve and receive their part of the annual sessions of yajna, and, free from the performance of yajna before

meals, themselves receive and enjoy the honey-sweets and drinks of the libations in this yajna.

14. (Prana Devata, Lopamudra Ṛshi)

ये दे॒वा दे॒वेष्वधि देव॒त्वमाय॒न्ये ब्रह्म॑णः पुरऽए॒तारो॑ऽअ॒स्य। येभ्यो॒ नऽऋ॒ते पव॑ते॒ धाम॒ किञ्च॒न न ते दि॒वो न पृ॑थि॒व्याऽअधि॒ स्नुषु॑ ॥१४॥

Ye devā deveṣvadhi devatvamāyan ye brahmaṇaḥ pura'etāro' asya. Yebhyo na'ṛte pavate dhāma kiñcana na te divo na pṛthivyā 'adhi snuṣu.

Pranas, life-breath of the spirit of humanity, souls who have attained the state of divine grace among the nobles, who walk in the very presence of this Lord of the universe, without whom nowhere in the world anything moves nor is anything sanctified, they are not confined to any particular region of heaven, nor to any particular region of the earth, they are universal, everywhere.

15. (Agni Devata, Lopamudra Ṛshi)

प्रा॒ण॒दाऽअ॑पान॒दा व्या॑न॒दा व॑र्चो॒दा व॑रिवो॒दाः । अ॒न्याँस्तेऽअ॒स्मत्त॑पन्तु हे॒तयः॑ पाव॒कोऽअ॒स्मभ्य॑ꣳशि॒वो भ॑व ॥१५॥

Prāṇadā'apānadā vyānadā varcodā varivodāḥ. Anyāňste'asmattapantu hetayaḥ pāvako' asmabhyaň śivo bhava.

Agni, Lord of light and power, you are the giver of vital energy, means of the removal of impurity and waste, universal knowledge, lustre of life and the light of truth and Dharma. Be good and gracious to us, lord purifier and sanctifier of life and soul, and let your displeasure and punishment befall somewhere else far away from us.

16. (Agni Devata, Bharadwaja Ṛshi)

अ॒ग्निस्ति॒ग्मेन॑ शो॒चिषा॒ यास॒द्विश्वं॒ न्यु॒त्रिण॑म् ।
अ॒ग्निर्नो॑ वनते र॒यिम् ॥१६॥

Agnistigmena śociṣā yāsadviśvaṁ nyatriṇam. Agnirno vanate rayim.

Agni, lord giver of light, knowledge and power, with its incessant waves of light and warmth ripens and begets all good nourishing foods for us. The same agni with the power of electric energy begets all the wealth for us. (So may the man of knowledge and scientific power produce food and wealth for humanity.)

17. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यऽइ॒मा विश्वा॒ भुव॑नानि॒ जुह्व॒दृषि॒र्होता॒ न्यसी॑दत्पि॒ता नः॑ । स॒ऽआ॒शिषा॒ द्रवि॑णमि॒च्छमा॑नः प्रथम॒च्छदव॑राँ२॥ऽ- आवि॑वेश ॥१७॥

Ya'imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdat pitā naḥ. Sa'āśiṣā draviṇamicchamānaḥ prathamacchadavarāň āviveśa.

Our father, Vishvakarma, omniscient lord and cosmic sacrificer (yajamana), consumes all these worlds into His own fire of cosmic yajna and remains. And then He, self-moved by His own will to create the profuse variety of existence, projects and pervades the first evolutes and later continues the expansion and self pervasion on and on.

18. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

कि॒ꣳस्वि॑दासीदधि॒ष्ठान॑मा॒रम्भ॑णं कत॒मत् स्वि॒त्क॒था- सी॑त् । यतो॒ भूमिं॑ ज॒नय॑न्वि॒श्वक॑र्मा॒ वि द्यामौर्णो॑न्महि॒ना वि॒श्वच॑क्षाः ॥१८॥

Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ katamat svit kathā sīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahinā viśvacakṣāḥ.

What is the ultimate stay of the universe? What is the original cause of the creation? What sort? From which Vishvakarma, omnipresent seer who pervades the universe, created the earth and then heaven with His mighty potential?

19. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वत-स्पात् । सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देवऽएकः ॥१९॥

Viśvataścakṣurta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva'ekaḥ.

Vishvakarma, the one absolute self-effulgent lord of the universe, with universal eye to watch, and universal mouth to reveal the Word, and universal arms for action, and universal feet for omnipresence, having created the heaven and earth from dynamic particles of Prakriti, keeps the universe in constant motion with his mighty arms of omnipotence.

20. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

किꣳस्विद्वनं कऽउ स वृक्षऽआस यतो द्यावापृथिवी निष्ट-तक्षुः। मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥२०॥

Kiṁsvidvanaṁ ka'u sa vṛkṣa'āsa yato dyāvā-pṛthivīniṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tadyad adhyatiṣṭhad bhuvanāni dhārayan.

What is that original cause, that lovely tree, from which the lord maker shaped the heaven and earth and the whole dynamic world? Men of intelligence and conscientious mind ask the men of wisdom and vision: Who is that lord who holds and sustains the regions of the world and presides over all these and yet remains the sole lord above the universe?

21. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

या ते धामा॑नि पर॒माणि॒ याऽव॒मा या म॑ध्य॒मा वि॑श्वकर्मन्नु॒तेमा।
शिक्षा॑ सखि॑भ्यो ह॒विषि॑ स्वधावः स्व॒यं य॑जस्व त॒न्वं॒
वृधा॒नः ॥२१॥

Yā te dhāmāni paramāṇi yā'vamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.

Vishvakarma, lord of your own omnipotence, lord of nature, heaven and earth, maker of the universe, enlighten us, your friends and devotees, about the worlds of your own creation, the highest, the lowest and youngest, and the middle ones. Lord of food and energy, expanding the material world of existence, you yourself provide for sustenance with constant inputs into the systemic growth of the universe.

22. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्व॑कर्मन् ह॒विषा॑ वावृधा॒नः स्व॒यं य॑जस्व पृथि॒वीमु॒त
द्याम् । मुह्य॑न्त्व॒न्येऽअ॒भित॑ः स॒पत्ना॑ऽइ॒हास्माकं॑ म॒घवा॑ सू॒रि-
र॑स्तु ॥२२॥

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye' abhitaḥ sapatnā'ihāsmākaṁ maghavā sūrirastu.

Vishvakarma, lord maker of the universe, exalted

by the celebration and offerings of yajna, bless the earth and heaven with your presence. May the others, enemies of life and progress all round, fail. And may Indra, lord of power and glory, of wealth and learning, be the harbinger of knowledge and wisdom.

23. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजेऽअद्या हुवेम। स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥२३॥

Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje'adyā huvema. Sa no viśvāni havanāni jāṣad viśvaśambhūravase sādhukarmā.

For our protection and progress in the battle of life to day we invoke Vishvakarma, lord of knowledge and speech, universal master of all karma working at speed faster than that of mind. May he, beneficent lord of unfailing action, kind and generous to all, be pleased to listen to our invocation and grant our prayers for protection and progress.

24. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मन् हविषा वर्द्धनेन त्रातारमिन्द्रमकृणोरवध्यम् । तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथासत् ॥२४॥

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathā' sat.

Vishvakarma, lord President of the total activity of humanity/the nation, with the growth and advancement arising from the developmental activities of the people working with yajnic dedication in unison,

we pray, appoint Indra, a man of power and glory as minister for defence who should be an inviolable defender of the world/the land, so that all the people bow to him in acceptance and reverence and (with that universal support) he becomes mighty and formidable in action.

25. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

चक्षुषः पिता मनसा हि धीरो घृतमेनेऽअजनन्नम्नमाने । यदेदन्ताऽअददृहन्त पूर्वऽआदिद् द्यावापृथिवीऽअप्रथेताम् ॥२५॥

Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene' ajanannamnamāne. Yadedantā adadṛhanta pūrva'ādid dyāvāpṛthivī aprathetām.

When the ruler, Vishvakarma, is of calm and resolute mind, loves and protects men of vision and justice, and promotes the creation of food and wealth, and when the people bow to him in obedience and act in unison like parts of one organism, then only the people and the government strengthen each other and grow like the earth and heaven of yore together.

26. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्म्मा विमनाऽआद्विहाया धाता विधाता परमोत सन्दृक् । तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऽऋषीन् परऽएकमाहुः ॥२६॥

Viśvakarmā vimanā'ādvihāyā dhātā vidhātā paramota sandṛk. Teṣāmiṣṭāni samiṣā madanti yatrā sapta' ṛṣīn para' ekamāhuḥ.

Vishvakarma is the one lord maker of the world, sole treasure-home of universal knowledge, present in

the universal variety of existence, creator and sustainer of the universe, all-seeing universal presence and supreme reality, whom the wise sages call one and absolute, wherein the humans with their five senses, mind and intelligence rejoice and wherein they realise their supreme ambitions.

27. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा । यो देवानां नामधाऽएकऽएव तꣳसम्प्रश्नं भुवना यन्त्यन्या ॥२७॥

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā'eka'eva taṁ sampraśnaṁ bhuvanā yantyanyā.

Vishvakarma is the lord who is our father and creator, law-giver and sustainer, who knows all the regions of the universe, who is one and absolute yet holds the names of all the powers of nature and His own potential. In Him enter all the worlds, and He is the eternal question and mystery for all the conscientious souls.

28. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

तऽआयजन्त द्रविणꣳसमस्माऽऋषयः पूर्वे जरितारो न भूना । असूर्त्ते सूर्त्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥२८॥

Ta'āyajanta dravīṇaṁ samasmā'ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.

They are the Rishis, visionaries of Divinity, who, like celebrants in worship, have offered songs and

libations of rich materials to Lord Vishvakarma and who, residing in known as well as in unknown worlds, have directed and attracted the mind and soul of living beings to the lord.

29. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

परो दिवा परऽएना पृथिव्या परो देवेभिरसुरैर्यदस्ति । कꣳस्विद् गर्भं प्रथमं दध्रऽआपो यत्र देवाः समपश्यन्त पूर्वे ॥२९॥

Paro divā para'enā pṛthivyā paro devebhirasurairyadasti. Kaṁsvid garbhaṁ prathamaṁ dadhra'āpo yatra devāḥ samapaśyanta pūrve.

The Lord Supreme, Brahma, is beyond the heavens, beyond this earth, beyond the gods of nature and beyond the evil and the lifeless. He is the One wherein the life-force bears the first grand and mysterious seed of the universe and whom the primordeal visionaries of divinity see directly as if face to face.

30. (Vishvakarma Devata, Vishvakarma Ṛshi)

तमिद् गर्भं प्रथमं दध्रऽआपो यत्र देवाः समगच्छन्त विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥३०॥

Tamid garbhaṁ prathamaṁ dadhra'āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.

Therein surely the life-force bore that first seed of the universe wherein all the powers of nature and the visionary souls find their repose. He is the one sole lord

seated at the centre of the mother force, Prakriti, and he is the lord presiding over existence, wherein reside all the worlds of the universe.

31. (Vishvakarma Devata, Vishvakarma Ṛshi)

न तं विदाथ यऽइमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृपऽउक्थशासश्चरन्ति ॥३१॥

Na taṁ vidātha ya'imā jajānānyadyuṣmākam-antaraṁ babhūva. Nīhāreṇa prāvṛtā jalpyā cāsutṛpa'ukthaśāsaścaranti.

You don't know Him who has created all these worlds. He is different and distant from you all, and yet within you all. People sunk in darkness roam around quoting scripture but serving their own selfish ends with empty words void of vision.

32. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् गन्धर्वोऽअभवद् द्वितीयः।
तृतीयः पिता जनितौषधीनामपां गर्भं व्यदधात्पुरुत्रा ॥३२॥

Viśvakarmā hyajaniṣṭa deva'ādidgandharvo' abhavad dvitīyaḥ. Tṛtīyaḥ pitā janit-auṣadhīnāmapāṁ garbhaṁ vyadadhāt purutrā.

Lord Vishvakarma, creator of the world, self-effulgent lord of light and life, first manifested in existence. Then after that was born the sun which holds the earth. The third was the cloud which, in its womb, holds the waters, offspring of the sky and the winds, vital air, and generates and sustains the herbs and trees in many ways.

33. (Indra Devata, Apratiratha Ṛshi)

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् । संक्रन्दनोऽनिमिषऽएकवीरः शतꣳसेनाऽअजयत्साकमिन्द्रः ॥३३॥

Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa' ekavīraḥ śataṁ senā'ajayat sākamindraḥ.

He alone is Indra, worthy to be commander of the army, who is swift and instant in action and wields blazing deadly weapons in readiness, who roars with strength like a bull and strikes fear, terror and panic in the enemy force, who is constantly watchful and a fearless challenger, who is a matchless hero, rallies the force at the call and with us comes out victorious over a hundred armies of the enemy.

34. (Indra Devata, Apratiratha Ṛshi)

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना । तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥३४॥

Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.

Ye men of war, challenge, engage and defeat that enemy force and be victorious with that commander, Indra, bold and daring, alert and watchful, thirsting for victory, master of tactical deployment and engagement of forces, informidable, fully armed and overwhelming the enemy with a rain of arrows/bullets/missiles.

35. (Indra Devata, Apratiratha Ṛshi)

सऽइषुहस्तैः स निषङ्गिभिर्वशी सꣳस्त्रष्टा स युधऽइन्द्रो गणेन । सꣳसृष्टजित् सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥३५॥

Sa'iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha'indro gaṇena. Saṁsṛṣṭajit somapā bāhuśardhyugradhanvā pratihitābhirastā.

That warrior, router of the enemy, Indra, self-controlled, lover of exhilarating soma and defender of peace, creator and commander of the army, strong of arm, wielder of mighty weapons and awful marksman, supported by his well-selected and well-deployed army highly equipped with arms and armaments, defeats the collective forces of the enemies.

36. (Indra Devata, Apratiratha Ṛshi)

बृहस्पते परि दीया रथेन रक्षोहामित्राँ२॥ऽअपबाधमानः । प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥३६॥

Bṛhaspate pari dīyā rathena rakṣohā 'mitrāň' apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.

Brihaspati, commander of the mighty army, destroyer of the wicked, repulsing the enemy, routing his force and causing havoc all round by your chariot, you come out victorious over the violent and the evil in the battle. Be the protector and defender of our chariots and the wheels of the nation's economy.

37. (Indra Devata, Apratiratha Ṛshi)

ब॒लवि॒ज्ञा॒यः स्थवि॑र॒: प्रवी॑र॒: सह॑स्वान् वा॒जी सह॑मानऽ-उ॒ग्रः। अ॒भिवी॑रोऽअ॒भिस॑त्वा सहो॒जा जैत्र॑मिन्द्र॒ रथ॒मातिष्ठ गो॒वित् ॥३७॥

Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamana' ugraḥ. Abhivīro'abhisatvā sahojā jaitramindra rathamātiṣṭha govit.

Indra, expert of army management, veteran tactician, admirable soldier, steadfast and resolute fighter, man of patience and endurance, mighty and victorious, fast and terrible, hero of heroes, admiration of the great and intelligent, lustrous and powerful, honoured by the victorious, master of effective communication and reconnaissance of territory, take to your chariot and ride across the earth, over the seas and into the skies.

38. (Indra Devata, Apratiratha Ṛshi)

गो॒त्र॒भिदं॑ गो॒विदं॒ वज्र॑बाहुं॒ जय॑न्त॒मज्म॑ प्रमृ॒णन्त॒मोज॑सा । इ॒मꣳस॑जाता॒ऽअनु॑ वीरयध्व॒मिन्द्र॑ꣳसखायो॒ऽअनु॒ सꣳर॑भ-ध्वम् ॥३८॥

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayanta-majma pramṛṇantamojasā. Imaṁ sajātā'anu vīrayadhvamindraṁ sakhāyo'anu saṁ rabhadhvam.

Friends, countrymen, children of mother earth, with all your might and main, follow this Indra, commander of the army, hand in hand. Join him in battle and display your valour and heroism with him who is a master of tactical code of signals and reconnaissance of enemy territory, wields the thunderbolt in hand,

breaks through the enemy lines, routs the forces, destroys the enemy and wins the battle.

39. (Indra Devata, Apratiratha Ṛshi)

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः । दुश्च्यवनः पृतनाषाडयुध्योऽस्माकꣳसेना अवतु प्र युत्सु ॥३९॥

Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḍ-ayudhyo'smākaṁ senā avatu pra yutsu.

Indra, valiant commander, relentless warrior of a hundred fold righteous ardour, penetrating deep into enemy defences with his strength of armour, irresistible, invincible, victor of enemy forces, may direct and defend our army and lead it to victory.

40. (Indra Devata, Apratiratha Ṛshi)

इन्द्रऽआसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुरऽएतु सोमः। देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥४०॥

Indra'āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura' etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram.

The commander of those noble and enlightened armies which break down and conquer the forces of evil in life is Indra, a man of power and grandeur; he is Brihaspati, a man of grandeur, knowledge and magnanimity; he is Soma, the man of magnanimity, peace and joy; he is the candid expert on the right side of the nation; he is the clarion call for unity and progress, and he is the first among all to take the lead in advance in a crisis. At his call the Maruts, commandos of the first order, must storm the citadel of the enemy.

41. (Indra Devata, Apratiratha Ṛshi)

इन्द्रस्य वृष्णो वरुणस्य राज्ञऽआदित्यानां मरुताᳬंशर्द्धऽ-उग्रम् । महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-स्थात् ॥४१॥

Indrasya Vṛṣṇo varuṇasya rājña' ādityānāṁ marutām̐ śarddha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatā-mudasthāt.

The battle cry of the bold and fierce army consisting of brilliant, stormy, magnanimous, noble and victorious soldiers of the powerful, virile and celebrated ruler should rise high to the sky shaking the enemy with fright.

42. (Indra Devata, Apratiratha Ṛshi)

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनाᳬंसि । उद् वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥४२॥

Uddharṣaya maghavannāyudhānyutsatvanāṁ māmakānāṁ manām̐si. Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ.

Lord of power and glory, destroyer of the darkest enemy clouds, refine and sharpen the arms and armaments of our forces, boost the morale of our soldiers, accelerate the speed and raise the fire power of our horses and rockets, and let the roar of our victorious tanks and chariots rise to the skies and rend the clouds.

43. (Indra Devata, Apratiratha Ṛshi)

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं याऽइषवस्ता जयन्तु। अस्माकं वीराऽउत्तरे भवन्त्वस्माँ२॥ऽउ देवाऽअवता हवेषु ॥४३॥

Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā' isavastā jayantu. Asmākaṁ vīrā' uttare' bhavantvasmāň u devā 'avatā haveṣu.

When the flags fly high and the battle rages, may our leader and commander, Indra, and our arms and arrows be victorious. May our valiant warriors win and live happy ever after. May the noble scholars and sages and the warriors and tacticians protect us through the challenges and battles of life and life's values.

44. (Indra Devata, Apratiratha Ṛshi)

अ॒मीषां॑ चि॒त्तं प्र॑तिलो॒भय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि । अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॑र॒न्धेना॒मित्रा॒स्तम॑सा सचन्ताम् ॥४४॥

Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgā-nyapve parehi. Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām.

Valiant women's corps, dazzling and bewildering the mind of those enemies, engage their troops in action and overthrow them far. Advancing deep into their ranks, burn them at heart and afflict them so that they may regret and lie low covered with darkness and sorrow.

45. (Ishu Devata, Apratiratha Ṛshi)

अव॑सृष्टा॒ परा॑पत॒ शर॑व्ये॒ ब्रह्म॑संशिते । गच्छा॒मित्रा॒न् प्र प॑द्यस्व॒ मामीषां॒ कञ्च॒नोच्छि॑षः॥४५॥

Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva mā'mīṣāṁ kaňcanocciṣaḥ.

Valiant women's corps, trained by the military experts of the Vedas, commanded and exhorted by the

leader, shooting like an arrow, go far and fall upon the enemies. Go deep and take them all, do not spare any one of them.

46. (Yoddha Devata, Apratiratha Ṛshi)

प्रेता जयता नरऽइन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥४६॥

Pretā jayatā nara'indro vaḥ śarma yacchatu. Ugrā vaḥ santu bāhavo' nādhṛṣyā yathā'satha.

Valiant warriors, go, advance and win. May Indra grant you victory and joy. May your arms be strong and bold so that no one may be able to challenge you and you remain free and invincible.

47. (Marutah Devata, Apratiratha Ṛshi)

असौ या सेना मरुतः परेषामभ्यैति नऽओजसा स्पर्द्धमाना।
तां गूहत तमसापव्रतेन यथामीऽअन्योऽअन्यन्न जानन् ॥४७॥

Asau yā senā marutaḥ pareṣāmabhyaiti na'ojasā spardhamānā. Tāṁ gūhata tamasā'pavratena yathā'mī'anyo'anyanna jānan.

Warriors, intelligent, bold and fierce, yonder is that army of the others, rivals, which marches upon us out of jealousy to surround and overcome us with all their might. Cover that with repellent smoke in utter darkness so that they may fail even to perceive each other.

48. (Indra Brihaspati, etc., Devata, Apratiratha Ṛshi)

यत्र बाणाः सम्पतन्ति कुमारा विशिखाऽइव । तन्नऽइन्द्रो
बृहस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥४८॥

Yatra bāṇāḥ sampatanti kumārā viśikhā'iva. Tanna'indro bṛhaspatiraditiḥ śarma yacchatu viśvāhā śarma yacchatu.

Where the arrows strike all round and young soldiers fall like children shorn of hair at play, there Indra, lord of power and glory, and Brihaspati, lord of this great world, and the Great Council of Mother Earth itself may grant us peace. May they grant us peace and well-being for all time.

49. (Soma Varuna Devah Devata, Apratiratha Ṛshi)

मर्मा॑णि ते॒ वर्म॑णा छादयामि॒ सोम॑स्त्वा॒ राजा॒मृते॒नानु॑–वस्ताम् । उ॒रोर्वरी॑यो॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु ॥४९॥

Marmāṇi te varmanā chādayāmi somastvā rājā'-mṛtenānuvastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvā'nu devā madantu.

Noble warrior, victorious hero, I cover your vital limbs with a protective armour. May Soma, lord of health and well-being, ruler of all, wrap you round in happiness and immortality. May Varuna, lord supreme, grant you honour greater than greatness itself. May all the noble powers of the earth bless you with joy, victorious one.

50. (Agni Devata, Apratiratha Ṛshi)

उदे॑नमुत्त॒रां न॒याग्ने॑ घृतेनाहुत ।
रा॒यस्पोषे॑ण॒ सꣳसृ॑ज प्र॒जया॑ च ब॒हुं कृ॑धि ॥५०॥

Udenamuttarāṁ nayāgne ghṛtenāhuta. Rāya-spoṣeṇa saṁ sṛja prajayā ca bahuṁ kṛdhi.

Agni, lord of life and progress, invoked and

worshipped with libations of ghee and fragrant materials, take this yajamana, ruler, victor, to higher and higher states of honour and glory. Bless him with the wealth of life and good health. Let him rise and grow with a good family and noble children.

51. (Indra Devata, Apratiratha Ṛshi)

इन्द्रेमं प्रतरां नय सजातानामसद्वशी ।
समेनं वर्चसा सृज देवानां भागदाऽअसत् ॥५१॥

Indremaṁ pratarāṁ naya sajātānāmasadvaśī.
Samenaṁ varcasā sṛja devānāṁ bhāgadā'asat.

Indra, lord of power and glory, take this warrior victor to that high state of ethics and policy whereby he may rise to organise, control and rule over his fellow citizens, children of the mother land. Bless him with the light and lustre of life and learning so that he is able to do his duty to the noble people, powers of nature and God.

52. (Agni Devata, Apratiratha Ṛshi)

यस्य कुर्मो गृहे हविस्तमग्ने वर्द्धया त्वम् ।
तस्मै देवाऽअधि ब्रुवन्नयं च ब्रह्मणस्पतिः॥५२॥

Yasya kurmo gṛhe havistamagne vardhayā tvam.
Tasmai devā'adhi bruvannayaṁ ca brahm-aṇaspatiḥ.

Agni, lord of light and learning, lead the man in whose home we perform the yajna to the high road of progress and prosperity. Let the noblest people speak high of him and to him. And so may this scholar of the Vedas speak to him and about him.

53. (Agni Devata, Apratiratha Ṛshi)

**उदु त्वा विश्वे देवाऽअग्ने भरन्तु चित्तिभिः।
स नो भव शिवस्त्वꣳसुप्रतीको विभावसुः॥५३॥**

Udu tvā viśve devā'agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ.

Agni, lord of power and glory, may all the noble people of the land with their heart and soul accept, approve, support and raise you to the heights. And you too, so high and noble, a very image of nobility and magnanimity, be good and kind to us.

54. (Disha directions Devata, Apratiratha Ṛshi)

पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः। रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषेऽअधि यज्ञोऽ-अस्थात् ॥५४॥

Pañca diśo daivīryajñamavantu devīrapāmatiṁ durmatiṁ bādhamānāḥ. Rayaspoṣe yajñapati-mābhajantī rāyaspoṣe'adhi yajño'asthāt.

May all the five directions of space replete with the celestial generosity of nature protect and promote yajna. May the intelligent and pious women, brahmacharinis and wives of saints and scholars, preventing and dispelling ignorance and evil genius, supporting and serving the yajnapati in the growth of health and wealth, protect and promote yajna in the household.

May the yajna and the household be established in good health, wealth and progress in well-being.

55. (Agni Devata, Apratiratha Ṛshi)

समिद्धेऽअग्नावधि मामहानऽउक्थपत्रऽईड्यो गृभीतः।
तप्तं घर्मं परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः ॥५५॥

Samiddhe'agnāvadhi māmahāna'ukthapatra' īḍyo gṛbhītaḥ. Taptaṁ gharmaṁ parigṛhyāy-ajantorjā yadyajñamayajanta devāḥ.

That yajna, adorable, praiseworthy, flying high on the wings of Vaidic verses, accepted and honoured of yore, which the ancient sages performed with libations of boiled ghee into the flaming fire, that same yajna, noble people, you also accept and perform with the same devotion and enthusiasm.

56. (Agni Devata, Apratiratha Ṛshi)

दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः । परिगृह्य
देवा यज्ञमायन् देवा देवेभ्योऽअध्वर्यन्तोऽअस्थुः ॥५६॥

Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ śatapayāḥ. Parigṛhya devā yajñamāyan devā devebhyo'adhvaryanto'asthuḥ.

Noble people sit with the noble people round the fire, performing yajna for the noble people in honour of the divine powers.

Let the noble people take to the noble yajamana, a man endowed with wealth of virtue, generosity of heart and plenty of sumptuous food and drink, and let them perform the yajna in honour of the heavenly lord, sustainer of the world and loving father of his children.

57. (Yajna Devata, Apratiratha Ṛshi)

वीतꣳहविः शमितꣳशमिता यजध्यै तुरीयो यज्ञो यत्र हव्यमेति।
ततो वाकाऽआशिषो नो जुषन्ताम् ॥५७॥

Vītaṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo yajño yatra havyameti. Tato vākā'āśiṣo no juṣantām.

The dynamic and blissful libations of fragrant materials, offered by the peace-loving yajamana into the yajna fire for the highest yajna of the fourth (turiya) order where the libations ultimately reach, from there the Vaidic voices and the blessings of yajna come and reach us.

58. (Agni Devata, Apratiratha Ṛshi)

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ२॥ऽअजस्रम्। तस्य पूषा प्रसवे याति विद्वान्त्सम्पश्यन्विश्वा भुवनानि गोपाः॥५८॥

Sūryaraśmirharikeśaḥ purastātsavitā jyotirudayāň' ajasram. Tasya pūṣā prasave yāti vidvāntsampaśyan viśvā bhuvanāni gopāḥ.

Savita, lord creator, clothed in sun-rays, radiating the golden-green emanations (waves) of light is the light that arose at the dawn of creation. Lord omniscient, protector and sustainer, He goes on and on watching the worlds of existence.

In His creation, the man of science too goes on watching and watching, collecting the endless light of knowledge about the worlds of the universe.

59. (Aditya Devata, Vishvavasu Ṛshi)

विमानऽएष दिवो मध्यऽआस्तऽआपप्रिवान्रोदसीऽ–अन्तरिक्षम् । स विश्वाचीरभिचष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥५९॥

Vimāna'eṣa divo madhya'āsta'āpaprivān rodasī' antarikṣam. Sa viśvācīrabhicaṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum.

This sun, traversing like a divine car, remains in the midst of the regions of light and illuminates the heaven, the earth and the sky. It is the sustainer of the world, source treasure of waters, and watches and illuminates before, after and in-between (past, present and future).

60. (Aditya Devata, Apratiratha Ṛshi)

उक्षा संमुद्रोऽअंरुणः सुंपुर्णः पूर्वस्य योनिं पितुराविंवेश । मध्यें दिवो निहिंतः पृश्निरश्मा विचंक्रमे रजंसस्पा-त्यन्तौ ॥६०॥

Ukṣā samudro'aruṇaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.

The sun, seminal fertilizer of life, ocean of spatial waters, scarlet red at dawn, lord of manifold splendour, illuminator of the firmament, sustained in the midst of heaven, travels in space sustaining and binding the ends of the spheres and moving towards the womb of its original mother, eternal energy, from whence it came into being.

61. (Indra Devata, Madhuchhanda Sutajeta Ṛshi)

**इन्द्रं विश्वांऽअवीवृधन्त्समुद्रव्यंचसं गिरंः।
रथीतंमꣳ रथीनां वाजांनाꣳ सत्पंतिं पतिम् ॥६१॥**

Indraṁ viśvā'avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

Wider than oceans of space, supreme over the commanding and blissful powers of existence, lord sustainer of the universal energies and nourishments, lord ordainer of the truth and reality of the world and Himself the supreme reality, all the voices of nature, humanity and divinity celebrate the only one omnipotent sovereign power, Indra.

62. (Yajna Devata, Vidhriti Ṛshi)

देवहूर्यज्ञऽआ च वक्षत्सुम्नहूर्यज्ञऽआ च वक्षत् ।
यक्षदग्निर्देवो देवाँ२।।ऽआ च वक्षत् ।।६२।।

Devahūryajña'ā ca vakṣat sumnahūryajña'ā ca vakṣat. Yakṣadagnirdevo devāň'ā ca vakṣat.

Yajna is the divine power which calls forth the noblest powers and people to the congregation. May it raise the voice of truth and give us the divine message and save us from untruth. Yajna stimulates life with pleasure and well-being. May it inspire us with pleasure and well-being. The fire of yajna and the lord of light feeds the powers of nature. May it augment and enrich the treasures of the environment and bless us with the same divine gifts.

63. (Indra Devata, Vidhriti Ṛshi)

वाजस्य मा प्रसवऽउदग्राभेणोदग्रभीत् ।
अधा सपत्नानिन्द्रो मे निग्राभेणाधराँ२।।ऽअकः।।६३।।

Vājasya mā prasava'udgrābheṇodagrabhīt. Adhā sapatnānindro me nigrābheṇādharāň' akaḥ.

May Indra, lord creator of nourishment and energy and giver of knowledge, elevate me to the heights

of virtue with inspiration and ambition. And may he, for me, devalue the negative forces of jealousy and enmity with depression to the lowest depths towards elimination.

64. (Indragni Devate, Vidhriti Ṛshi)

उद्ग्राभं च निग्राभं च ब्रह्म देवाऽअवीवृधन् ।
अधा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्यताम् ।।६४।।

Udgrābhaṁ ca nigrābhaṁ ca brahma devā' avīvṛdhan. Adhā sapatnānindrāgnī me viṣūcīnān vyasyatām.

May the powers of life strengthen and expand our capacity to rise high, and our capability to resist depression toward the fall. And may Indra, divine power, and Agni, divine light, throw out far off our dispersive tendencies and our jealousies and enmities.

65. (Agni Devata, Vidhriti Ṛshi)

क्रमध्वमग्निना नाकमुख्यꣳहस्तेषु बिभ्रतः।
दिवस्पृष्ठꣳस्वर्गत्वा मिश्रा देवेभिराध्वम् ।।६५।।

Kramadhvamagninā nākamukhyaṁ hasteṣu bibhrataḥ. Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam.

By virtue of Agni, lord of knowledge, light and energy, act and rise to the heights of joy, holding the gifts of yajna in your hands. In the company of the noblest people, favoured by the generous powers of nature, reach the heavens of bliss and establish yourselves in the regions of light.

66. (Agni Devata, Vidhriti Ṛshi)

प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्ने पुरोऽअग्निर्भवेह । विश्वाऽआशा दीद्यानो वि भाह्यूर्जं नो धेहि द्विपदे चतुष्पदे ॥६६॥

Prācīmanu pradiśaṁ prehi vidvānagneragne puro' agnirbhaveha. Viśva'āśā dīdyāno vi bhāhyūrjaṁ no dhehi dvipade catuṣpade.

Agni, man of knowledge and power, go ahead and move eastward to the rising sun. In front of Agni, lord of light and power, be agni yourself, a brilliant man of the front rank here and now. Shine, and around yourself illuminate the environment and create food and energy for our fellow humans and our animals.

67. (Agni Devata, Vidhriti Ṛshi)

पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम् । दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥६७॥

Pṛthivyā'ahamudantarikṣamāruham antarikṣāddivamāruham. Divo nākasya pṛṣṭhāt svarjyotiragāmaham.

(With the knowledge of science and the discipline of yoga) I rise from the earth to the skies. From the skies, I rise to the regions of light, the sun. From the regions of the sun, lord of life and joy, I rise to the heavens, the regions of eternal bliss and light divine.

68. (Agni Devata, Vidhriti Ṛshi)

स्वर्यन्तो नापेक्षन्तऽआ द्याᳬं रोहन्ति रोदसी । यज्ञं ये विश्वतोधारᳬं सुविद्वाᳬंसो वितेनिरे ॥६८॥

Svaryanto nāpekṣanta'ā dyām̆ rohanti rodasī. Yajñaṁ ye viśvatodhāram̆ suvidvām̆so vitenire.

Those virtuous men of knowledge who perform yajna and expand it, yajna which sustains the whole world, they expect nothing of the material world and, through yoga, rise above the earth and heaven and ascend to the regions of bliss and light divine.

69. (Agni Devata, Vidhriti Ṛshi)

अग्ने प्रेहि प्रथमो देवयतां चक्षुर्देवानामुत मर्त्यानाम् ।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति॥६९॥

Agne prehi prathamo devayatāṁ cakṣurdevā-nāmuta martyānām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti.

Agni, man of knowledge and yajna, you are the first among men on way to godliness. You are the eye for the average humans as you have the vision of the men of divinity.

May the people of faith and love full of devotion dedicated to yajna and performing yajna with men of knowledge and vision of divinity enjoy peace and happiness and ascend to the heaven of bliss and life divine.

70. (Agni Devata, Kutsa Ṛshi)

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳसमीची ।
द्यावाक्षामा रुक्मोऽअन्तर्विभाति देवाऽअग्निं धारयन् द्रविणोदाः ॥७०॥

Naktoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo' antarvibhāti devā'agniṁ dhārayan draviṇodāḥ.

Just as the mother and the nurse, different of character and status but of equal mind and common

purpose, nurse one baby, so do the night and dawn, different in form as darkness and light but harmonious and equal of purpose, nurse one new born, the sun, Agni. The brilliant sun blazes between the earth and heaven as the source of light and symbol of cosmic yajna. Dedicated people who offer libations of holy materials sustain the yajna fire in honour of cosmic Agni for light and nourishment.

71. (Agni Devata, Kutsa Ṛshi)

अग्ने सहस्त्राक्ष शतमूर्द्धञ्छतं ते प्राणाः सहस्त्रं व्यानाः । त्वꣳसाहस्त्रस्य रायऽईशिषे तस्मै ते विधेम वाजाय स्वाहा ॥७१॥

Agne sahasrākṣa śatamūrdhañchataṁ te prāṇāḥ sahasraṁ vyānāḥ. Tvaṁ sāhasrasya rāya īśiṣe tasmai te vidhema vājāya svāhā.

Agni, lord of a thousand eyes and hundred heads, hundred fold are your pranic energies of life, thousand-fold are your energies of action and volition in living beings and in nature. Thousand-fold is the wealth of the world you create and govern. To this generous lord of life and energy we offer our homage with libations into the fire with total dedication, without reservation.

72. (Agni Devata, Kutsa Ṛshi)

सुपर्णोऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद । भासान्तरिक्षमापृण ज्योतिषा दिवमुत्तभान तेजसा दिशऽउद्दृꣳह ॥७२॥

Suparṇo'si garutmān pṛṣṭhe pṛthivyāḥ sīda. Bhāsā'ntarikṣamā pṛṇa jyotiṣā divamuttabhāna tejasā diśa'uddṛṁha.

Agni, lord of light and life, magnanimous of nature, settle on the face of the earth and bless it with

life. Fill the sky with light. Illuminate the heaven with light and glory. Enrich the directions of space with life and splendour.

73. (Agni Devata, Kutsa Ṛshi)

आजुह्वानः सुप्रतीकः पुरस्तादग्ने स्वं योनिमासीद साधुया। अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥७३॥

Ājuhvānaḥ supratīkaḥ purastādagne svaṁ yonimāsīda sādhuyā. Asmintsadhasthe' adhyuttarasmin viśve devā yajamānaśca sīdata.

Agni, lord of light and life, invoked and invited in yajna, splendid and gracious in form, come and settle in your own seat in front, in the east. The yajamana and all the noble souls may sit and grace this home now as well as later. May Agni shower divine grace upon us, the yajamana, and all the noble souls in this life and hereafter.

74. (Savita Devata, Kanva Ṛshi)

ताᳬं सवितुर्वरेण्यस्य चित्रामाहं वृणे सुमतिं विश्वजन्याम्। यामस्य कण्वो अदुहत्प्रपीनाᳬं सहस्रधारां पयसा महीं गाम् ॥७४॥

Tāṁ saviturvareṇyasya citrāmā'haṁ vṛṇe sumatiṁ viśvajanyām. Yāmasya kaṇvo aduhat-prapīnāṁ sahasradhārāṁ payasā mahīṁ gām.

I dedicate myself to this chosen Lord Savita's rich, generous and wonderful divine intelligence which gives a thousand showers of universal knowledge and which the man of vision distils from the mother knowledge of the Vedas just like milk from the great mother cow.

75. (Agni Devata, Gritsamada Ṛshi)

वि॒धेम॑ ते पर॒मे जन्म॑न्नग्ने वि॒धेम॒ स्तोमै॒रव॑रे स॒धस्थे॑ । यस्मा॒द्योने॑रु॒दारि॑था॒ यजे॒ तं प्र त्वे ह॒वीᳬंषि॑ जुहु॒रे समि॑द्धे ॥७५॥

Vidhema te parame janmannagne vidhema stomairavare sadhasthe. Yasmādyonerudārithā yaje taṁ pra tve havīn̆ṣi juhure samiddhe.

Agni, supreme of manifestation in the highest region of existence, we honour and worship you. In this world, in this home, this side of that supreme region we celebrate and worship you. The place you emerge from, and the state whence you arise, we sanctify and love to join. And when you are ablaze in flames of glory, we offer fragrant libations in honour and homage to you.

76. (Agni Devata, Vasishtha Ṛshi)

प्रेद्धो॑ऽअग्ने दीदिहि पु॒रो नोऽज॑स्रया सू॒र्म्या॑ यविष्ठ । त्वाᳬं शश्व॑न्त॒ऽउप॑यन्ति॒ वाजाः॑ ॥७६॥

Preddho agne dīdihi puro no’ jasrayā sūrmyā yaviṣṭha. Tvām̆ śaśvanta’upayanti vājāḥ.

Agni, brilliant and most youthful power, arise in flames and blaze with incessant waves of light right in front of us. And may a perpetual line of worshipful devotees and a continuous flow of fragrant food come to you in homage.

77. (Agni Devata, Parameshthi Ṛshi)

अग्ने॒ तम॒द्याश्व॒न्न स्तोमैः॒ क्रतु॒न्न भ॒द्रᳬं हृ॑दि॒स्पृश॑म् । ऋ॒ध्यामा॑ त॒ऽओहैः॑ ॥७७॥

Agne tamadyāśvanna stomaiḥ kratunna bhadram̆ hṛdispṛśam. Ṛdhyāmā ta’ohaiḥ.

Agni, like a beautiful horse, like a darling ambition nursed in the heart, like a blissful yajna sustained with holy chants, we celebrate you in the fire and perpetuate you with homage, and we pray we too may advance in life and virtue.

78. (Vishvakarma Devata, Vasishtha Ṛshi)

चित्तिं जुहोमि मनसा घृतेन यथा देवाऽइहागमन्वीतिहोत्राऽऋतावृधः। पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मणे विश्वाहादाभ्यꣳहविः ॥७८॥

Cittiṁ juhomi manasā ghṛtena yathā devā' ihāgaman vītihotrā'ṛtāvṛdhaḥ. Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvāhā' dābhyaṁ haviḥ.

With concentrated mind and thought I offer homage to Agni with libations in the fire, so that the noblest people, lovers of yajna and promoters of truth, come here (and join in homage for advancement. And in company) every day I offer sacred and intrepidable libations of havi to Vishvakarma, lord maker and sustainer of the great good universe.

79. (Agni Devata, Saptarshi Rshis)

सप्त तेऽअग्ने समिधः सप्त जिह्वाः सप्तऽऋषयः सप्त धाम प्रियाणि । सप्त होत्राः सप्तधा त्वा यजन्ति सप्त योनीरापृणस्व घृतेन स्वाहा ॥७९॥

Sapta te'agne samidhaḥ sapta jihvāḥ sapta' ṛṣayaḥ sapta dhāma priyāṇi. Sapta hotrāḥ saptadhā tvā yajanti sapta yonīrā pṛṇasva ghṛtena svāhā.

Agni, seven are the samidhas (sticks of sacred

fuel) whereby you rise and shine. Seven are your tongues of flame whereby you devour the food. Seven are the Rishis, visionaries of knowledge and piety who invoke you for homage. Seven are your darling places, contexts, wherein you love to shine and play. Seven are the priests who seven-ways do homage and seven-fold extend your blessings. Seven are the places, vedis, where from you manifest and grow. Fill all these places with ghee and your blessings, grow and prosper and let us too grow and prosper. This is the divine voice.

80. (Maruts Devata, Saptarshis Rshis)

शुक्रज्यौतिश्च चित्रज्यौतिश्च सत्यज्यौतिश्च ज्योतिष्माँश्च । शुक्रश्चर्ऽऋतपाश्चात्यंꣳहाः ॥८०॥

Śukrajyotiśca citrajyotiśca satyajyotiśca jyotiṣmāňśca. Śukraśca'ṛtapāścātyaňhāḥ.

Lord of pure light, and lord of wondrous light, and lord of the light of truth, and lord of light and the lord light itself, lord pure and immaculate, and the lord protector of truth, the Law and the cosmic yajna of existence and the lord sinless of infinite virtue is He.

(May the Maruts, heroes of the speed of lightning, grace our yajna).

81. (Maruts Devata, Saptarshi Rshis)

ईदृङ् चान्यादृङ् च सदृङ् च प्रतिसदृङ् च । मितश्च सम्मितश्च सभराः ॥८१॥

Īdṛṅ cānyādṛṅ ca sadṛṅ ca pratisadṛṅ ca. Mitaśca sammitaśca sabharāḥ.

Men of single vision, men of others' (objective) vision, men of comprehensive vision, men of discreet

vision, men of measure, men measured around by all, and men who support and sustain all — they are the men, they are the Maruts who succeed at top speed.

82. (Maruts Devata, Saptarshis Rshis)

ऋतश्च॑ स॒त्यश्च॑ ध्रु॒वश्च॑ ध॒रुण॑श्च ।
ध॒र्त्ता च॑ विध॒र्त्ता च॑ विधार॒यः॥८२॥

Ṛtaśca satyaśca dhruvaśca dharuṇaśca. Dhartā ca vidhartā ca vidhārayaḥ.

The man of the knowledge of truth and law, the man of reality dedicated to truth, the man stable and steadfast, the man support-column of the stable and steadfast, the man who bears and forbears, the man who bears and forbears the variety of reality, and the man of versatility who faces all and bears all in a variety of ways — this man is one of the Maruts who move at top speed.

83. (Maruts Devata, Saptarshi Rshis)

ऋ॒त॒जिच्च॑ सत्य॒जिच्च॑ सेन॒जिच्च॑ सु॒षेण॑श्च ।
अन्ति॑मित्रश्च दू॒रेऽअ॑मित्रश्च ग॒णः॥८३॥

Ṛtajicca satyajicca senajicca suṣeṇaśca. Anti-mitraśca dūre'amitraśca gaṇaḥ.

The man master of the Law and reality, master of the truth of reality, master of his forces, the man with close friends around and the man whose enemies are few and far — this is the man, one of the Maruts, who wins at top speed, with his comrades.

84. (Maruts Devata, Saptarshis Rshis)

ईदृक्षासऽएतादृक्षासऽऊ षु णः सदृक्षासः प्रतिसदृक्षासऽ-एतन । मितासश्च सम्मितासो नोऽअद्य सभरसो मरुतो यज्ञेऽअस्मिन् ॥८४॥

Idṛkṣāsa'etādṛkṣāsa'ū ṣu ṇaḥ sadṛkṣāsaḥ prati-sadṛkṣāsa'etana. Mitāsaśca sammitāso no'adya sabharaso maruto yajñe'asmin.

Men of this character and vision, men of similar character and vision, men of comprehensive character and vision, men of equal character and vision for everyone, men of balanced mind and men of definiteness and ascertainment in all matters — these are the Maruts among humanity who may, to-day, come and join this yajna of ours.

85. (Maruts Devata, Saptarshi Rshis)

स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च । क्रीडी च शाकी चोज्जेषी ॥८५॥

Svatavāňśca praghāsī ca sāntapanaśca gṛha-medhī ca. Krīḍī ca śākī cojjeṣī.

The man inherently valiant and firmly rooted, who maintains good health with nourishments, who endures and gives a hot pursuit to the enemy, who is dedicated to the home, who loves sports, is powerful, and who is ambitious to win, such a man is Marut, a live wire. May the Maruts join our yajna.

86. (Maruts Devata, Saptarshis Rshis)

इन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन्यथेन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन् । एवमिमं यजमानं दैवीश्च विशो मानुषीश्चानुवर्त्मानो भवन्तु ॥८६॥

Indraṁ daivīrviśo maruto'nuvartmāno'bhavan yathendraṁ daivīrviśo maruto'nuvartmāno'-bhavan. Evamimaṁ yajamānaṁ daivīśca viśo mānuṣīścānuvartmāno bhavantu.

The noble scholars of virtue and wisdom, the distinguished citizens and the smartest warriors should follow Indra, in the manner in which all noble scholars, noble citizens and smart warriors ought to follow Indra, the ruler of the land.

All the noble scholars, noble citizens and the smartest warriors should follow Indra, the ruler of the universe.

Similarly all the noble scholars, distinguished citizens and the average people should follow this yajamana.

(The ruler too should act and behave in a noble manner so that all the noble scholars, distinguished citizens and the average people follow him spontaneously and faithfully.)

87. (Agni Devata, Saptarshis Rshis)

इमꣳस्तनमूर्जस्वन्तं धयापां प्रपीनमग्ने सरिरस्य मध्ये ।
उत्सं जुषस्व मधुमन्तमर्वन्त्समुद्रियꣳसदनमाविशस्व ॥८७॥

Imaǹ stanamūrjasvantaṁ dhayāpāṁ prapīna-magne sarirasya madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaǹ sadanamā-viśasva.

Agni, lord of light and power, in the midst of this world, drink of this nature's motherly breast of energy replete with the nectar of life. Foremost among the fastest heroes, drink deep at this fountain head of honey-

sweets. Enter this oceanic house of yajna, (expand and go round the world).

88. (Agni Devata, Gritsamada Ṛshi)

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम । अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ।।८८।।

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamāvaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.

I wish to mix and go deep into water/ghee for offering it into the fire. Fire arises from water/ghee, which is its birth-place. It is latent in water/ghee. Water/ghee is its place of rest. Prepare the materials for the libation and call up Agni. Generous power of rain shower, prepare the materials for the offering and make us all rejoice. (The indication is to prepare the waters and produce fire/energy from this rich source.)

89. (Agni Devata, Vamadeva Ṛshi)

समुद्रादूर्मिर्मधुमाँ२।।ऽ उदारदुपाꣳशुना सममृतत्वमानट्। घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः।।८९

Samudrādūrmirmadhumām̆'udāradupām̆śunā samamṛtatvamānat. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ.

Honey waves of energy arise from the sea/vedi and, mixing with the rays of the sun, ascend to a state of divine vitality. These rising waves are tongues of the gods (divine powers of nature), and the central birth-place of nectar. These are the mystical names of the mysterious but still scientific powers of ghrta/the sea through the process of yajna.

90. (Agni Devata, Vamadeva Ṛshi)

व॒यं नाम॒ प्रब्र॑वामा घृ॒तस्या॒स्मिन् य॒ज्ञे धा॑रयामा॒ नमो॑भिः ।
उप॑ ब्र॒ह्मा शृ॑णवच्छ॒स्यमा॑नं॒ चतु॑ःशृङ्गोऽवमीद् गौ॒रऽ-
ए॒तत् ॥९०॥

Vayaṁ nāma pra bravāmā ghṛtasyāsmin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇa-vacchasyamānaṁ catuḥsṛṅgo'vamīd gaura'etat.

In this yajna we chant and meditate upon the mystical name of 'yajna', of ghee, waters and the spirit of fertility, and with all reverence, salutations, faith and holy offerings, observe, perform and internalize yajna as name and as the creative act that it is. May Brahma, the presiding priest, man of the Vedas and generous teacher, hear the celebrated name and expound its meaning and value to others.

91. (Yajna Purusha Devata, Vamadeva Ṛshi)

च॒त्वारि॒ शृङ्गा॒ त्रयो॑ऽअस्य॒ पादा॒ द्वे शी॒र्षे स॒प्त हस्ता॑सोऽअस्य।
त्रिधा॑ ब॒द्धो वृ॑ष॒भो रो॑रवीति म॒हो दे॒वो मर्त्याँ॒२॥ऽ
आवि॑वेश॥९१॥

Catvāri śṛṅgā trayo'asya pādā dve śirṣe sapta hastāso'asya. Tridhā baddho vṛṣabho roravīti maho devo martyāň'ā viveśa.

(i). Yajna is a purusha, a living person, a metaphor. Just as a person is a living human being, and he/she has a name which is identical with the person, so is yajna, a living act and a name, and the name-word is identical with the act. (1) This person, the living act of yajna, has four heads, the four Vedas. It has three legs/sessions: morning, mid-day and evening. It has two heads, the prayaniya ceremony (inauguration), and the udayaniya

ceremony (valediction or conclusion). It has seven arms in the form of seven chhandas, gayatri and other metres. It is tied three-ways, structured in three parts: Mantra, the original vedic texts, Brahmana, expositions containing rules and explanations, and kalpa, rules of ritual performance. It is Vrishabha, that which showers joy and prosperity. It roars with the voice of the Vedas. It is great, it is brilliant and divine, and it is seated in the deepest layers of the human mind.

(ii). Now the name 'Yajna', the word in language: It has four heads: Nama, nouns or substantives, Akhyata, the roots and verbs, Upasarga, the affixes, and Nipata, particles, indeclinables and irregulars. It has three legs: past, present and future tenses. It has two heads: the eternal Word and the structured words of language in use, and the word and its meaning (signification). It has seven arms: the seven cases and case endings or case forms. It is tied three ways: in the mind/intellect, in the chest, and in the throat/mouth. It is a Vrishabha, it showers the thoughts and emotions in communication, and it roars through the medium of sound. It is great, it is rich and brilliant and it is seated in the deepest layers of the human mind.

(This mantra gives a comprehensive abstract of the linguistic structure of any language, and on the basis of this abstract a universal grammar of human language, any form of it, can be written.)

92. (YajnaPurusha Devata, Vamadeva Ṛshi)

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्व-विन्दन् । इन्द्रऽएकꣳसूर्य एकञ्जजान वेनादेकꣳस्वधया निष्टतक्षुः॥९२॥

Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra' ekam̆ sūrya' ekaṁ jajāna venādekam̆ svadhayā niṣṭatakṣuḥ.

The mystique of yajna/ghee/waters, three-way hidden and three-way studied in quietude by knowledgeable people, the visionaries sought and found it in the cow, the Veda and nature. One was found and revealed by Indra, specialist of electric energy, one by the specialist of solar energy, and one was received from the scholars of the Vedas and enacted with oblations by the devotees of yajna.

93. (YajnaPurusha Devata, Vamadeva Ṛshi)

एताऽअर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे । घृतस्य धाराऽअभिचाकशीमि हिरण्ययो वेतसो मध्यऽ-आसाम् ॥९३॥

Etā'arṣanti hṛdyāt samudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā'abhicākaśīmi hiraṇyayo vetaso madhya'āsām.

These waves of cosmic energy, these vibrations of the cosmic boom of the Word, issue from the oceanic depths of the Eternal Mind. In countless streams they flow all round, not even an enemy can deny them. And I, a soul wrapped in golden hue, stand in the midst of these waves like a reed and feel the power and the beatitude blowing through me.

94. (YajnaPurusha Devata, Vamadeva Ṛshi)

सम्यक् स्त्रवन्ति सरितो न धेनाऽअन्तर्हृदा मनसा पूयमानाः। एतेऽअर्षन्त्यूर्मयो घृतस्य मृगाऽइव क्षिपणोरीषमाणाः ॥९४॥

Samyak sravanti sarito na dhenā'antarhṛdā manasā pūyamānāḥ. Ete'arṣantyūrmayo ghṛtasya mṛgā'iva kṣipaṇorīṣamāṇāḥ.

These waves of divine energy, vibrations of the divine voice issue forth from yajna and, purified by the mind in faith, flow serene and quiet like streams through the heart within, away from the fluctuations of the outer world, as deer fly away from the fear of a tiger/hunter.

95. (YajnaPurusha Devata, Vamadeva Ṛshi)

सिन्धोरिव प्राध्वने शूघनाशो वातप्रमियः पतयन्ति यह्वाः। घृतस्य धाराऽअरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः॥९५॥

Sindhoriva prādhvane śūghanāśo vātapramiyaḥ patayanti yahvāḥ. Ghṛtasya dhārā'aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.

The mighty streams of ghrita, waves of cosmic energy and vibrations of yajnic voice, issue forth (from the divine) and flow incessantly (into the universe) as the turbulent streams of a river blown upon by the wind hasten through their course and fall into the sea, or, as a fearless troop of horse breaking through the enemy defences goes forth to victory winning over the field with the speed of its motion in the heat of action.

96. (YajnaPurusha Devata, Vamadeva Ṛshi)

अभिप्रवन्त समनेव योषाः कल्याण्यः स्मयमानासोऽ-अग्निम्। घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः॥९६॥

Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso'agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.

Just like young women of equal mind and pleasing, noble and generous, smiling in festive mood, the streams of ghrita (ghee) flow from all round and

join Agni to feed the holy fuel. And Agni, pleased with the offering, blazes with heat and light.

So do the waves of energy and the vibrations of the divine voice of yajna meet the dedicated man who happily receives them and shines with the light of knowledge.

97. (YajnaPurusha Devata, Vamadeva Ṛshi)

कन्याऽइव वहतुमेतवाऽउंऽअञ्ज्यञ्जानाऽअभिचाक-शीमि । यत्र सोमः सूयते यत्र यज्ञो घृतस्य धाराऽअभि तत्पवन्ते ॥९७॥

Kanyā'iva vahatumetavā'u añjyañjānā'abhi cākaśīmi. Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā'abhi tat pavante.

Just as a lovely maiden dressed in luxurious finery at her wedding goes to meet her groom, so do the streams of ghrita flow from all sides to meet Agni where yajna is performed and soma is generated for the light and energy of life.

I perceive the flow of light and energy and I feel blest.

98. (YajnaPurusha Devata, Vamadeva Ṛshi)

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त । इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥९८॥

Abhyarṣata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat pavante.

Powers of Divinity, bless us with creditable praise, plenty of food and drink and knowledge, and victory in the battles of life. Bless us with auspicious and excellent wealths of the world. Carry this yajna of ours to a noble finale. Let the honey streams of ghrita

flow to Agni in our homes.

99. (YajnaPurusha Devata, Vamadeva Ṛshi)

धार्मन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि । अपामनीके समिथे यऽआभृतस्तमश्याम मधुमन्तं तऽ-ऊर्मिम् ॥९९॥

Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi. Apāmanīke samithe ya' ābhṛtastamaśyāma madhumantaṁ ta'ūrmim.

Yajna Purusha, Agni, Lord of the universe, in your domain, under your law and power rests the entire world of existence. In this domain, whatever is contained in the oceans of space, in the splendour of the skies, in the heart, in life, in yajna, to that we may attain. May we have the taste of the honey-sweets of that cosmic yajna, may we have the feel of that universal energy.

इति सप्तदशोऽध्यायः ॥

CHAPTER–XVIII

1. (Agni Devata, Devas Ṛshis)

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम् ॥१॥

Vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca me kratuśca me svaraśca me ślokaśca me śravaśca me śrutiśca me jyotiśca me svaśca me yajñena kalpantām.

By yajna, by the Grace of God, by virtue of our joint action, by virtue of my own performance: food is mine and energy is mine; prosperity is mine and the way to prosperity is mine; effort is mine and the will to effort is mine; management is mine and preservation is mine; faith is mine and firmness is mine; vision is mine and resolution is mine; freedom is mine and discipline is mine; praise is mine and the tongue is mine; the heard is mine and the spoken is mine; shruti (Veda) is mine and Smriti (law and tradition) is mine; light is mine and illumination is mine; joy is mine and supreme bliss is mine; all these may grow, all these be favourable; all these be auspicious for all, by yajna.

2. (Prajapati Devata, Devas Ṛshis)

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च मऽआधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥२॥

Prāṇaśca me' pānaśca me vyānaśca me' suśca me cittaṁ ca ma'ādhītaṁ ca me vāk ca me manaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me balaṁ ca me yajñena kalpantām.

By yajna, by the Grace of God, by the blessings and goodwill of the community, and by virtue of my own discipline: my life and the breath of life, the outgoing air and systemic cleansing, the joints and suppleness of the body, my will to live and the spirit of joy, my mind and my memory, my resolution and meditation, my speech and listening, my thought and self-image, my eye and love of direct truth, my ear and search for confirmation, my expertise and my smartness, my strength and prowess, all these may grow, be favourable and auspicious for all, by yajna.

3. (Prajapati Devata, Devas Ṛshis)

ओजश्च मे सहश्च मऽआत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे परूꣳषि च मे शरीराणि च मऽआयुश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥३॥

Ojaśca me sahaśca ma' ātmā ca me tanūśca me śarma ca me varma ca me' ṅgāni ca me' sthīni ca me parūn̐ṣi ca me śarīrāṇi ca ma' āyuśca me jarā ca me yajñena kalpantām.

My vigour and my power, my victory and my moral courage, my soul and my potential, my body and health, my home and my family, my defence and my weapons, my limbs and their functions, my bones and my blood, my generation and my vitality, the bodies and health of my people, my life and longevity, my old age and self-dependence, all these may grow, be good

and auspicious, for me and for all by yajna, observance of Dharma, law and joint and individual discipline.

4. (Prajapati Devata, Devas Ṛshis)

ज्यैष्ठ्यं च मऽआधिपत्यं च मे मन्युश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्षिमा च मे द्राघिमा च मे वृद्धं च मे वृद्धिश्च मे यज्ञेन कल्पन्ताम् ॥४॥

Jyaiṣṭhyaṁ ca ma' ādhipatyaṁ ca me manyuśca me bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me drāghimā ca me vṛddhaṁ ca me vṛddhiśca me yajñena kalpantām.

By yajna, joint action and observance of Dharma and law, community and participative discipline of my freedom : my fame and my wealth, my self-rule and my ruler, my passion and my love of peace, my righteous anger and moral discipline, my honour and my sense of justice, my waters and my fruitfulness, my valour and my victories, my grandeur and my reputation, my greatness and my conduct, my expansion and my domain, my seniority and my humility, my loftiness and my depth, my riches and sense of values, my growth and sense of limitations, all these may be strong and firm, grow and be good for me and for all, by yajna.

5. (Prajapati Devata, Devas Ṛshis)

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे महश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे यज्ञेन कल्पन्ताम् ॥५॥

Satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me viśvaṁ ca me mahaśca me krīḍā ca me modaśca me jātaṁ ca me janiṣyamāṇaṁ ca me sūktaṁ ca me sukṛtaṁ ca me yajñena kalpantām.

By yajna, Grace of God and observance of Dharma: Truth is mine and the good of all is mine to work for, faith is mine and the reason and basis of faith is mine, the dynamic world is mine and the sense of change is mine, the wealth is mine and the sense of value is mine, all life is mine and all its opportunities are mine, glory is mine and the respect for glory is mine, fun is mine and games are mine, joy of the world is mine and the freedom of liberation is mine, all that is born is mine and I am for it, all that is being created is for me and I am for it, all that will be created will be for me and I shall be for it, all that has been said well is for me and I am for it, all that has been well done is for me and I am for it, all these and all my good words, thoughts and deeds may grow and be firm and favourable for me and for all by virtue of yajna.

6. (Prajapati Devata, Devas Ṛshis)

ऋतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे यज्ञेन कल्पन्ताम्॥६॥

Ṛtaṁ ca me’mṛtaṁ ca me’yakṣmaṁ ca me’-nāmayacca me jīvātuśca me dīrghāyutvaṁ ca me’ namitraṁ ca me’ bhayaṁ ca me sukhaṁ ca me śayanaṁ ca me sūṣāśca me sudinaṁ ca me yajñena kalpantām.

My knowledge and practice of truth and Dharma,

my immortal spirit and meditation, my freedom from illness and exercise, my freedom from suffering and my medication, my vitality and tonics, my longevity and yoga, my freedom from enmity and love for all, my freedom from fear and self-confidence, my joy and means of comfort, my sleep and freedom from tension, my beautiful dawn and early prayers, my happy day and good fortune, may all these grow, be firm and favourable for all and for me by yajna, corporate action and the Grace of God.

7. (Prajapati Devata, Devas Ṛshis)

यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम् ॥७॥

Yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me praśūca me sīraṁ ca me layaśca me yajñena kalpantām.

My ruler and my observance of the rules, my sustainer and supports, my security and the protector, my constancy and self-protection, my world around and my behaviour, my nobility and noble actions, my awareness and self-knowledge, my field of specialisation and my achievement, my inspiration and initiative, my potency of generation and my children, my agriculture and the farmers, my house and my property, all these may grow, be strong and firm and good and auspicious for me and for all by yajna, personal endeavour, corporate action and the Grace of God.

8. (Atma Devata, Devas Ṛshis)

शं च॑ मे॒ मय॑श्च मे प्रि॒यं च॑ मेऽनुका॒मश्च॑ मे॒ काम॑श्च मे सौमन॒सश्च॑ मे॒ भग॑श्च मे॒ द्रवि॑णं च मे भ॒द्रं च॑ मे॒ श्रेय॑श्च मे॒ वसी॑यश्च मे॒ यश॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥८॥

Śaṁ ca me mayaśca me priyaṁ ca me'-nukāmaśca me kāmaśca me saumanasaśca me bhagaśca me draviṇaṁ ca me bhadraṁ ca me śreyaśca me vasīyaśca me yaśaśca me yajñena kalpantām.

My peace and well-being, and my comfort and happiness, and my love, and my desire, and my ambition, and the good cheer of my mind, and my dignity, and my wealth, and my worldly good, and my ultimate good, and my advancement, and my honour and glory, may all these grow and be good and auspicious by yajna for all.

9. (Atma Devata, Devas Ṛshis)

ऊर्क् च॑ मे सू॒नृता॑ च मे॒ पय॑श्च मे॒ रस॑श्च मे घृ॒तं च॑ मे॒ मधु॑ च मे॒ सग्धि॑श्च मे॒ सपी॑तिश्च मे कृ॒षिश्च॑ मे॒ वृष्टि॑श्च मे॒ जैत्रं॑ च म॒ऽऔद्भि॑द्यं च मे य॒ज्ञेन॑ कल्पन्ताम् ॥९॥

Ūrk ca me sūnṛtā ca me payaśca me rasaśca me ghṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma'audbhidyaṁ ca me yajñena kalpantām.

And my food pure and delicious, and my speech true and pleasing, and my milk and drink, and my tonics and herbal essences, and my ghrita and butter, and my honey and sweets, and my food and dessert, and my drinks and dressings, and my farming and special breeding, and the rains for us and the libations, and our man-power and our accomplishments, and our minerals

and the tonic roots, may all these grow and be good and firm and auspicious by yajna for all.

10. (Atma Devata, Devas Ṛshis)

र॒यिश्च॑ मे॒ राय॑श्च मे पु॒ष्टं च॑ मे॒ पुष्टि॑श्च मे वि॒भु च॑ मे प्र॒भु च॑ मे पू॒र्णं च॑ मे पू॒र्णत॑रं च मे॒ कुय॑वं च॒ मेऽक्षि॑तं च॒ मेऽन्नं॑ च॒ मेऽक्षु॑च्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१०॥

Rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me vibhu ca me prabhu ca me pūrṇaṁ ca me pūrṇataraṁ ca me kuyavaṁ ca me'kṣitaṁ ca me'nnaṁ ca me' kṣucca me yajñena kalpantām.

My wealth of knowledge and power of action, my wealth of possessions and all round prosperity, my health and growth, our public health and nourishment, my mental expansion and intellectual growth, my self-mastery and meditation, my fulfilment and its relevance to life, my worldly advancement and philanthropy, my management of damage and pollution of crops, my foods and my delicacies, and our management of hunger and thirst and shortages, may all these grow and be strong and auspicious for all by yajna.

11. (Shrimadatma Devata, Devas Ṛshis)

वि॒त्तं च॑ मे॒ वेद्यं॑ च मे भू॒तं च॑ मे भवि॒ष्यच्च॑ मे सु॒गं च॑ मे सु॒प॒थ्यं॑ च मऽऋ॒द्धं॑ऽ च॑ म॒ऽऋद्धि॑श्च मे क्लृ॒प्तं च॑ मे॒ क्लृप्ति॑श्च मे म॒तिश्च॑ मे सुम॒तिश्च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥११॥

Vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyacca me sugaṁ ca me supathyaṁ ca ma' ṛddhaṁ ca ma'ṛddiśca me klṛptaṁ ca me klṛptiśca me matiśca me sumatiśca me yajñena kalpantām.

All my thought and whatever I have thought out, all that I know and ought to know, my past and my present, all my future and all my timeless, all my short-cuts and my proper actions, my treatments and my diagnoses, my riches and my achievement, my spiritual wealth and my fulfilments, my intentions and my imaginations, my reflections and my reasons, my understanding and my analyses, my intelligence and my faith and commitments, all these may grow, and be strong and auspicious by yajna for all.

12. (Dhanyada Atma Devata, Devas Ṛshis)

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ॥१२॥

Vrīhayaśca me yavāśca me māṣāśca me tilāśca me mudgāśca me khalvāśca me priyaṅgavaśca me' ṇavaśca me śyāmākāśca me nīvārāśca me godhūmāśca me masūrāśca me yajñena kalpantām.

My paddy and rice, and my barley, and my beans, and my sesamums, and my mungo beans, and my legumins, and my long pepper, and my small grains, and my millet, and my wild grains, and my wheat, and my lentils and all other grains, and their preparations, may all these grow in plenty, rich and delicious, by yajna and scientific treatment for all.

13. (Ratnavandhanavanatma Devata, Devas Ṛshis)

अश्मा॑ च मे॒ मृत्ति॑का च मे गि॒रय॑श्च मे॒ पर्व॑ताश्च मे॒ सिक॑ताश्च मे॒ व॒न॒स्पत॑यश्च मे॒ हिर॑ण्यं च॒ मेऽय॑श्च मे श्या॒मं च॑ मे लो॒हञ्च॑ मे॒ सीसं॑ च मे॒ त्रपु॑ च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१३॥

Aśmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me' yaśca me śyāmaṁ ca me lohaṁ ca me sīsaṁ ca me trapu ca me yajñena kalpantām.

Our stones and gems, and our clay and its varieties, and our clouds and crops, and our mountains and hills and valleys, and our sands and pebbles, and our herbs and trees, and our gold and minerals, and our iron and steels, and our sapphires and other gems, and our copper and bronze, and our lead and its varieties, and our zinc and brass, all these may develop by the yajna of scientific treatment and grow good and auspicious for all of us.

14. (Agnyadiyukta atma Devata, Devas Ṛshis)

अ॒ग्निश्च॑ म॒ऽआप॑श्च मे वी॒रुध॑श्च म॒ऽओष॑धयश्च मे कृष्टप॒च्याश्च॑ मेऽकृष्टप॒च्याश्च॑ मे ग्रा॒म्याश्च॑ मे प॒शव॑ऽ- आर॒ण्याश्च॑ मे वि॒त्तञ्च॑ मे॒ वित्ति॑श्च मे भू॒तञ्च॑ मे॒ भूति॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१४॥

Agniśca ma'āpaśca me vīrudhaśca ma'oṣadh-ayaśca me kṛṣṭapacyāśca me' kṛṣṭapacyāśca me grāmyāśca me paśava'āraṇyāśca me vittaṁ ca me vittiśca me bhūtaṁ ca me bhūtiśca me yajñena kalpantām.

My fire (heat) and electricity, and my waters and

aquatic wealth, and my shrubs and creepers, and my herbs and trees, and my cultivated grains and specialities, and my wild fruits and berries, and my domestic animals and pets, and my wild beasts and animals, and my wealth and dearest possessions, and the sweets and dear forms of my past and present, and my honour and glory and all the efforts required, all these may develop and grow auspicious for all of us, by yajna.

15. (Dhanadiyukta atma Devata, Devas Ṛshis)

वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च मऽएमश्च मऽइत्या च मे गतिश्च मे यज्ञेन कल्पन्ताम्॥१५॥

Vasu ca me vasatiśca me karma ca me śaktiśca me'rthaśca ma'emaśca ma'ityā ca me gatiśca me yajñena kalpantām.

My assets and articles, and my house and community, and my work and workers, and my power and love, and my capital and the subscribers, and my management and knowledge and competence, and my working and technique, and my progress and new ventures, all may develop and grow auspicious by managerial yajna.

16. (Agni adividyavid atma Devata, Devas Ṛshis)

अग्निश्च मऽइन्द्रश्च मे सोमश्च मऽइन्द्रश्च मे सविता च मऽइन्द्रश्च मे सरस्वती च मऽइन्द्रश्च मे पूषा च मऽइन्द्रश्च मे बृहस्पतिश्च मऽइन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥१६॥

Agniśca ma'indraśca me somaśca ma'indraśca me savitā ca ma'indraśca me sarasvatī ca ma' indraśca me pūṣā ca ma'indraśca me bṛhaspatiśca ma'indraśca me yajñena kalpantām.

Agni, solar energy and magnetic force of the earth is mine, and Indra, lord controller of power and energy is mine. Soma, nature's power of rain and generosity is mine, and Indra, lord justice controller of rain and generosity is mine. Savita, power of generation and prosperity is mine, and Indra, lord and controller of generation and prosperity is mine. Saraswati, divine spirit of knowledge, art, and the system of education is mine, and Indra, lord and power controller of the value and application of knowledge is mine. Pusha, power of food and production is mine, and Indra, enlightened controller of good nourishment and production is mine. Brihaspati, great lord of social activity, manners and culture is mine, and Indra, lord controller of social and moral values is mine. May all these powers of nature and society for development, direction and control grow strong and auspicious for me and for all by yajna, social action in unison, enlightened guidance and by the Grace of God.

17. (Mitra-aishvaryavan atma Devata, Devas Ṛshis)

मि॒त्रश्च॑ म॒ऽइन्द्र॑श्च मे॒ वरु॑णश्च म॒ऽइन्द्र॑श्च मे धा॒ता च॑ म॒ऽइन्द्र॑श्च मे॒ त्वष्टा॑ च म॒ऽइन्द्र॑श्च मे म॒रुत॑श्च म॒ऽइन्द्र॑श्च मे॒ विश्वे॑ च मे दे॒वाऽइन्द्र॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१७॥

Mitraśca ma'indraśca me varuṇaśca ma'indra-śca me dhātā ca ma'indraśca me tvaṣṭā ca ma' indraśca me marutaśca ma indraśca me viśve ca me devā'indraśca me yajñena kalpantām.

Mitra, my pranic energy of breath and energy of the system, and Indra, my lustre and electric energy; and Varuna, pranic energy of the throat and blood circulation, and Indra, solar energy of sustenance; and Dhata, my

controller and ordainer, and Indra, giver of prosperity; and Tvashta, catalytic energy of my system, and my endeavour, and Indra, the breaker of my negative forces and giver of scientific energy; and the Maruts, cosmic wind and body vitality, and Indra, universal energy and its scientific use; and all the powers of nature such as earth and great powers of humanity, and Indra, lord giver of all glory and success; may all these powers grow strong and auspicious for me and for all by yajna, joint action in the service of nature and by the Grace of God.

18. (Rajya-aishvaryadiyukta atma Devata, Devas Ṛshis)

पृथिवी चं मऽइन्द्रश्च मेऽन्तरिक्षं च मऽइन्द्रश्च मे द्यौश्चं मऽइन्द्रश्च मे समाश्च मऽइन्द्रश्च मे नक्षत्राणि च मऽइन्द्रश्च मे दिशश्च मऽइन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥१८॥

Pṛthivī ca ma'indraśca me'ntarikṣaṁ ca ma' indraśca me dyauśca ma'indraśca me samāśca ma'indraśca me nakṣatrāṇi ca ma'indraśca me diśaśca ma indraśca me yajñena kalpantām.

The earth and her fertility, and the power that controls and regulates that fertility; the sky and the riches that exist therein, and the powers that control those riches to shower on the earth; and the regions of light and the energy therein, and the sun that presides over the light; and the yearly rounds of time and its divisions and their effects, and the supreme lord of time; and the stars and planets and their movements with their effects on our environment, and the operative powers of natural law that control the movements; and the directions of space and the currents of wind and energy therein, and the powers that control the weather and the atmosphere; may all these regions of space and heavenly bodies and

the operations of mother Prakriti grow strong and firm and be good and auspicious for me and all by yajna, the process of replenishment, renewal and enrichment.

19. (Padarthavid atma Devata, Devas Ṛshis)

अ॒ꣳशुश्च॑ मे र॒श्मिश्च॒ मेऽदा॑भ्यश्च॒ मेऽधि॑पतिश्च मऽ उपा॒ꣳशुश्च॑ मेऽन्तर्या॒मश्च॑ मऽऐन्द्रवाय॒वश्च॑ मे मैत्रा- वरु॒णश्च॑ मऽआ॒श्वि॒नश्च॑ मे प्रतिप्र॒स्थान॑श्च मे शु॒क्रश्च॑ मे म॒न्थी च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥१९॥

Aṁśuśca me raśmiśca me'dābhyaśca me'-dhipatiśca ma' upāṁśuśca me'ntaryāmaśca ma' aindravāyavaśca me maitrāvaruṇaśca ma' āśvinaśca me pratiprasthānaśca me śukraśca me manthī ca me yajñena kalpantām.

The pervasive sun and its light, and the foods ripened by the sun rays, the fearless man and the protector of the law-abiding, and the presiding power and the office thereof, and my holy-chant in meditation and concentration on the secrets of mysteries, my mid-breath and inner strength, my vital heat that controls the winds and electric currents of the body system and the water, the pranic vitality related to prana and udana (breath and the upper motions of energy wind), and the inner light between the solar and the lunar plexi and its effects on health, and the energy for movement and my movements, and my purity of mind and vital energy, and my churner and dairy foods and apparatuses, may all these grow strong and be good and auspicious for me and for all by yajna.

20. (Yajna-anushthanatma Devata, Devas Ṛshis)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च मऽऐन्द्राग्नश्च मे महावैश्वदेवश्च मे मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे पात्नीवतश्च मे हारियोजनश्च मे यज्ञेन कल्पन्ताम् ॥२०॥

Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca me vaiśvānaraśca ma aindrāgnaśca me mahāvaiśvadevaśca me marutvatīyāśca me niṣkevalyaśca me sāvitraśca me sārasvataśca me pātnīvataśca me hāriyojanaśca me yajñena kalpantām.

My special yajna of the month of Margashirsha, and my guests of this noble assembly at the yajna, and my settled behaviour and universal hospitality and reverence, and my yajna for the development of wind and fire energy, and my reverence for the noblest people of the world, and my dedication to the yajna of the liberation stage of yoga, and my yajna for solar energy, and my dedication to the eminent scholars of science and literature, and my love and regard for the married couples, and my travels, transport and transporters, may all these grow and be good and auspicious for me and for all by yajna.

21. (Yajnangavanatma Devata, Devas Rshis)

स्रुचश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च मऽआधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे यज्ञेन कल्पन्ताम् ॥२१॥

Srucaśca me camāsāśca me vāyavyāni ca me droṇakalaśaśca me grāvāṇaśca me'dhiṣavaṇe ca me pūtabhṛcca ma'ādhavanīyaśca me vediśca me barhiśca me'vabhṛthaśca me svagākāraśca me yajñena kalpantām.

My ladles and their cleaning, my bowls and their contents, my aerial apparatuses and their maintenance and function, and my soma vessels, and my urns and jugs, and my stone presses and mortars and pestles, and my handpress and the soma plants, and my urns of pure soma, and the vessels for clearing and filtering soma, and the yajna altar, and my holy grass and the feather broom, and my holy bath and ablutions, and my valedictory chant of joy at the completion of yajna : may all these grow and be good and auspicious for me and for all by yajna.

22. (Yajnavanatma Devata, Devas Ṛshis)

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिश्च मे द्यौश्च मेऽङ्गुलयः शक्वरयो दिशश्च मे यज्ञेन कल्पन्ताम् ॥२२॥

Agniśca me gharmaśca me'rkaśca me sūryaśca me prāṇaśca me'śvamedhaśca me pṛthivī ca me'ditiśca me ditiśca me dyauśca me'ṅgulayaḥ śakvarayo diśaśca me yajñena kalpantām.

My fire and my use of fire, my hymns of worship and the singers, my passion and cool of mind, my sunlight and my warmth of living, my vital breath and air-energy, my nation and its policy and governance, my earth mother and her riches, my ethics and self-control, my imperishable wealth and my earthly life,

my spiritual light and my days and nights, my fingers and their hold and my powers and potentials, and my directions and my reach there, all these may grow, be good and auspicious for me and for all by yajna.

23. (Kalavidyavidatma Devata, Devas Ṛshis)

व्रतं च मऽऋतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रेऽ-
ऊर्वष्ठीवे बृहद्रथन्तरे च मे यज्ञेन कल्पन्ताम् ॥२३॥

Vrataṁ ca ma'ṛtavaśca me tapaśca me saṁvat-saraśca me'horātre'ūrvaṣṭhīve bṛhadrathantare ca me yajñena kalpantām.

My holy vows and my commitments, and my seasons and my solstices with change of the seasons, and my observance of Dharma and my practice of yoga, and my yearly rounds of the sun and the planets and the ages of time, and my days and nights and my daily work and prayers, and my thighs and knees, and my grandeur and nobility, and my heavenly lights and spaces and the cosmic periods, may all these grow by days and nights by yajna, and may all these be good and auspicious for me and for all.

24. (Vishamanka-ganitavidyavid atma Devata, Devas Ṛshis)

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च मऽएकादश च मऽएकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च मऽ एकविꣳशतिश्च मऽएकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पञ्चविꣳशतिश्च मे पञ्चविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳशतिश्च मऽएकत्रिꣳशच्च मऽएकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥२४॥

Ekā ca me tisraśca me tisraśca me pañca ca me pañca ca me sapta ca me sapta ca me nava ca me nava ca ma'ekādaśa ca ma'ekādaśa ca me trayodaśa ca me trayodaśa ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me saptadaśa ca me navadaśa ca me navadaśa ca ma' ekaviṁśatiśca ma'ekaviṁśatiśca me trayo-viṁśatiśca me trayoviṁśatiśca me pañca-viṁśatiśca me pañcaviṁśatiśca me sapta-viṁśatiśca me saptaviṁśatiśca me nava-viṁśatiśca me navaviṁśatiśca ma'ekatriṁśacca ma' ekatriṁśacca me trayastriṁśacca me yajñena kalpantām.

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious for me and for all: One is mine and unity is mine. (And one and one becomes two, and one plus two becomes three. In this way, in this progression) three is mine, and three is mine, and five is mine, and five is mine, and seven is mine, and seven is mine, and nine is mine, and nine is mine, and eleven is mine, and eleven is mine, and thirteen is mine, and thirteen is mine,' and fifteen is mine, and fifteen is mine, and seventeen is mine, and seventeen is mine, and nineteen is mine and nineteen is mine, and twenty one is mine, and twenty one is mine, and twenty three is mine, and twenty three is mine, and twenty five is mine, and twenty five is mine, and twenty seven is mine, and twenty seven is mine, and twenty nine is mine, and twenty nine is mine, and thirty one is mine, and thirty one is mine, and thirty three is mine, and so on the numbers may increase and be good and auspicious for me and for all by the process of yajna in progression till infinity.

Also: By implication, by the same process of

yajna which also means 'dana', giving away, we have the progression in the reverse direction by subtraction. The meaning of the mantra then would be:

Thirty-three is mine, give away two and thirty one is mine, thirtyone is mine, minus two, twenty nine is mine and so on.

In the same way, by implication, we can work out the process of multiplication, and division and the process of squaring and cubing and square-root, etc. Further, we can move from arithmetic to algebra and other branches of mathematics.

25. (Samanka-ganitavidyavid atma Devata, Devas Ṛshis)

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥२५॥

Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me viṁśatiśca me viṁśatiśca me caturviṁśatiśca me caturviṁśatiśca me'ṣṭāviṁśatiśca me'ṣṭāviṁśatiśca me dvātriṁścca me dvātriṁśacca me ṣaṭtriṁśacca me ṣaṭtriṁśacca me catvāriṁśacca me catvāriṁśacca me catuścatvāriṁśacca me catuścatvāriṁścca me' ṣṭācatvāriṁśacca me yajñena kalpantām.

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious

for me and for all:

Four is mine, and four is mine, eight is mine. Eight is mine, and four, twelve is mine. Twelve is mine, plus four, sixteen is mine. Sixteen is mine, add four, and twenty is mine. Twenty is mine, and twenty four is mine. Twenty four is mine, and twenty eight is mine. Twenty eight is mine and thirty two is mine. Thirty two is mine, and thirty six is mine. Thirty six is mine, and forty is mine. Forty is mine, and forty four is mine. Forty four is mine, and forth eight is mine. And so on the numbers may increase till infinity by yajna, for me and for all for the good of life and joy.

Also: By implication, the mantra can be applied to the process of yajna by 'dana', gifting away, subtraction, by four, from forty-eight down to four and so on.

The mantra can also be applied to the process of multiplication. In fact, the mantra itself gives the multiplication table upto twelve times four and so on.

So too the mantra may be interpreted as showing the process of division since it gives a table of the division of forty eight by four upto twelve times.

26. (Pashuvidyavid atma Devata, Devas Rshis)

त्र्यविश्च मे त्र्यवी च मे दित्यवाट् च मे दित्यौही च मे पञ्चाविश्च मे पञ्चावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्यौही च मे यज्ञेन कल्पन्ताम् ॥२६॥

Tryaviśca me tryavī ca me dityavāṭ ca me dityauhī ca me pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca me turyavāṭ ca me turyauhī ca me yajñena kalpantām.

By yajna, veterinary science and the science of animal husbandry:

My man of three breeds of sheep and their maintenance, the woman of three breeds of sheep and their milk, etc., the man in-charge of damage control and his knowledge, and the woman in-charge of maintenance against damage and her stores, and the man of five grades of sheep and his staff, and the woman of five grades of sheep and her assistants, the man of three breeds of calf and his knowledge, and the woman of three breeds of calf and her knowledge, the bull of the fourth year of age and its training and maintenance, and the cow of the fourth year of age and its maintenance, may all these grow in number and quality and be good and auspicious for me and for all.

27. (Pashuvidyavid atma Devata, Devas Ṛshis)

पृष्ठवाट् च मे पष्ठौही च मऽउक्षा च मे वशा च मऽऋषभश्च मे वेहच्च मेऽनड्वाँश्च मे धेनुश्च मे यज्ञेन कल्पन्ताम् ।।२७।।

Paṣṭhavāṭ ca me paṣṭhauhī ca ma'ukṣā ca me vaśā ca ma'ṛṣabhaśca me vehacca me'-naḍvāñśca me dhenuśca me yajñena kalpantām.

And my beasts of burden both male and female and the articles and materials for trade and transport, and my virile bull and my infertile cow, and my strong bull and my miscarrying cow, and my bullock and my milch cow, may all these grow by the yajna of animal husbandry and veterinary science and may all these be good and auspicious for me and for all.

28. (Sangramadivid atma Devata, Devas Ṛshis)

वाजा॑य॒ स्वाहा॑ प्रस॒वाय॒ स्वाहा॑ऽपि॒जाय॒ स्वाहा॒ क्रत॑वे॒ स्वाहा॒ वस॑वे॒ स्वाहा॑ऽह॒र्पत॑ये॒ स्वाहाऽह्ने॑ मु॒ग्धाय॒ स्वाहा॑ मु॒ग्धाय॑ वैनꣳशि॒नाय॒ स्वाहा॑ विन॒ꣳशिन॑ऽआन्त्याय॒नाय॒ स्वाहाऽऽन्त्या॑य भौव॒नाय॒ स्वाहा॒ भुव॑नस्य॒ पत॑ये॒ स्वाहाधि॑पतये॒ स्वाहा॑ प्र॒जाप॑तये॒ स्वाहा॑ । इ॒यं ते॒ राण्मि॒त्राय॑ य॒न्ताऽसि॒ यम॑नऽऊ॒र्जे त्वा॒ वृष्ट्यै॑ त्वा प्र॒जाना॒ं त्वाऽऽधि॑पत्याय ॥२८॥

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'-hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina' āntyāyanāya svāhā" ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā prajāpataye svāhā. Iyaṁ te rāṇmitrāya yantā'si yamana'ūrje tvā vṛṣṭyai tvā prajānāṁ tvā"dhipatyāya.

For the warrior and the battle, all hail and honest action! For progress and prosperity, virtuous living and hard work! For acceptance and acclaim, commendable action! For knowledge and practical application, dedication and meditation! For housing and settlement, work, money and materials. For the lord of the day, knowledge of time and chronology. For the day-bewildered and lost, sympathetic action. For the misguided and destructive, proper counselling. For the man settled but on way to destruction, forceful voice of truth. For the lowest and meanest man of the world, strongest counselling. For Lord of the universe, hymns of praise and worship. For the protector of the world, correct knowledge. For the protector of the nation, correct policy. For the protector of the people, correct knowledge of Raj Dharma. This is your brilliance of governance. You are generous, selfless guide and

controller of your friends. We accept, respect and admire you for your prowess and action, showers of favours, the support and sustenance of the people, and for the government of the people.

29. (Yajnanushthatatma Devata, Devas Ṛshis)

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताᳬं श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताᳬं स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्चऽऋक् च साम च बृहच्च रथन्तरञ्च। स्वर्देवाऽअगन्मामृताऽअभूम प्रजापतेः प्रजाऽअभूम वेट् स्वाहा ॥२९॥

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ cakṣur yajñena kalpatāṁ̆ śrotraṁ yajñena kalpatāṁ vāg yajñena kalpatāṁ mano yajñena kalpatāmātmā yajñena kalpatāṁ brahmā yajñena kalpatāṁ jyotiryajñena kalpatāṁ̆ svaryajñena kalpatāṁ pṛṣṭhaṁ yajañena kalpatāṁ yajño yajñena kalpatām. Stomaśca yajuśca'ṛk ca sāma ca bṛhacca rathantaraṁ ca. Svardevā' aganmāmṛtā'abhūma prajāpateḥ prajā'abhūma veṭ svāhā.

Man of the yajna of governance, to accomplish your task, may health and age grow by yajna, may pranic energy grow by yajna, may the eye and vision grow by yajna, may the ear and information grow by yajna, may the tongue and communication grow by yajna, may the mind and morale and national confidence grow by yajna, may the soul grow strong by yajna, may the man of universal knowledge and the sense of higher values grow by yajna, may the light of justice and wisdom grow by yajna, may comfort and joy grow by yajna, may the

questions, heights and foundations of life grow by yajna, may the yajna of Dharma grow by the yajna, pursuit of Dharma, may the hymns of praise and celebration of the Divine, the Yajus, the Riks, and the Samans, the Brihat Sama and Rathantara Sama also grow by yajna. May the noble people attain to the eternal joy of immortality. May we all attain to you and immortality. May we all be the children of the Lord and father of the universe by the truth of word and deed.

30. (Rajyavanatma Devata, Devas Ṛshis)

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे। यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥३०॥

Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyāṁ no devaḥ savitā dharma sāviṣat.

In this Lord Omnipotent's yajna of life and sustenance, we celebrate with holy songs of Divinity, the Veda, the great inviolable Mother Nature in whom reside the entire worlds of existence. May Savita, lord creator and generator of life strengthen and promote our Dharma in the lap of the mother within the Law.

31. (Vishvedevas Devata, Devas Ṛshis)

विश्वेऽअद्य मरुतो विश्वऽऊती विश्वे भवन्त्वग्नयः समिद्धाः। विश्वे नो देवाऽअवसागमन्तु विश्वमस्तु द्रविणं वाजोऽअस्मे ॥३१॥

Viśve'adya maruto viśva'ūtī viśve bhavant-vagnayaḥ samiddhāḥ. Viśve no devā'avasā gamantu viśvamastu draviṇaṁ vājo'asme.

May all the airs and winds come to us. May all the powers of protection and promotion, all the noblest people of the world, come to us with all the means of protection and advancement. May all the fires of life's yajna light and shine for us. May the entire wealth of the world, food and energy be available to us by the Grace of Savita.

32. (Annavan Vidvan Devata, Devas Ṛshis)

वाजो॑ नः स॒प्त प्र॒दिश॒श्चत॑स्रो वा परा॒वतः॑ ।
वाजो॑ नो॒ विश्वै॑र्दे॒वैर्धन॑साताव॒िहाव॑तु ॥३२॥

Vājo naḥ sapta pradiśaścatasro vā parāvataḥ.
Vājo no viśvairdevairdhanasātāvihāvatu.

May our food and energy, power and prosperity, spread over the seven regions of the world, and may it extend even beyond in all the four directions. And may our power and knowledge, with the noblest people of the world, guide and protect us here in the acquisition and distribution of the wealth of life.

33. (Annapati Devata, Devas Ṛshis)

वाजो॑ नोऽअ॒द्य प्र सु॑वाति॒ दान॒ं वाजो॑ दे॒वाँ२॥ऽऋ॒तुभिः॑ कल्पयाति । वाजो॒ हि मा॒ सर्व॑वीरं ज॒जान॒ विश्वा॒ऽआशा॒ वाज॑पतिर्जयेयम् ॥३३॥

Vājo no'adya pra suvāti dānaṁ vājo devāň' ṛtubhiḥ kalpayāti. Vājo hi mā sarvavīraṁ jajāna viśvā'āśā vājapatirjayeyam.

It is food, energy, power, wealth, which inspires us to give in charity. With the seasons, according to need, it feeds the powers of nature and humanity. It is food and energy which produces and promotes our

children and young people. By virtue of the same food and power, may I, producer and promoter of food, energy and wealth, attain all my hopes to fruition in all directions.

34. (Annapati Devata, Devas Ṛshis)

वाजः पुरस्तादुत मध्यतो नो वाजो देवान् हविषा वर्द्धयाति। वाजो हि मा सर्ववीरं चकार सर्वाऽआशा वाजपति-र्भवेयम् ॥३४॥

Vājaḥ purastāduta madhyato no vājo devān haviṣā vardhayāti. Vājo hi mā sarvavīraṁ cakāra sarvā'āśā vājapatirbhaveyam.

Food with oblations in yajna takes us forward in the beginning and in the middle of home life. With oblations it feeds and enriches the powers of nature and the noblest people too. It is food which blesses me with the best and the bravest powers and people everywhere. I pray I may be the producer, promoter and protector of food in all directions and realize all my hopes and ambitions.

35. (Rasavidyavid vidvan Devata, Devas Ṛshis)

सं मा सृजामि पयसा पृथिव्याः सं मा सृजाम्यद्भिरोष-धीभिः । सोऽहं वाजꣳसनेयमग्ने ॥३५॥

Saṁ mā sṛjāmi payasā pṛthivyāḥ saṁ mā sṛjāmyadbhiroṣadhībhiḥ. So'haṁ vājaṁ saneyamagne.

Agni, I invigorate and enrich myself with the milk and juices of the earth. I invigorate and enrich myself with the waters and herbs of the earth. So I invigorate and enrich myself with food and energy.

36. (Rasavidvidvan Devata, Devas Ṛshis)

पयः पृथिव्यां पयऽओषधीषु पयो दिव्युन्तरिक्षे पयो धाः । पयस्वतीः प्रदिशः सन्तु मह्यम् ॥३६॥

Payaḥ pṛthivyāṁ paya'oṣadhīṣu payo divy-antarikṣe payo dhāḥ. Payasvatīḥ pradiśaḥ santu mahyam.

Agni, man of medicinal herbs and juices, take on, hold on to, the juices and tonics in the earth, in the herbs, in the regions of light and in the sky and study them. And may all the worlds and directions of space be full of juices and tonics for me too.

37. (Samrat Raja Devata, Devas Ṛshis)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिषिञ्चामि ॥३७॥

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Sarasvatyai vāco yantur-yantreṇāgneḥ sāmrājyenābhiṣiñcāmi.

In this socio-political yajna of the land in Lord Savita's creation, I in-vest you with the power and presidency of Agni, the Ruler, and consecrate you with the arms of Ashvinis (the heat and passion of the sun and the peace and cool of the moon) and the hands of Pusha (power of the nation's sustenance with the positive and negative current's of the systemic circuit). I vest in you the constitution of the sovereign nation and sanctify you with the voice of the people in the service of Sarasvati, the wisdom and culture of humanity.

38. (Rituvidyavid vidvan Devata, Devas Ṛshis)

ऋताषाडृतधामाग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥३८॥

Rtāṣāḍṛtadhāmā'gnirgandharvastasyau-ṣadhayo'psaraso mudo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

Agni, Lord of the earth and defender of the land, observes truth, defends the truth, and abides in the truth. His pleasure and joy is the herbs which grow and play in the waters like water nymphs. May he protect and promote our Brahma system of education and knowledge, and our Kshatra system of defence and administration. Homage to him in love and reverence. All hail and care for the herbs and waters!

39. (Surya Devata, Devas Ṛshis)

सꣳहितो विश्वसामा सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरसऽआयुवो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥३९॥

Saṁhito viśvasāmā sūryo gandharva-stasya marīcayo'psarasa'āyuvo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Surrounded by lights and joining day and night, that lord of universal peace and celebrated in all the Sama hymns, the sun, is the lord sustainer of the earth. His pleasure and joy is the rays of light which play and exult in the sky joining and disjoining things in space. May he protect and promote our Brahma system of light

and education. May he protect and promote our Kshatra system of defence and administration. Homage to him in truth and faith! All hail and love to the rays of the sun!

40. (Chandrama Devata, Devas Ṛshis)

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४०॥

Suṣumṇaḥ sūryaraśmiścandramā gandharvastasya nakṣatrāṇyapsaraso bhekurayo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

The moon, blissful at heart and blest by the sunrays with light, is the lord sustainer of the earth. May he sustain and promote our Brahma system of peace and education. May he sustain and promote our Kshatra system of law and administration. His pleasure and joy surely is the rays of light which play and exult with the planets and satellites. Homage to him! Homage to his rays, to light!

41. (Vatah Devata, Devas Ṛshis)

इषिरो विश्वव्यचा वातो गन्धर्वस्तस्यापोऽअप्सरसऽऊर्जो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४१॥

Iṣiro viśvavyacā vāto gandharvastasyāpo apsarasa ūrjo nāma. Sa na idaṁ brahma kṣatraṁ pātu tasmai sāhā vaṭ tābhyaḥ svāhā.

The wind, fast in motion and pervading the whole world, is the lord and sustainer of the earth. His pleasure and joy is the waters which, for sure, create energy. May

he sustain and inspire our Brahma system of education and advancement. May he sustain and excite our Kshatra system of defence and expansion. Homage to him! Homage to his waves of waters and energy!

42. (Yajna Devata, Devas Ṛshis)

भुज्युः सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणाऽअप्सरसं स्तावा नामं। स नंऽइदं ब्रह्मं क्षत्रं पांतु तस्मै स्वाहा वाट् ताभ्यः स्वाहां ॥४२॥

Bhujyuḥ suparṇo yajño gandharvastasya dakṣiṇa'apsarasa stāvā nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Yajna, creator and giver of joy and prosperity, health and nourishment, is the sustainer of the earth, cows and the Word of the Vedas. His pleasure and joy is the gifts for the priests and the devotees and the bliss of the holy chants which play around in ecstasy. May the yajna sustain and promote our Brahma system of knowledge and generosity of light and creativity. May yajna sustain and advance our Kshatra system of defence and development. Homage and libations for yajna! Homage and libations for charity and holy chants!

43. Vishvakarma Devata, Devas Ṛshis)

प्रजापतिर्विश्वकर्मा मनों गन्धर्वस्तस्यंऽऋक्सामान्यं-प्सरसऽएष्टंयो नामं । स नंऽइदं ब्रह्मं क्षत्रं पांतु तस्मै स्वाहा वाट् ताभ्यः स्वाहां ॥४३॥

Prajāpatirviśvakarmā mano gandharvastasya' ṛksāmānyapsarasa'eṣṭayo nāma. Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

Father and guardian of His children, lord maker of the universe, universal Mind, Vishvakarma is the sustainer of the earth and master of universal knowledge, the Veda. Riks and Samans, Vedas, are the vibrations of His omniscience ever on the move across space which are the love and desire of the devotees. May He protect and promote our Brahma system of education and scientific yajna, and our Kshatra system of enlightened and modern administration and defence. Homage and libations to Him! Homage and libations for the divine voice of the Veda!

44. (Prajapati Devata, Devas Rshis)

स नो॑ भुवनस्य पते प्रजापते॒ यस्य॑ तऽउ॒परि॑ गृहा यस्य॑ वे॒ह । अ॒स्मै ब्रह्म॑णे॒ऽस्मै क्ष॒त्राय॒ महि॒ शर्म॑ यच्छ॒ स्वाहा॑ ॥४४॥

Sa no bhuvanasya pate prajāpate yasya ta'upari gṛhā yasya veha. Asmai brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā.

Father guardian of your children, lord protector of the world, all your homes and habitations up above, and all your homes and householders down here, bless them all. Bless our Brahma system of education and enlightenment and our Kshatra system of administration and employment with good homes and great peace and joy. Homage and libations to the Lord!

45. (Prajapati Devata, Shunahshepa Ṛshi)

स॒मु॒द्रो॒ऽसि॒ नभ॑स्वाना॒र्द्रदा॑नुः श॒म्भूर्म॑यो॒भूर॒भि मा॑ वाहि॒ स्वाहा॑ । मा॒रु॒तो॒ऽसि म॒रुतां॑ ग॒णः श॒म्भूर्म॑यो॒भूर॒भि मा॑ वाहि॒ स्वाहा॑ । अ॒व॒स्यूर॑सि॒ दुव॑स्वाञ्छ॒म्भूर्म॑यो॒भूर॒भि मा॑ वाहि॒ स्वाहा॑ ॥४५॥

Samudro'si nabhasvānārdradānuḥ śambhūr-mayobhūrabhi mā vāhi svāhā. Māruto'si marutāṁ gaṇaḥ śambhūrmayobhūrabhi mā vāhi svaha. Avasyūrasi duvasvāñchambhūrmayo-bhūrabhi mā vāhi svāhā.

Prajapati, father and guardian of creation, vast and deep as the ocean, oceans roll around in you. Lord of spaces and spatial waters, showering the earth with rain and the mind with virtue, you are peace yourself and the giver of peace, bliss yourself and the giver of bliss. Come and fold me into bliss all round.

Tempestuous lord of the winds, lord of the stormy scholars of the world, you are goodness yourself and the giver of universal good. You are prosperity and joy yourself and the giver of universal joy and prosperity. Come and fold me into the tempestuous storm of knowledge and discovery all round.

You are the supreme lord of protection and universal help. You are both lord and object of honour and worship, peace and joy yourself and the giver of joy and total freedom. Come and fold me into the bliss of worship and acceptance all round.

46. (Agni Devata, Shunahshepa Ṛshi)

यास्तेऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि ॥४६॥

Yāste'agne sūrye ruco divamātanvanti raśmi-bhiḥ. Tābhirno' adya sarvābhī ruce janāya naskṛdhi.

Agni, lord of the universe, that beauty, light and love of yours which shines in the sun and fills the heavens and all other spaces of the world with its rays,

with all those rays of light and beauty and all those vibrations of love, bless us today for the people and their love.

47. (Brihaspati Devata, Shunah-shepa Ṛshi)

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः ।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥४७॥

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ. Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate.

Brihaspati, lord of the great wonderful world, brilliant powers of divinity, saints and sages, that light and love of yours which shines in the sun, and that which reflects in the sun-beams, the earths, fires, sense organs, cows and horses, with all that light and love, may Indra, lord of universal energy, and Agni, power of universal heat and light, and the saints and scholars of the world bless us.

48. (Brihaspati Devata, Shunah-shepa Ṛshi)

रुचं नो धेहि ब्राह्मणेषु रुचꣳराजसु नस्कृधि ।
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ॥४८॥

Rucaṁ no dhehi brāhmaṇeṣu rucaṁ̆ rājasu naskṛdhi. Rucaṁ viśyeṣu śūdreṣu mayi dhehi rucā rucam.

Brihaspati, lord of the universe, eminent teacher and master of vast knowledge, inspire our Brahma section of the community—scholars, scientists, teachers and researchers with brilliance and love. Infuse brilliance, love and justice into our Kshatrias, defence, administration and justice section of the community.

Bless with light, love and generosity our Vaishyas, producers and distributors among the community. And bless our Shudras, the ancillary services, with light, love and loyalty. Bless me with light and love toward us all.

49. (Brihaspati Devata, Shunahshepa Ṛshi)

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः। अहेडमानो वरुणेह बोध्युरुशꣳस मा नऽआयुः प्रमोषीः॥४९॥

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pramoṣīḥ.

The yajamana, singing Vedic hymns of praise in honour of the lord, offers libations of fragrant materials with absolute dedication in the hope of self-fulfilment. The same I come to you, Varuna, Lord of our love and choice, universally worshipped and celebrated. Here I am at your door. Kind and favourable lord, know, accept and enlighten us, let not life slip through our fingers into the sands of time.

50. (Surya Devata, Shunah-shepa Ṛshi)

स्वर्ण घर्मः स्वाहा । स्वर्णार्कः स्वाहा । स्वर्ण शुक्रः स्वाहा । स्वर्ण ज्योतिः स्वाहा । स्वर्ण सूर्यः स्वाहा ॥५०॥

Svarṇa gharmaḥ svāhā. Svarṇārkaḥ svāhā. Svarṇa śukraḥ svāhā. Svarṇa jyotiḥ svāhā. Svarṇa sūryaḥ svāhā.

Warmth is heavenly, soothing, use it well, for yajna. Fire is heavenly, generous, use it well, for yajna. Air is heavenly, energy, use it well, for yajna. Light is heavenly, power, use it well, for yajna. Sun is heavenly, life, miss it not, use it well, for yajna.

51. (Agni Devata, Shunahshepa Ṛshi)

अ॒ग्निं यु॑नज्मि॒ शव॑सा घृ॒तेन॑ दि॒व्यꣳसु॑प॒र्णं वय॑सा बृ॒हन्त॑म्। तेन॑ व॒यं ग॑मेम ब्र॒ध्नस्य॑ वि॒ष्टप॒ꣳस्वो॒ रुहा॑णा॒ऽअधि॒ नाक॑मुत्त॒मम् ॥५१॥

Agniṁ yunajmi śavasā ghṛtena dīvyaǎṁ suparṇaṁ vayasā bṛhantam. Tena vayaṁ gamema bradhnasya viṣṭapaǎṁ svo ruhāṇā'adhi nākamuttamam.

I feed the fire with powerful oblations of ghee, fire which is divine power and sustainer of life, feeding on food and growing higher, mightier and more and more pervasive. And thereby, desiring and increasing the joys of life, may we rise to the regions of the illustrious lord of light, the sun, and ultimately attain to the highest level of bliss, the freedom and ecstasy of Moksha, beyond all suffering.

52. (Agni Devata, Shunahshepa Ṛshi)

इ॒मौ ते॑ प॒क्षाव॒जरौ॑ प॒त॒त्रिणौ॒ याभ्या॒ꣳरक्षा॑ꣳस्यप॒हꣳस्य॑ग्ने । ताभ्यां॑ पतेम सु॒कृता॑मु लो॒कं यत्र॒ऽऋष॑यो ज॒ग्मुः प्र॑थम॒जाः पु॑रा॒णाः ॥५२॥

Imau te pakṣāvajarau patatriṇau yābhyāǎṁ rakṣāǎṁsya-pahaǎṁsyagne. Tābhyāṁ patema sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ pratham-ajāḥ purāṇāḥ.

Agni, lord of light and life, cause and effect, consumption of food and creation/production of energy and new forms, these are the two wings, ever young, constant, and never decaying, of your systemic catalysis in the process of evolution and development, by which you negate the forces of counter-evolution and

destruction. By virtue of these two, may we rise to the regions of the noble heroes of action to which arose the visionary seers first-born and ancient.

53. (Indu Devata, Shunahshepa Ṛshi)

इन्दुर्दक्षः श्येनऽऋतावा हिरण्यपक्षः शकुनो भुरण्युः ।
महान्त्सधस्थे ध्रुवऽआ निषत्तो नमस्तेऽअस्तु मा मा हिंसीः ॥५३॥

Indurdakṣaḥ śyena'ṛtāvā hiraṇyapakṣaḥ śakuno bhuraṇyuḥ. Mahāntsadhasthe dhruva ā niṣatto namaste astu mā mā hiṁsīḥ.

Cool as the moon, versatile and brave, fast as an eagle, committed to truth and law, powerful and brilliant, generous as the sun, great, steadfast, firmly seated in this house of the nation, salutations to you. Forbear, do not violate me, do not injure me.

54. (Indu Devata, Galava Ṛshi)

दिवो मूर्द्धासि पृथिव्या नाभिरूर्गपामोषधीनाम् ।
विश्वायुः शर्म सप्रथा नमस्पथे ॥५४॥

Divo mūrdhā'si pṛthivyā nābhirūrgapām-oṣadhīnām. Viśvāyuḥ śarma sapratha namaspathe.

Brilliant man of peace and power, you are on top of the light of knowledge, at the centre of the life on earth, the essence of waters and herbs, life of life, shelter home for all, celebrated through the land, guide, path and destination for all. Salutations and homage to you!

55. (Indu Devata, Galava Ṛshi)

विश्वस्य मूर्द्धन्नधि तिष्ठसि श्रितः समुद्रे ते हृदयमप्स्वायुरपो दत्तोदधिं भिन्त । दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्याव ॥५५॥

Viśvasya mūrdhannadhi tiṣṭhasi śritaḥ samudre te hṛdayamapsvāyurapo dattodadhiṁ bhinta. Divasparjanyādantarikṣāt prithivyāstato no vṛṣṭyāva.

Brilliant power of light and life, you are on top of the world, steadfast and presiding over all! Your heart is deep in infinity. Your energy is one with universality. Break through the oceans of space and hold the waters of life for gift. And then, protect and promote us with the rain of light from heaven, showers from the clouds and the sky, and honey sweets from the earth.

56. (Yajna Devata, Galava Ṛshi)

इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः।
तस्य नऽइष्टस्य प्रीतस्य द्रविणेहागमेः॥५६॥

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na' iṣṭasya prītasya draviṇehāgameḥ.

Yajna, wealth and power of the world, source of benediction and fulfilment, loved and performed by top scientists and scholars of the highest order, come and bring us here and now all that we love and all that we desire.

57. (Agni Devata, Galava Ṛshi)

इष्टोऽअग्निराहुतः पिपर्त्तु नऽइष्टꣳहविः ।
स्वगेदं देवेभ्यो नमः ॥५७॥

Iṣṭo' agnirāhutaḥ pipartu na iṣṭaṁ haviḥ. Svagedaṁ devebhyo namaḥ.

May Agni, invoked and fed with love and fragrant materials, protect and promote us with the desired comfort and joy. And may this food and homage which comes to its own reach the noblest powers of nature and humanity.

58. (Agni Devata, Vishvakarma Ṛshi)

यदाकूतात् समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो वा । तदनु प्रेत सुकृतामु लोकं यत्रऽऋषयो जग्मुः प्रथमजाः पुराणाः ।।५८।।

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā. Tadanu preta sukṛtāmu lokaṁ yatra' ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ.

Lovers of truth and action, whatever you have thought and imagined and whatever has issued forth from your intention or heart or mind or from your actual experience of the eye, and whatever stays held up within, follow that and achieve, and rise to the heavenly regions of the meritorious to which arose the divine visionaries first born and ancient.

59. (Prajapati Devata, Vishvakarma Ṛshi)

एतꣳसधस्थ परि ते ददामि यमावहाच्छेवधिं जातवेदाः । अन्वागन्ता यज्ञपतिर्वोऽअत्र तꣳस्म जानीत परमे व्योमन्।।५९

Etaṁ sadhastha pari te dadāmi yamāvahācchevadhiṁ jātavedāḥ. Anvāgantā yajñapatirvo' atra taṁ sma jānīta parame vyoman.

Lovers of Divinity sitting in this heavenly home

of yajna, I pass on to you this supreme treasure of knowledge and joy which Jataveda, Agni, and the devoted scholar of the Veda brought down hitherward from the highest heavens, and to which the yajamana also attains following upon the yajna. Know him, and know and experience that supreme presence and that supreme joy which abides in the highest heavens.

60. (Prajapati Devata, Vishvakarma Ṛshi)

एतं जानाथ परमे व्योमन् देवाः सधस्था विद रूपमस्य । यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणवाथाविरस्मै॥६०॥

Etaṁ jānātha parame vyoman devāḥ sadhasthā vida rūpamasya. Yadāgacchāt pathibhir-devayānairiṣṭāpūrte kṛṇavāthāvirasmai.

Lovers of Divinity, noblest scholars and sages, sitting together in this heavenly home of yajna, know and realise this supreme creative presence which pervades the highest and the ultimate spaces of the universe. Realise its form and power, and feel the bliss that emanates from this presence. Perform the acts and observe the devotions prescribed by the Vedas and the Vedic Traditions for the attainment of this presence which comes to those who travel by the paths followed by the godly men and women of divinity.

61. (Prajapati Devata, Galava Ṛshi)

उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्ते सꣳसृजेथामयं च । अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥६१॥

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca. Asmintsadhasthe'adhyutta-rasmin viśve devā yajamānaśca sīdata.

Agni, fire and power of light and life, man of fire and knowledge, awake, arise, and let the yajamana arise and act. And both of you together enact the holy rites and offer the devotions to the Lord. Men and women of divinity and the yajamana, all be seated in this blessed house of yajna on the holy seats around the vedi.

62. (Vishvakarma/Agni Devata, Devashrava, Devavata Rshis)

येन॒ वह॑सि स॒हस्त्र॒ं येना॑ग्ने सर्ववेद॒सम् ।
तेने॒मं य॒ज्ञं नो॑ नय॒ स्व॒र्दे॒वेषु॒ गन्त॑वे ॥६२॥

Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave.

Lord of fire and knowledge, by the power you conduct the yajna of a hundred gifts, and the yajna of total Vedic knowledge, and all the worldly wealth, by the same power lead on this yajna of ours to reach the regions of bliss among the noblest souls of divinity.

63. (Yajna Devata, Vishvamitra Ṛshi)

प्र॒स्त॒रेण॑ परि॒धिना॑ स्रु॒चा वेद्या॑ च ब॒र्हिषा॑ ।
ऋ॒चेमं य॒ज्ञं नो॑ नय॒ स्व॒र्दे॒वेषु॒ गन्त॑वे ॥६३॥

Prastareṇa paridhinā srucā vedyā ca barhiṣā.
Ṛcemaṁ yajñaṁ no naya svardeveṣu gantave.

Lord of yajna, by the sacrificial seat (asana), vedi's girdle of fire-sticks, the ladle, the vedi, the kusha grass and the light of fire, and by the chant of Vedic hymns, take our yajna on and forward to lead us to reach the joy of life and the bliss of divinity among the blessed souls.

64. (Yajna Devata, Vishvamitra Ṛshi)

यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः।
तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥६४॥

Yaddattaṁ yatparādānaṁ yatpūrtaṁ yāśca dakṣiṇāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat.

Whatever is given, whatever is received from others for others, whatever works are raised for charity, whatever gifts are given to priests, may versatile Agni of universal action carry all that to the heavenly powers in the regions of bliss for our sake.

65. (Yajna Devata, Vishvakarma Ṛshi)

यत्र धाराऽअनपेता मधोर्घृतस्य च याः ।
तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥६५॥

Yatra dhārā anapetā madhorghṛtasya ca yāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat.

Where streams of nectar honey flow uninterrupted and where flow streams of purest milk and ghee, there among the noblest souls, may Agni, lord of universal yajnic action, lead us into the heaven of bliss.

66. (Agni Devata, Devashrava & Devavata Rshis)

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं मऽ-आसन् । अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥६६॥

Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣur-amṛtaṁ ma āsan. Arkastridhātū rajaso vimāno' jasro gharmo havirasmi nāma.

I am fire, so by birth, present in all that is born. Ghee is my light of the eye. Nectar is my mouth. What I consume turns into nectar. Loved and adored with Riks, Yajus and Samans, I am threefold in constitution, my elements being akasha (ether), vayu (wind and energy), and agni, fire that I am. I pervade and cover the sky, I am perpetually active and moving. I am the heat and light of the sun and summer. I am havi, the food of yajna, and I am a name, I have an identity of my own.

67. (Agni Devata, Devashrava & Devavata Rshis)

ऋचो नामा॑स्मि यजूꣳषि नामास्मि सामा॑नि नामा॑स्मि ।
येऽअ॒ग्नय॒ः पाञ्च॑जन्याऽअ॒स्यां पृ॑थि॒व्यामधि॑ । तेषा॑मसि॒
त्वमु॑त्त॒मः प्र नो॑ जी॒वात॑वे सुव ॥६७॥

Ṛco nāmāsmi yajūṁsi nāmāsmi sāmāni nāmāsmi.
Ye' agnayaḥ pāñcajanyā' asyāṁ pṛthivyāmadhi.
Teṣāmasi tvamuttamaḥ pra no jīvātave suva.

I am Riks by name (Rigveda), I am Yajus, that's my name (Yajurveda), I am Samans, that's my name (Samveda) for sure.

Yajnagni, five are the sacred fires that are on this earth (namely, Anvaharya-pachana or Dakshina, Garhapatya, Ahavaniya, Sabhya, and Avasthya), which are good and auspicious for all the people without discrimination. Of them, you are the supreme. Awake, arise, come and inspire us for a full life on earth, dedicated to yajna.

68. (Agni Devata, Indra Ṛshi)

वार्त्र॑हत्याय॒ शव॑से पृतना॒षाह्या॑य च ।
इन्द्र॒ त्वाव॑र्तयामसि ॥६८॥

Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā"vartayāmasi.

Indra, lord of blazing power and prowess, for your power to break down the anti-life clouds of darkness, for the sake of strength and superiority in advancement, and for your potential to rout the forces of the enemies of humanity, we turn to you, abide by you and act under your command.

69. (Indra Devata, Indra & Vishvamitra Ṛshis)

सहदानुम्पुरुहूत क्षियन्तमहस्तमिन्द्र सम्पिणक् कुणारुम् ।
अभि वृत्रं वर्द्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥६९॥

Sahadānumpuruhūta kṣiyantamahastamindra sampiṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārumapādamindra tavasā jaghantha.

Indra, lord of lightning power, disarm, wither and crush the rival negative forces, lurking within, mischievous, growing, vociferous, and like the cloud, withholding the waters of progress. Indra, blazing with the thunderbolt like the sun, break up the cloud and destroy the mischief with your might.

70. (Indra Devata, Shasa Ṛshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्युतः।
योऽअस्माँ२॥ऽअभिदासत्यधरं गमया तमः॥७०॥

Vi na'indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmāň abhidāsatyadharaṁ gamayā tamaḥ.

Indra, lord of might in command, eliminate the battles of blood. Take them down to those who rise with violent force and come upon us to fight. Whoever wish to enslave us, take them down to utter darkness of misery.

71. (Indra Devata, Jaya Ṛshi)

मृगो न भीमः कुचरो गिरिष्ठाः परावतऽआजगन्था परस्याः। सृकꣳसꣳशाय पविमिन्द्र तिग्मं वि शत्रून्ताढि वि मृधो नुदस्व ॥७१॥

Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata'ā jaganthā parasyāḥ. Sṛkam̐ sam̐śāya pavimindra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva.

Like a terrible lion of the mountain forest, roaming around freely, go far and fall upon the hostile forces. Having tempered and sharpened the point of your steel, drive off the enemies and eliminate the battles of blood.

72. (Agni Devata, Vishvamitra Ṛshi)

वैश्वानरो नऽ ऊतयऽआ प्रयातु परावतः । अग्निर्नः सुष्टुतीरुप ॥७२॥

Vaiśvānaro na'ūtaya'ā pra yātu parāvataḥ. Agnirnaḥ suṣṭutīrupa.

All commanding power, reaching everything and everyone like the light of the sun and the heat of fire, come to us from afar for our protection. Fire of life, listen to our songs of praise and prayer and come.

73. (Agni Devata, Kutsa Ṛshi)

पृष्टो दिवि पृष्टोऽअग्निः पृथिव्यां पृष्टो विश्वाऽ-ओषधीराविवेश। वैश्वानरः सहसा पृष्टोऽअग्निः स नो दिवा स रिषस्पातु नक्तम् ॥७३॥

Pṛṣṭo divi pṛṣṭo' agniḥ pṛthivyāṁ pṛṣṭo viśvā 'oṣadhīrāviveśa. Vaiśvānaraḥ sahasā pṛṣṭo' agniḥ sa no divā sa riṣaspātu naktam.

Agni, universal fire, Vaishvanara, omnipresent, omnificent vitality, which blazes in heaven as the sun is worth knowing. The fire in the earth is worth knowing. The fire that has entered the entire herbs and trees of the world is worth knowing by research. May this Agni protect and sustain us against violence day and night.

74. (Agni Devata, Bharadvaja Ṛshi)

अ॒श्याम॒ तं काम॑मग्ने॒ तवो॒तीऽअ॒श्याम॑ र॒यिꣳर॑यिवः सु॒वीर॑म्। अ॒श्याम॒ वाज॑म॒भि वा॒जय॑न्तो॒ऽश्याम॑ द्यु॒म्नम॑जरा॒जरं॑ ते ॥७४॥

Aśyāma taṁ kāmamagne tavotī'aśyāma rayiṅ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto'-'śyāma dyumnamajarājaraṁ te.

Agni, lord defender, protector and sustainer, under your umbrella, may we get the benefits we desire. Lord of wealth and plenty, may we get the wealth and the valorous heroes we need. Fighting the battles of life, may we achieve the victories we prize. Lord ever young, unageing, may we also share and achieve your imperishable glory and majesty.

75. (Agni Devata, Utkeela Ṛshi)

व॒यं तेऽअ॒द्य र॑रि॒मा हि काम॑मुत्ता॒नह॑स्ता॒ नम॑सोप॒सद्य॑ । यजि॑ष्ठेन॒ मन॑सा यक्षि दे॒वानस्रे॑धता॒ मन्म॑ना॒ विप्रो॑ऽ-अग्ने ॥७५॥

Vayaṁ te'adya rarimā hi kāmamuttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro' agne.

Agni, lord of light, knowledge and power, with hands raised up in homage, we come to you today with a dedicated, concentrated, thoughtful and faithful mind

and make the loved-most offerings. With the same dedicated, concentrated and committed mind,you too do honour to the powers of divinity.

76. (Vishvedevas Devata, Utkeela Ṛshi)

धा॒म॒च्छद॒ग्निरिन्द्रो॑ ब्र॒ह्मा दे॒वो बृह॒स्पति॑ः ।
सचे॑तसो॒ विश्वे॑ दे॒वा य॒ज्ञं प्राव॑न्तु नः शु॒भे ॥७६॥

Dhāmacchadagnirindro brahmā devo bṛh-aspatiḥ. Sacetaso viśve devā yajñaṁ prāvantu naḥ śubhe.

Agni, lord protector of regions and places, lord of knowledge, Indra, lord of power and honour, Brahma, lord of creative Vedic vision, Deva, lord of generosity and brilliance, Brihaspati, lord of learning and teaching, may all these and other noble powers of the world, enlightened and magnanimous, protect and promote our yajnas of life for the good of all for ever and onward.

77. (Vishvedevas Devata, Ushana Ṛshi)

त्वं य॑विष्ठ दा॒शुषो॒ नॄँः पा॑हि शृणु॒धी गिर॑ः ।
रक्षा॑ तो॒कमु॒त त्मना॑ ॥७७॥

Tvaṁ yaviṣṭha dāśuṣo nṝňḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā.

Lord of life and humanity, ever young, generous giver, listen to the voice and prayers of the people. Protect and promote humanity, and preserve the race with the breath of life.

इति अष्टादशोऽध्यायः ॥

CHAPTER–XIX

1. (Soma Devata, Prajapati Ṛshi)

स्वाद्वीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन । मधुमतीं मधुमता सृजामि सꣳसोमेन । सोमोऽस्यश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व ॥१॥

Svādvīṁ tvā svādunā tīvrāṁ tīvreṇāmṛtām-amṛtena. Madhumatīṁ madhumatā sṛjāmi saṁ somena. Somo'syaśvibhyāṁ pacyasva sarasvatyai pacyasvendrāya sutrāmṇe pacyasva.

Tonic of life, panacea for health, delicious in taste, sharp in action, honey sweet and healing like nectar, I mix and develop you with soma, delicious sharp, honey sweet and nectar-like in healing. Integrated with soma, you are now soma itself. Mature and ripen for the Ashvins, powers of health and men and women of learning. Ripen and mature for Sarasvati, woman of the divine voice. Mature and ripen for Indra, man of power and honour who protects and promotes humanity against suffering.

2. (Soma Devata, Bharadvaja Ṛshi)

परीतो षिञ्चता सुतꣳसोमो यऽउत्तमꣳहविः।
दधन्वान् यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः॥२॥

Parīto ṣiñcatā sutaṁ somo ya'uttamaṁ haviḥ. Dadhanvān yo naryo apsvantarā suṣāva somamadribhiḥ.

Soma, extracted, richly reinforced and distilled thus is the best for life and yajna. Let the best person

among humans develop and produce it mixed with the waters and matured on the mountains with the clouds.

3. (Soma Devata, Abhuti Ṛshi)

वायोः पूतः पवित्रेण प्रत्यङ्क्सोमोऽअतिद्रुतः । इन्द्रस्य युज्यः सखा । वायोः पूतः पवित्रेण प्राङ्क्सोमोऽअतिद्रुतः। इन्द्रस्य युज्यः सखा ॥३॥

Vāyoḥ pūtaḥ pavitreṇa pratyaṅk somo' atidrutaḥ. Indrasya yujyaḥ sakhā. Vāyoḥ pūtaḥ pavitreṇa prāṅk somo atidrutaḥ. Indrasya yujyaḥ sakhā.

Soma, freshly extracted, fully filtered, highly refined, and seasoned in westerly wind, instant and usable is a friend of Indra, man of power and honour, for concentration of mind.

Soma, old extracted, fully filtered, highly refined, and seasoned in easterly wind, instant and effective is a friend of Indra, man of power and honour, for concentration of mind.

4. (Soma Devata, Abhuti Ṛshi)

पुनाति ते परिस्रुतꣳसोमꣳसूर्यस्य दुहिता ।
वारेण शश्वता तना ॥४॥

Punāti te parisrutaṁ somaṁ sūryasya duhitā. Vāreṇa śaśvatā tanā.

Lover and maker of soma, the dawn, daughter of the sun, constantly purifies and vitalizes the streams of your soma with an uninterrupted flow of the currents of its celestial light and eternal energy.

5. (Soma Devata, Abhuti Ṛshi)

ब्रह्म क्षत्रं पवते तेजऽइन्द्रियꣳसुरया सोमः सुतऽआसुतो मदाय । शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि ॥५॥

Brahma kṣatraṁ pavate teja'indriyam̆ surayā somaḥ suta'āsuto madāya. Śukreṇa deva devatāḥ piprgdhi rasenānnaṁ yajamānāya dhehi.

Soma, extracted and taken, purifies and energizes the Brahmana community of intellectuals, and the Kshatra community of warriors, defenders and administrators, and inspires them with passion and enthusiasm for action and achievement. It sharpens the senses with sensitivity and the mind with brilliance.

Deva, man of science and yajna, with the purity and energy of yajna and soma, please and serve the powers of nature and humanity and enhance the production of food for the yajamana with vital juice treatment.

6. (Indra Devata, Abhuti Ṛshi)

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति । उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णऽ एष ते योनिस्तेजसे त्वा वीर्याय त्वा बलाय त्वा ॥६॥

Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti. Upayāmagṛhīto' syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa' eṣa te yonistejase tvā vīryāya tvā balāya tvā.

O friend, ruler and administrator, those farmers who produce grain and harvest the crop for strength and sustenance, and those brilliant ones who, accordingly, study, analyse and pronounce their judgement on food production, for all these provide food and maintenance.

Accepted and sanctified you are for the Ashvins, earth and sunlight (for production), scientific knowledge, strength and power and defence and protection. This is your value and justification for life. I consecrate you for splendour, power and prowess, and solid strength.

7. (Soma Devata, Abhuti Ṛshi)

नाना॒ हि वां॑ दे॒वहि॑त॒ꣳसद॑स्कृ॒तं मा सꣳसृ॑क्षाथां पर॒मे व्यो॑मन्। सुरा॒ त्वमसि॑ शुष्मि॒णी॒ सोम॑ऽए॒ष मा मा॑ हिꣳसी॒: स्वां योनि॑मावि॒शन्ती॑ ॥७॥

Nānā hi vāṁ devahitaṁ sadaskṛtaṁ mā saṁ sṛkṣāthāṁ parame vyoman. Surā tvamasi śuṣmiṇī soma'eṣa mā mā hiṁsīḥ svāṁ yonimāviśantī.

Many are the things for you in this wide world. They are different, each in its own place good for the noble people. Don't confuse one with the other in your own understanding: "You are sura, intoxication. And you are sura, stimulation for life's energy. This is soma, life's energy, passion for action, peace and pleasure for the mind. Coming to your own in your own place, don't violate soma, don't injure me."

8. (Soma Devata, Abhuti Ṛshi)

उपयामगृहीतोऽस्याश्विनं तेजः सारस्वतं वीर्यमैन्द्रं बलम् । एष ते योनिर्मोदाय त्वानन्दाय त्वा महसे त्वा ॥८॥

Upayāmagṛhīto'syāśvinaṁ tejāḥ sārasvataṁ vīryamaindraṁ balam. Eṣā te yonirmodāya tvā" nandāya tvā mahase tvā.

Indra, accepted and initiated you are in the laws of life, vested with splendour of the sun and beauty of the moon, power and prowess of the world on the move, and the thunderbolt of lightning. This world is your home and justification for existence for the experience and creation of joy, spiritual bliss, universal honour and glory. I consecrate you in your place and position by virtue of Soma.

9. (Soma Devata, Abhuti Ṛshi)

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेह्योजोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥९॥

Tejo'si tejo mayi dhehi vīryamasi vīryaṁ mayi dhehi balamasi balam mayi dhehyojo'syojo mayi dhehi manyurasi manyuṁ mayi dhehi saho'si saho mayi dhehi.

You are the light of life, put light into me. You are the vigour and vitality of life, put vigour and vitality into me. You are the strength and force of life, put strength and force into me. You are the lustre of health and energy of life, bless me with the glow and lustre of health and energy. You are the passion for life, put passion into me. You are the challenge and victory of

life, bless me with the spirit of challenge and the ambition for victory.

10. (Soma Devata, Haimavarchi Ṛshi)

या व्या॒घ्रं विषू॑चिको॒भौ वृकं॑ च॒ रक्ष॑ति ।
श्ये॒नं प॑त॒त्रिण॑ꣳसि॒ꣳहꣳसेमं पा॒त्वꣳह॑सः ॥१०॥

Yā vyāghraṁ viṣūcikobhau vṛkaṁ ca rakṣati. Śyenaṁ patatriṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ.

That secret agency which watches and keeps off both the tiger and wolf, the eagle and other birds of prey, and the lion, the same may warn and protect this ruler from sin and wrong-doing.

11. (Agni Devata, Haimavarchi Ṛshi)

यदा॑पि॒पेष॑ मा॒तरं॑ पु॒त्रः प्रमु॑दितो॒ धय॑न् । ए॒तत्तद॑ग्नेऽअनृ॒णो भ॑वा॒म्यह॑तौ पि॒तरौ॒ मया॑ । स॒म्पृच॑ स्थ॒ सं मा॑ भ॒द्रेण॑ पृङ्क्त वि॒पृच॑ स्थ॒ वि मा॑ पा॒प्मना॑ पृङ्क्त ॥११॥

Yadāpipeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne' anṛṇo bhavāmyahatau pitarau mayā. Sampṛca stha saṁ mā bhadreṇa pṛṅkta vipṛca stha vi mā pāpmanā pṛṅkta.

Agni, lord of light and yajna, when my child sucks its mother with joy and hugs her almost crushing her with love, then I feel free from my filial debt to nature and my parents, since then are my parents saved through me.

Stay one with the parents, with nature and with God. Join me with piety and goodness. Stay away and keep me away from sin and evil.

12. (Vidvan Devata, Haimavarchi Ṛshi)

देवा यज्ञमतन्वत भेषजं भिषजाश्विना ।
वाचा सरस्वती भिषगिन्द्रायेन्द्रियाणि दधतः॥१२॥

Devā yajñamatanvata bheṣajaṁ bhiṣajā'śvinā.
Vācā sarasvatī bhiṣagindrāyendriyāṇi dadhataḥ.

The healing powers of nature and the two Ashvins, positive and negative currents of universal energy, enact the medicinal yajna of evolution in the service of Indra, lord of the universe. So do the physicians, men and women both, holding their mind and senses in order, carry on the yajna of health and healing with their knowledge and advice. (So too should we all work for health and healing in the service of God and humanity.)

13. (Yajna Devata, Haimavarchi Ṛshi)

दीक्षायै रूपꣳशष्पाणि प्रायणीयस्य तोक्मानि ।
क्रयस्य रूपꣳसोमस्य लाजाः सौमाꣳशवो मधु ॥१३॥

Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.
Krayasya rūpaṁ somasya lājāḥ somāṁśavo madhu.

Blades of grass are symbols of initiation. Shoots of barley are symbols of yajnic inauguration. Roasted rice treated with soma is the symbol of exchange. Honey is the essence of soma plant. Develop these for yajna.

14. (Atithya/Hospitality Devata, Haimavarchi Ṛshi)

आतिथ्यरूपं मासरं महावीरस्य नग्नहुः।
रूपमुपसदामेतत्तिस्रो रात्रीः सुरासुता ॥१४॥

Ātithyarūpaṁ māsaraṁ mahāvīrasya nagnahuḥ.
Rūpamupasadāmetattisro rātrīḥ surā"sutā.

Roasted barley and masara drink is the mark of hospitality. Gift of food, drink and clothes is the mark of heroes. Three nights stay is courtesy to the guests. The secret of soma drink is three nights distillation and maturity. Observe these in the hospitality yajna.

15. (Soma Devata, Haimavarchi Ṛshi)

सोम॑स्य रू॒पं क्री॒तस्य॑ परि॒स्रुत्परि॑षिच्यते ।
अ॒श्विभ्यां॑ दु॒ग्धं भे॑ष॒जमिन्द्रा॑यै॒न्द्रꣳसर॑स्वत्या ॥१५॥

Somasya rūpaṁ krītasya parisrut pariṣicyate. Aśvibhyāṁ dugdhaṁ bheṣajamindrāyaindraṁ sarasvatyā.

The juice of soma fully distilled and prepared by the expert physician, mixed with milk and approved and accepted by a learned woman of Vedic knowledge of medicine, matures into a panacea fit to be the favourite tonic for the sophisticated Indra, lord of strength, power and governance.

16. (Yajna Devata, Haimavarchi Ṛshi)

आ॒स॒न्दी रू॒पꣳरा॑जास॒न्द्यै वेद्यै॑ कु॒म्भी सु॑रा॒धानी॑ ।
अन्त॑रऽउत्तरवे॒द्या रू॒पं का॑रोत॒रो भि॒षक् ॥१६॥

Āsandī rūpaṁ rājāsandyai vedyai kumbhī surādhānī. Antara'uttaravedyā rūpaṁ kārotaro bhiṣak.

The seat of soma is the mark of governance. The flask of soma drink is the mark of an auspicious altar. Invigorating food is the mark of an auspicious northern altar. The filter that separates the essence of soma from waste is the symbol of a good physician.

17. (Yajna Devata, Haimavarchi Ṛshi)

वेद्या वेदिः समाप्यते बर्हिषा बर्हिरिन्द्रियम् ।
यूपेन यूपऽआप्यते प्रणीतोऽअग्निरग्निना ॥१७॥

*Vedyā vediḥ samāpyate barhiṣā barhirindriyam.
Yūpena yūpa' āpyate praṇīto' agniragninā.*

By vedi and performance of yajna, yajnic land is acquired and sanctified. By yajna seats of grass and noble work, wealth and prosperity is obtained. By the pillar of yajnic celebration and social cooperation, honour and celebrity is achieved. And by the yajna fire and creative work, advancement and honourable leadership is attained.

18. (Grihapati Devata, Haimavarchi Ṛshi)

हविर्धानं यदश्विनाग्नीध्रं यत्सरस्वती ।
इन्द्रायैन्द्रꣳसदस्कृतं पत्नीशालं गार्हपत्यः॥१८॥

Havirdhānaṁ yadaśvinā"gnīdhraṁ yat sarasvatī. Indrāyaindraṁ sadaskṛtaṁ patnīśālaṁ gārhapatyaḥ.

The Ashvinis, husband and wife, prepare the yajna chamber and collect the holy materials. Sarasvati the learned house-wife, is the lady of yajna and the host for the priests and the guests. The house is the seat of yajnic prosperity for the master of the house. And the home is the lady's forte. This is the house-hold, a socio-economic yajna in operation.

19. (Yajna Devata, Haimavarchi Ṛshi)

प्रैषेभिः प्रैषानाप्नोत्याप्रीभिराप्रीर्यज्ञस्य ।
प्रयाजेभिरनुयाजान् वषट्कारेभिराहुतीः॥१९॥

Praiṣebhiḥ praiṣānāpnotyāprībhīrāprīr-yajñasya. Prayājebhiranuyājān vaṣaṭkāre-bhirāhutīḥ.

In all yajnic activities of life : By courteous invitations and orders, you get responsive audience and assistants. By obliging favours, you get pleasing help and cooperation. By careful planning and preparation of the preliminaries, you reach the finale with credit and success. And with the pronouncement of a holy offer, you get the divine acceptance.

20. (Yajamana Devata, Haimavarchi Ṛshi)

पशुभिः पशूनाप्नोति पुरोडाशैर्हवींष्या ।
छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान् ॥२०॥

Paśubhiḥ paśūnāpnoti puroḍāśairhavīṁṣyā. Chandobhiḥ sāmidhenīryājyābhirvaṣaṭkārān.

By love and care of animals, you beget the wealth of animals. By oblations of rice cakes and generous gifts, you get the wealth of holy materials. By the knowledge and practice of sacred verses, you get the secrets of fire kindling. And by sacrificial chants and actions, you collect holy people around you.

21. (Soma Devata, Haimavarchi Ṛshi)

धानाः करम्भः सक्तवः परीवापः पयो दधि ।
सोमस्य रूपꣳ हविषऽआमिक्षा वाजिनं मधु ॥२१॥

Dhānāḥ karambhaḥ saktavaḥ parīvāpaḥ payo dadhi. Somasya rūpaṁ haviṣa'āmikṣā vājinaṁ madhu.

Roasted rice, pudding, barley meal, fried grain, milk, curds, mixed milk and curds, best of grains and

honey, these are forms of soma, vital energy, and they are holy foods for the sacred fire.

22. (Yajna Devata, Haimavarchi Ṛshi)

धानानाᳬं रूपं कुवलं परीवापस्य गोधूमाः।
सक्तूनाᳬं रूपं बदरमुपवाकाः करम्भस्य ॥२२॥

Dhānānāṁ rūpaṁ kuvalaṁ parīvāpasya godhūmāḥ. Saktūnām̌ rūpaṁ badaramupavākāḥ karambhasya.

Seed of water-lily is symbol of rice and grains. Wheat is symbol of puddings. Cotton seed/jujube fruit is symbol of roasted grain powder. And barley is symbol of gruel.

23. (Soma Devata, Haimavarchi Ṛshi)

पयसो रूपं यद्यवा दध्नो रूपं कर्कन्धूनि ।
सोमस्य रूपं वाजिनꣳ सौम्यस्य रूपमामिक्षा ॥२३॥

Payaso rūpaṁ yadyavā dadhno rūpam̌ karkandhūni. Somasya rūpam̌ vājinam̌ saumyasya rūpamāmikṣā.

Barley is the form of milk. Jujube berry is the form of curd. Grain is the form of soma. And mix of milk or curd is the the form of the essence of soma.

24. (Vidvan scholar Devata, Haimavarchi Ṛshi)

आ श्रावयेति स्तोत्रियाः प्रत्याश्रावोऽअनुरूपः।
यजेति धाय्यारूपं प्रगाथा ये यजामहाः ॥२४॥

Ā śravayeti stotriyāḥ pratyāśrāvo'anurūpaḥ. Yajeti dhāyyārūpaṁ pragāthā ye yajāmahāḥ.

"Speak to us of knowledge", say the disciples to the teacher. And let what is spoken, heard and

understood be in conformity and unison. “Conduct the yajna”, say the yajniks. And conduct of the yajna is the function of the priest, the singers and the performers, all in unison.

25. (Soma Devata, Haimavarchi Ṛshi)

अर्धऽऋचैरुक्थानाꣳरूपं पदैराप्नोति निविदः।
प्रणवैः शस्त्राणाꣳरूपं पयसा सोमऽआप्यते ॥२५॥

Ardha'ṛcairukthānām̐ rūpaṁ padairāpnoti nividaḥ. Praṇavaiḥ śastrāṇām̐ rūpaṁ payasā soma āpyate.

By half-Riks you get to the form and meaning of Uktha verses. By phrases you get to the Nivids, invocatory verses and formulae. By the chant and worship of Om you get to the form and meaning of mystic powers. By water and milk rejuvenation is achieved as by soma.

26. (Yajna Devata, Haimavarchi Ṛshi)

अश्विभ्यां प्रातः सवनमिन्द्रेणैन्द्रं माध्यंन्दिनम् ।
वैश्वदेवꣳ सरस्वत्या तृतीयमाप्तꣳ सवनम् ॥२६॥

Aśvibhyāṁ prātaḥsavanamindreṇaindraṁ mādhyaṁdinam. Vaiśvadevam̐ sarasvatyā tṛtīyamāptam̐ savanam.

The morning Soma-yajna is performed with hymns to the Ashvinis, the dawn, the sun and the moon. The mid-day Soma-yajna is performed with hymns to Indra for energy, power and honour. And the third, evening Soma-yajna, is accomplished and completed with hymns to Sarasvati, spirit and word of universal knowledge and inspiration for the sake of universal peace and happiness.

27. (Yajna Devata, Haimavarchi Ṛshi)

वा॒य॒व्यैर्वा॑य॒व्या॒न्या॒प्नोति॒ सते॑न द्रोणक॒ल॒शम् ।
कु॒म्भीभ्या॑मम्भृ॒णौ सु॒ते स्था॒लीभि॑ः स्था॒लीरा॑प्नोति ॥२७॥

Vāyavyairvāyavyānyāpnoti satena droṇa-kalaśam. Kumbhībhyāmambhṛṇau sute sthālībhiḥ sthālīrāpnoti.

With the properties of wind and air you get the energy of wind and air in the soma in the vayavya air-vessels. With filtration you get to the drona-measure vessel of soma. With two jars of corn and water, you get two water-jar measures of soma, one for stirring and cleansing and the other for the pure and distilled soma. And then by cooking cauldrons you get the finished cauldronfuls of soma offerings for the yajna.

28. (Yajna Devata, Haimavarchi Ṛshi)

यजु॑र्भिराप्यन्ते॒ ग्रहा॒ ग्रहै॒ः स्तोमा॑श्च॒ विष्टु॑तीः।
छन्दो॑भिरुक्थाश॒स्त्राणि॒ साम्ना॑वभृ॒थऽआ॑प्यते ॥२८॥

Yajurbhirāpyante grahā grahaiḥ stomāśca viṣṭutīḥ. Chandobhirukthāśastrāṇi sāmnāva-bhṛtha'āpyate.

With verses of Yajurveda, you take ladlefuls of soma, learn the ways of the world and knowledge of the stars and planets. With the knowledge and libations, you come to stomas, hymns of praise and qualities of things and facts of life. With metres of verses and from singers, you come to formula hymns of the Veda and the secrets of weapons. And then with the recitation of Samans, you come to the valediction of yajna and the holy bath.

29. (Ida Devata, Haimavarchi Ṛshi)

इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिषः ।
शंयुना पत्नीसंयाजान्त्समिष्टयजुषा सꣳस्थाम् ॥२९॥

Iḍabhirbhakṣānāpnoti sūktavākenāśiṣaḥ. Śaṁyunā patnīsaṁyājāntsamiṣṭayajuṣā saṁsthām.

With the sacred Word and worship you get food from the fields of earth. With sweet words and songs of reverence one gets all the good wishes and success to the heart's desire. With a peaceful and generous mind the husband gets the best conjugal relations with his wife. And with the performance of yajna with the desired Yajurvedic hymns, you come to the consummation of settled life in a happy home.

30. (Yajna Devata, Haimavarchi Ṛshi)

व्रतेन दीक्षामाप्नोति दीक्षयाऽप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥३०॥

Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām. Dakṣiṇā śraddhāmāpnoti śraddhayā satyamāpyate.

By the observance of discipline and celibacy, the child comes to initiation and consecration into learning and education. By learning and education, the young man/woman comes to settlement, wealth and honour. Settlement, wealth and honour begets faith. And through faith one comes to attain the ultimate truth and values of life and existence.

31. (Yajna Devata, Haimavarchi Ṛshi)

एतावद् रूपं यज्ञस्य यद्देवैर्ब्रह्मणा कृतम् ।
तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते ॥३१॥

Etāvad rūpaṁ yajñasya yaddevairbrahmaṇā kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī sute.

This is the form of yajna with its meaning and values which has been described and prescribed by God, the Vedas and the Rishis. If a person is consecrated in a Sautramani yajna, performed in honour of Indra, i.e., in the service of God and for the good of the world, with the yajnopavita and the knots of dedication and commitment of oneself in faith, he/she is blest with all that and this, that is, in this life and hereafter.

32. (Indra Devata, Haimavarchi Ṛshi)

सुरावन्तं बर्हिषदꣳ सुवीरं यज्ञꣳ हिन्वन्ति महिषा नमोभिः।
दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः स्वर्काः॥३२॥

Surāvantaṁ barhiṣadaṁ suvīraṁ yajñaṁ hinvanti mahiṣā namobhiḥ. Dadhānāḥ somaṁ divi devatāsu mademendraṁ yajamānāḥ svarkāḥ.

Great enlightened people, with rich libations of havi, promote yajna, source of joy, operative in space and maker of the brave.

Let us too, blest with enlightenment, holding libations of soma for the divinities of heaven and earth, performing yajna in honour of Indra, lord of the universe, and ruler of the earth, rejoice with heavenly bliss on earth.

33. (Indra Devata, Haimavarchi Ṛshi)

यस्ते रसः सम्भृतऽओषधीषु सोमस्य शुष्मः सुरया सुतस्य।
तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रम-
ग्निम् ॥३३॥

Yaste rasaḥ sambhṛta'oṣadhīṣu somasya śuṣmaḥ surayā sutasya. Tena jinva yajamānaṁ madena sarasvatīmaśvināvindramagnim.

Spirit of life, Indra, of your essence which is contained in the herbs and plants, that which is extracted from the soma plants and reinforced with energy (by cleansing and distillation) is most powerful and exhilararing. With that elixir of life, delight and inspire the yajamana, Sarasvati, lady of learning, Ashvinis, scholars and students of health and medicine, Indra, the ruler and administrators, and Agni, the leader and defenders of the land.

34. (Soma Devata, Haimavarchi Ṛshi)

यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय ।
इमं तꣳशुक्रं मधुमन्तमिन्दुꣳसोमꣳराजानमिह भक्षयामि ॥३४॥

Yamaśvinā namucerāsurādadhi sarasvatya-sunodindriyāya. Imaṁ taṁ̆ śukraṁ madhu-mantamindum̆ somam̆ rājānamiha bhakṣayāmi.

Here for the sake of inspiration, I take this pure, honey sweet, bright and soothing soma drink of the supreme order which the experts of bio-science and the lady scholar of nutrition have extracted from the plants growing among the clouds on the mountains and distilled for the sake of exhilaration and rejuvenation of the mind and senses.

35. (Soma Devata, Haimavarchi Ṛshi)

यदत्र रिप्तꣳरसिनः सुतस्य यदिन्द्रोऽअपिबच्छचीभिः।
अहं तदस्य मनसा शिवेन सोमꣳराजानमिह भक्षयामि॥३५॥

Yadatra riptam̆ rasinaḥ sutasya yadindro' apībacchacībhiḥ. Ahaṁ tadasya manasā śivena somam̆ rājānamiha bhakṣayāmi.

Of the delicious and powerful soma juice of purest extraction available here, which the sun too draws up (and releases) with its rays, the soothing supreme and most inspiring part I drink with a happy and blessed mind here and now.

36. (Pitara Devata, Prajapati Ṛshi)

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥३६॥

Pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ. Akṣan pitaro'mīmadanta pitaro'tītṛpanta pitaraḥ pitaraḥ śundhadhvam.

To our parents and seniors, we offer their own share of food and reverence. To our grand-parents and seniors, we offer their own share of food and reverence. To our great-grand-parents and seniors, we offer their own share of food and reverence. Parents, partake of your own share we offer and rejoice. Rejoice and give us the pleasure of joy. Parents, teachers, seniors, enjoy yourselves to your full satisfaction and give us the satisfaction of service and reverence. Parents, teachers, seniors, be pure yourselves, and purify and sanctify us with the service we offer and your blessings.

37. (Sarasvati learning Devata, Prajapati Ṛshi)

पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा । पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥३७॥

Punantu mā pitraḥ somyāsaḥ punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā. Punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā viśvamāyurvyaśnavai.

May my parents, grand parents, and great grand parents, kind, beneficent and honourable, purify me and sanctify me with the purity of discipline and education for a life of hundred years.

May my grand parents and my great grand parents purify me and sanctify me with the purity of moral life and learning for a full life, so that with their blessings I may live for a full age of hundred years.

38. (Indra Devata, Vaikhanasa Ṛshi)

अग्नऽआयूꣳषि पवसऽआ सुवोर्जमिषं च नः ।
आरे बाधस्व दुच्छुनाम् ॥३८॥

Agna'āyūm̐ṣi pavasa'ā suvorjamiṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, father, mother, ancestors, saints and sages, purify and sanctify our years of life, purify and vitalize our food and energy, sanctify and bless our desires and ambitions. Keep off all mischief, evil and calamity far from us.

39. (Vidvan Scholar Devata, Vaikhanasa Ṛshi)

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥३९॥

Punantu mā devajanāḥ punantu manasā dhiyaḥ.
Punantu viśvā bhūtāni jātavedaḥ punīhi mā.

Jataveda, lord of light and knowledge, purify and

enlighten me. May all the saints and sages purify me. Purify my intelligence and understanding with divine knowledge and science. May all the living beings, in fact everything of the wide world, lead me to knowledge and purity.

40. (Agni Devata, Vaikhanasa Ṛshi)

पवित्रेण पुनीहि मा शुक्रेण देव दीद्यत् ।
अग्ने क्रत्वा क्रतूँ१॥ऽरनु ॥४०॥

Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā kratūň'ranu.

Agni, blazing lord of light and fire, generous giver of knowledge and purging power, purify me with the purity and power of life's vitality. With your light and sacred action, lord of action and holiness, purify and sanctify our knowledge, understanding and action.

41. (Agni Devata, Vaikhanasa Ṛshi)

यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा ।
ब्रह्म तेन पुनातु मा ॥४१॥

Yatte pavitramarciṣyagne vitatamantarā. Brahma tena punātu mā.

Agni, self-luminous lord of omniscience, within the holy light of your eternal consciousness shines the universal knowledge, the Veda. With that holy light of knowledge, enlighten, purify and consecrate me.

42. (Soma Devata, Vaikhanasa Ṛshi)

पवमानः सोऽअद्य नः पवित्रेण विचर्षणिः ।
यः पोता स पुनातु मा ॥४२॥

Pavamānaḥ so'adya naḥ pavitreṇa vicarṣaṇiḥ.
Yaḥ potā sa punātu mā.

Lord omniscient, that is pure, immaculate, saviour and purifier of all of us, may He with His purity and holiness purify and consecrate us here and now.

43. (Savita Devata, Vaikhanasa Ṛshi)

उ॒भाभ्यां॑ देव सवितः प॒वित्रे॑ण स॒वेन॑ च ।
मां पु॑नीहि वि॒श्वतः॑ ॥४३॥

Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.
Māṁ punīhi viśvataḥ.

Savita, lord of light and life, generation and inspiration, lord luminous of purity and holiness, with both your purity and holiness purify me wholly, and sanctify me with knowledge and good action.

44. (Vishvedeva Devata, Vaikhanasa Ṛshi)

वै॒श्व॒दे॒वी पु॑न॒ती दे॒व्यागा॒द्यस्या॑मि॒मा ब॒ह्व्य॒स्त॒न्वो॒ वी॒तपृ॑ष्ठाः।
तया॒ मद॑न्तः सध॒मादे॑षु व॒यꣳ स्या॑म॒ पत॑यो र॒यी॒णाम् ॥४४॥

Vaiśvadevī punatī devyāgādyasyāmimā bahvya-stanvo vītapṛṣṭhāḥ. Tayā madantaḥ sadhamā-deṣu vayaṁ syāma patayo rayīṇām.

Of the widest range of intelligence and education among women, a most virtuous and brilliant personality may come and oblige us as teacher so that these many girls may be trained in wide knowledge and rational living for home life and we, as householders, happy and rejoicing in the corporate life of the community, may become masters of wealth and honour.

45. (Pitara Devata, Vaikhanasa Ṛshi)

ये स॑मा॒नाः सम॑नसः पि॒तरो॑ यम॒राज्ये॑ ।
तेषां॑ लो॒कः स्व॒धा नमो॑ य॒ज्ञो दे॒वेषु॑ कल्पताम् ॥४५॥

Ye samānāḥ samanasaḥ pitaro yamarājye. Teṣām̆llokaḥ svadhā namo yajño deveṣu kalpatām.

May the parents, seniors, guardians of the people and officers who are under the governance of the ruler of the world be harmonious and agreeable in thought, word and deed, and may their home life, social status, standard of living and yajnic (creative) performance of duty be of the highest order of nobility and responsibility. And may they prosper and rise to the heights of divinity.

46. (Shri Devata, Vaikhanasa Ṛshi)

ये स॑मा॒नाः सम॑नसो जी॒वा जी॒वेषु॑ माम॒काः ।
तेषा॒ꣳश्रीर्मयि॑ कल्पताम॒स्मिँल्लो॒के श॒तꣳ समाः॑॥४६॥

Ye samānāḥ samanaso jīvā jīveṣu māmakāḥ. Teṣām̆ śrīrmayi kalpatāmasmin̆lloke śatam̆ samāḥ.

My people who are living among the people around are of equal mind and noble action in thought, word and deed. May their honour, wealth and grace be vested in me and live on in me to grow for a hundred years in this world.

47. (Pitara Devata, Vaikhanasa Ṛshi)

द्वे सृ॒तीऽअ॑शृणवं पि॒तॄणाम॒हं दे॒वाना॑मु॒त मर्त्या॑नाम् ।
ताभ्या॑मि॒दं विश्व॒मेज॒त्समे॑ति॒ यद॑न्त॒रा पि॒तरं॑ मा॒तरं॑ च॥४७॥

Dve sṛtī'aśṛṇavam pitṝṇāmahaṁ devānāmuta martyānām. Tābhyāmidaṁ viśvamejatsameti yadantarā pitaraṁ mātaraṁ ca.

I have heard of two paths of the existential travel of mortals, all that is born of father and mother between earth and heaven: One, the path of the ancestors, and the other, the path of the divines. By these two paths does this world on the move moves on and on to its destination.

48. (Agni Devata, Vaikhanasa Ṛshi)

इदꣳ हविः प्रजननं मेऽअस्तु दशवीरꣳसर्वगणꣳस्वस्तये । आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि । अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतोऽअस्मासु धत्त ॥४८॥

Idaṁ haviḥ prajananam me'astu daśavīraṁ sarvagaṇaṁ svastaye. Ātmasani prajāsani paśusani lokasanyabhayasani. Agniḥ prajāṁ bahulāṁ me karotvannaṁ payo reto'asmāsu dhatta.

May this fertility of mine, the married life, be a generative yajna, productive of ten brave children with all the virtues for the well-being of society.

May this yajna and its production be the source of spiritual enlightenment, progress of the people, protection of animals, advancement of society and creation of fearlessness.

Agni, lord of life and fertility, create for me lots of noble children. Bless us with plenty of food, milk and water, energy and generative vitality.

49. (Pitarah Devata, Shamkha Ṛshi)

**उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥४९॥**

Udīratāmavara'utparāsa'unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya'īyuravṛkā'ṛtājñāste no' vantu pitaro haveṣu.

May all our seniors, guardians of the nation, far and near, old and new, high and low, and all those of the middle rank, settled in peace, prosperity and power, inspire us with passion and energy. May our parents and seniors dedicated to truth and rectitude, far from violence and exploitation, who raise the pranic energy of life, guide and protect us in our battles of the world.

50. (Pitarah Devata, Shamkha Ṛshi)

**अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयꣳसुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥५०॥**

Aṅgiraso naḥ pitaro navagvā'atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣām vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.

Our parents and seniors, guardians of the nation, are seers and sages of the facts of holistic knowledge and law, scholars of the latest sciences, and experts of technology and engineering, all dedicated to universal love, non-violence and spiritual values and settled in mind for the peace and prosperity of mankind.

Let us concentrate and dedicate ourselves to their wisdom, grace and excellence, and magnanimity and benevolence, for the reason of their devotion to yajna and their contribution to the progress of society.

51. (Pitarah Devata, Shankha Ṛshi)

**ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः सꣳरराणो हवीꣳष्युशन्नुशद्भिः प्रतिकाममत्तु ॥५१॥**

Ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.

May our parents, seniors and ancestors, great lovers of life and divinity, settled in peace and prosperity, rich and generous at heart, come and join our soma-yajna in person or in memory. With their blessings and with their guidance may we, their children, fair and just in conduct, loving the gifts of life and keen to create happiness and share it with the community, realize all our aims and ambitions in the world.

52. (Pitarah Devata, Shamkha Ṛshi)

**त्वꣳसोम प्रचिकितो मनीषा त्वꣳरजिष्ठमनु नेषि पन्थाम् ।
तव प्रणीती पितरो नऽइन्दो देवेषु रत्नमभजन्त धीराः॥५२॥**

Tvaṁ soma pracikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām. Tava praṇītī pitaro na indo deveṣu ratnamabhajanta dhīrāḥ.

Soma, lord of light, peace and prosperity, spirit of yajna, brilliant you are, wide-awake and responsive. With your vision and wisdom, you lead us on by the noblest and simplest paths of nature to divinity. Lord of beauty and blessedness, inspired by your grace and guidance only do our parents, seniors and guardians of the community reach the coveted seats of joy and celebrity among the noblest souls of the world.

53. (Pitarah Devata, Shamkha Ṛshi)

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः । वन्वन्नवातः परिधीँ१॥ऽरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥५३॥

Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi cakruḥ pavamāna dhīrāḥ. Vanvannavātaḥ paridhīň'raporṇu vīrebhiraśvairmaghavā bhavā naḥ.

Soma, lord of peace and power, by you alone our early forefathers, brave and constant all, performed their acts of glory.

Inspiring spirit of commonalty, purging, purifying, unshaken and unviolated, be like Indra of the thunderbolt for us. Arise with passion for action and with your warriors of the horse throw off the forces of violence ranged around us.

54. (Soma Devata, Shamkha Ṛshi)

त्वꣳसोम पितृभिः संविदानोऽनु द्यावापृथिवीऽआ ततन्थ । तस्मै तऽइन्दो हविषा विधेम वयꣳस्याम पतयो रयीणाम् ॥५४॥

Tvaň soma pitṛbhiḥ saṁvidāno'nu dyāvā-pīṛthivī'ā tatantha. Tasmai ta'indo haviṣā vidhema vayaň syāma patayo rayīṇām.

Soma, power of peace and prosperity, in covenant with the senior guardian spirits of humanity, grow and expand from earth to heaven.

Spirit of beauty and joy, it is for the sake of growth and expansion that we offer fragrant oblations to your

worship in yajna, so that we may create, protect, master and enjoy the riches of the world.

55. (Pitarah Devata, Shamkha Ṛshi)

बर्हिषदः पितरऽऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् ।
तऽआगतावसा शन्तमेनाथा नः शंयोररपो दधात ॥५५॥

Barhiṣadaḥ pitara'ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta'āgatāvasā śantamenāthā naḥ śaṁyorarapo dadhāta.

Parents, seniors and guardians of humanity in yajnic seats of power, here are these refreshing presentations we have prepared for you which you please accept graciously and enjoy. Come to us and bring us peace and protection. Bless us with comfort and prosperity free from mischief and remove all the sins and evil from our life.

56. (Pitarah Devata, Shamkha Ṛshi)

आहं पितॄन्त्सुविदत्राँ२॥ऽअवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽ-इहागमिष्ठाः॥५६॥

Ā'haṁ pitṝntsuvidatrāň'avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta' ihāgamiṣṭhāḥ.

I know the parents, seniors and guardians of life so kind and generous. I also know the dynamics of Lord Vishnu's immanence in His creation.

May the venerable seniors in yajnic seats of knowledge and vision, who in their own right enjoy the fragrant drinks distilled from the essence of life, come here and bless this place and me.

57. (Pitarah Devata, Shamkha Ṛshi)

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
तऽआगमन्तु तऽइह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥५७॥

Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta' āgamantu ta' iha śruvantvadhi bruvantu te'vantvasmān.

Senior guardians of life and the human spirit established in inner peace and spiritual freedom are chosen by Grace to partake of the dearest treasures of universal knowledge and life divine. We call upon them: may they come here, may they listen to us, may they speak to us from the heights of divinity, may they redeem and save us!

58. (Pitarah Devata, Shamkha Ṛshi)

आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः।
अस्मिन् यज्ञे स्वधया मदन्तोऽधि ब्रुवन्तु तेऽवन्त्वस्मान्॥५८॥

Ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhirdevayānaiḥ. Asmin yajñe svadhayā madanto'dhi bruvantu te'vantvasmān.

May our seniors and scholars established in the peace and prosperity of fire knowledge and yajna come to us by the noblest paths of divinity. And may they, in this our yajnic project of science and technology, enjoying themselves in their own right to their own knowledge, speak to us, enlighten us and protect us from ignorance and poverty.

59. (Pitarah Devata, Shamkha Ṛshi)

अग्निष्वात्ताः पितरऽएह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिꣳसर्ववीरं दधा-
तन ॥५९॥

Agniṣvāttāḥ pitara' eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ. Attā havīṅṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.

Senior scholars and experts of the science of heat and energy, men of justice and positive policy, come here to us, seat yourselves in every home and every hall of assembly, take the food and materials prepared with care and offered with love and hope, and, sitting in your laboratory and workshop, create the knowledge, impart it to people, and produce the wealth which creates versatile heroes for the nation and humanity.

60. (Pitarah Devata, Shamkha Ṛshi)

येऽअ॑ग्निष्वा॒त्ता येऽअन॑ग्निष्वात्ता॒ मध्ये॑ दि॒वः स्व॒धया॑ मा॒दय॑न्ते । तेभ्य॑ः स्व॒राडसु॑नीतिमे॒तां य॑थाव॒शं त॒न्व॑ं कल्प-याति ॥६०॥

Ye' agniṣvāttā ye'anagniṣvāttā madhye divaḥ svadhayā mādayante. Tebhyaḥ svarāḍa-sunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti.

Those seniors who are experts of the science and technology of fire, and those who are not such but who are experts of other fields of knowledge, and all those who rejoice in the midst of the light of their own knowledge itself: for all these, the self-luminous lord of omniscience in-vests this body with health and energy according to their need and desire.

61. (Pitarah Devata, Shamkha Ṛshi)

अ॒ग्नि॒ष्वा॒त्तानृ॑तु॒मतो॑ हवामहे नाराश॒ꣳसे सो॑मपी॒थं यऽआ॒शुः । ते नो॒ विप्रा॑सः सु॒हवा॑ भवन्तु व॒यꣳस्या॑म॒ पत॑यो रयी॒-णाम् ॥६१॥

Agniṣvāttānṛtumato havāmahe nārāśaṁse somapīthaṁ ya'āśuḥ. Te no viprāsaḥ suhavā bhavantu vayaṁ syāma patayo rayīṇām.

Those experts of the science and technology of fire who work according to the seasons needs and who enjoy a drink of soma, we invite to social receptions and honour of felicitations. May they, noble scholars and creators, be great benefactors of society, and may we all become producers, protectors and masters of wealth and prosperity in the world.

62. (Pitarah Devata, Shamkha Ṛshi)

आच्या जानु दक्षिणतो निषद्येमं यज्ञमभिगृणीत विश्वे । मा हिꣳसिष्ट पितरः केनचिन्नो यद्वऽआगः पुरुषता कराम ॥६२॥

Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve. Mā hiṁsiṣṭa pitaraḥ kenacinno yadva' āgaḥ puruṣatā karāma.

Noble seniors of the world, do not, for any reason whatever, destroy or injure our manliness and manpower. Take on this yajna for us, do it well and speak well of it.

We sit kneeling on your right respectfully, and whatever your omission or commission in well-meaning work, we overlook and make up. And then we move on with the work in earnestness.

63. (Pitarah Devata, Shamkha Ṛshi)

आसीनासोऽअरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय। पुत्रेभ्यः पितरस्तस्य वस्वः प्रयच्छत तऽइहोर्जं दधात ॥६३॥

Āsīnāso'aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta'ihorjaṁ dadhāta.

Parents and seniors of the community, create and hold wealth for the man of charity and for the children sitting in the lap of their noble mothers. Give them ample means of living so that they may have ample energy.

64. (Agni Devata, Shamkha Ṛshi)

यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् ।
तन्नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥६४॥

Yamagne kavyavāhana tvaṁ cinmanyase rayim. Tanno gīrbhiḥ śravāyyaṁ devatrā panayā yujam.

Agni, carrier of sumptuous foods and fragrance for the noble people, bless us with that wealth of life which you believe is fit for the use of divinities in nature and humanity, and which is worthy of celebration in the best of words worthy of the best listeners.

65. (Agni Devata, Shamkha Ṛshi)

योऽअग्निः कव्यवाहनः पितॄन्यक्षदृतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्यऽआ ॥६५॥

Yo' agniḥ kavyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ. Predu havyāni vocati devebhyaśca pitṛbhya'ā.

Surely that person is the leader, torch bearer, path maker, first among all who is brilliant as Agni (fire) and spreads purity and fragrance all round. He/She respects the parents, seniors, ancestors and the promoters of truth and justice. He/She communicates the noblest thoughts and ideas in persuasive and

powerful words to the seniors and the brilliant and generous people all round.

66. (Agni Devata, Shamkha Ṛshi)

त्वम॑ग्नऽईडि॒तः क॑व्यवाह॒नावा॑ड्ढ॒व्यानि॑ सु॒र॒भीणि॑ कृ॒त्वी। प्रादा॑ः पि॒तृभ्य॑ः स्व॒धया॒ तेऽअ॑क्षन्न॒द्धि त्वं दे॑व प्रय॑ता ह॒वीꣳषि॑ ॥६६॥

Tvamagna' īḍitaḥ kavyavāhanāvāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te' akṣannaddhi tvaṁ deva prayatā havīňṣi.

Agni, brilliant master of noble thoughts, words and deeds, loved, invoked and adored, receive the gifts of life, convert them to fragrance and acknowledge. Share them with the parents, seniors and respectable people so that they too enjoy them as their own. These gifts are valuable, prepared and collected with effort. Generous as you are, enjoy them well.

67. (Pitarah Devata, Shamkha Ṛshi)

ये चे॒ह पि॒तरो॒ ये च॒ नेह याँश्च॑ वि॒द्म याँ२॥ऽउ॑ च॒ न प्र॑वि॒द्म । त्वं वे॑त्थ॒ यति॒ ते जा॑तवेदः स्व॒धाभि॑र्य॒ज्ञꣳसुकृ॑तं जुषस्व ॥६७॥

Ye ceha pitaro ye ca neha yāňśca vidma yāň'u ca na pravidma. Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaň sukṛtaṁ juṣasva.

Agni, brilliant and generous power, the seniors who are here, and those who are not here, and those whom we know, and those whom we don't know, you know them all, how many they are and where they are, since you know everything that is anywhere. Let this yajna of service and adoration be done well. Carry it on with grace and with gifts made in faith and love.

68. (Pitarah Devata, Shamkha Ṛshi)

इदं पितृभ्यो नमोऽअस्त्वद्य ये पूर्वासो यऽउपरासऽईयुः। ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳसुवृजनासु विक्षु॥६८॥

Idaṁ pitṛbhyo namo'astvadya ye pūrvāso ya' uparāsa'īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu.

Let this food and adoration today be for the parents and seniors, those who came earlier, those who came later, those who are seated in this earthly world and those who are on the move for sure among the moving people.

69. (Pitarah Devata, Shamkha Ṛshi)

अधा यथा नः पितरः परासः प्रत्नासोऽअग्नऽऋतमाशुषाणाः। शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तोऽअरुणीरप-व्रन् ॥६९॥

Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso'agna' ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitimukthaśāsaḥ kṣāmā bhindanto' aruṇīrapa vran.

And Agni, brilliant scholar, just as our teachers, saints and sages, eminent and ancient, dedicated to the holy Word and serving the cause of universal truth and justice, realized the purity and blaze of that truth, and, breaking through the dark veil of the night opened the flood-gates of the light of dawn, so do you blaze, burn, purge, purify and enlighten the world.

70. (Pitarah Devata, Shamkha Ṛshi)

उशन्तस्त्वा निधीमह्युशन्तः समिधीमहि । उशन्नुशतऽआवह पितृन् हविषेऽअत्तवे ॥७०॥

Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.
Usannuśata'ā vaha pitṝn haviṣe'attave.

Noble youth, with all the love and care, we accept, maintain and educate you. Out of love and affection with all the care, we develop your personality and potential. You too, loving and caring, bear the responsibility for the food and maintenance of the loving parents and other seniors.

71. (Indra Devata, Shamkha Ṛshi)

अपां फेनेन नमुचेः शिरऽइन्द्रोदवर्तयः ।
विश्वा यदजयः स्पृधः ॥७१॥

Apāṁ phenena namuceḥ śira'indrodavartayaḥ.
Viśvā yadajayaḥ spṛdhaḥ.

Indra, ruler, commander, like the foam of the sea, like the vapours of water in the sky, rise and expand and break the head of the powers which hoard the wealth of the land like the cloud hoarding the waters. Conquer the forces which stand in opposition out of sheer jealousy.

72. (Soma Devata, Shamkha Ṛshi)

सोमो राजामृतꣳसुतऽऋजीषेणाजहान्मृत्युम् । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७२॥

Somo rājāmṛtaṁ suta'ṛjīṣeṇājahānmṛtyum.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'
indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Soma, the man cleansed and distilled like soma through discipline, brilliant and inspiring, meditating on God and godly in character, by the simplicity and

sincerity of his natural living conquers the pain of death.

By his dedication to Rita, the universal Law of Dharma, he attains truth, spiritual power, soothing drinks, purity and vitality, best foods, honour and prosperity, water and milk, honey and the very nectar of life.

73. (Angirasa Devata, Shamkha Ṛshi)

अद्भ्यः क्षीरं व्यपिबत् क्रुङ्ङाङ्गिरसो धिया । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७३॥

Adbhyaḥ kṣīraṁ vyapibat kruṅṅāṅgiraso dhiyā. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa' indrasyendriyamidaṁ payo'mṛtaṁ madhu.

The man of genius and discrimination trained by a divine sage, like the swan, separates the milk from the water, accepts the milk and rejects the water.

With his dedication to the essential reality of existence through yoga, he attains the eternal verity, divine speech, the vision of word and meaning, purity of the inner light, spiritual food, honour and prosperity of the world, purest drinks, abiding health, and the honey-sweet joys of living.

74. (Soma Devata, Shamkha Ṛshi)

सोममद्भ्यो व्यपिबच्छन्दसा हꣳसः शुचिषत् । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७४॥

Somamadbhyo vyapibacchandasā haṅsaḥ śuciṣat. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'indrasyendriyamidaṁ payo' mṛtaṁ madhu.

The man of discrimination, friend of pure visionaries, with the freedom of his vision, distils the essence, soma, from the waters as the swan separates the milk from water. He accepts the essence and rejects the scum.

With his vision of the Vedas, he attains the truth of divinity, the purity and energy of food, direct experience of the divine presence, and the supreme taste of the sweetness and bliss of Immortality and Moksha.

75. (Prajapati Devata, Shamkha Ṛshi)

अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्ये- न्द्रियमिदं पयोऽमृतं मधु ॥७५॥

Annātparisruto rasaṁ brahmaṇa vyapibat kṣatraṁ payaḥ somaṁ prajāpatiḥ. Ṛtena satyamindriyaṁ vipānaṁ̆ śukramandhasa' indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Prajapati, ruler and protector of the people, President of the council, alongwith the study of the Vedas, receives the juices, essences and inspiring vital sweets extracted from the ripe grains and blessed waters of the land, and wields the onerous responsibility of the state.

With fair and enlightened justice he attains the people's dedication to truth, the divine gift of national glory, comprehensive protection and defence, pure and vital foods, light of justice and knowledge, divine grace, energising drinks, honey, and noble state-order of immortal value.

76. (Indra, Soul, Devata, Shamkha Ṛshi)

रेतो मूत्रं विजहाति योनिं प्रविशदिन्द्रियम् । गर्भो जरायुणावृतऽउल्बं जहाति जन्मना । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७६॥

Reto mūtraṁ vi jahāti yoniṁ praviśadindriyam. Garbho jarāyuṇā''vṛta' ulbaṁ jahāti janmanā. Ṛtena satyamindriyaṁ vipānaṁ̆ śukram-andhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

In the process of growth and regeneration, the male organ of generation discharges the semen. Entering the womb it discharges/releases the seed of life to plant it into the mother's body.

The foetus is covered with the placenta during its growth till maturity. When the seed is born as an independent soul in a new body-system, it abandons the cover in which it had grown and matured. (Thus elimination and regenerative growth through the natural movement of discharge, elimination, union and separation is part of life's evolution under the universal law of nature, which is Rtam, creative dynamics of Lord Prajapati.)

By Rtam, the soul (jiva) gets Satyam, natural existence of the body, Indriyam, organs of perception, drinks and assimilation, purity and vitality for regeneration, foods and growth, potentials for living and continuation, and the immortal honey sweets of the joys of existence for itself (jiva).

77. (Prajapati Devata, Shankha Ṛshi)

दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः । अश्रद्धामनृतेऽदधाच्छ्रद्धाꣳसत्ये प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७७॥

Dṛṣṭvā rūpe vyākarot satyānṛte prajāpatiḥ. Aśraddhāmanṛte' dadhācchraddhām̐ satye prajāpatih. Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu.

Having over-seen two aspects of created Existence, Lord Prajapati analyses it into two forms: One, reality, truth, dharma; the other, unreality, illusion, adharma. Then Lord Prajapati places faith and commitment (shraddha) in truth, and no-faith and no-commitment (ashraddha) in untruth.

With truth and faith He joins right mind and intelligence (rtambhara-buddhi) which is the Lord's gift of saving grace, protective, purifying, and enlightening against the darkness of illusion. And this is the soul's real power and faculty which can lead to the honey sweets and milky streams of immortality.

78. (Prajapati Devata, Shamkha Ṛshi)

वेदेन रूपे व्यपिबत् सुतासुतौ प्रजापतिः । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७८॥

Vedena rūpe vyapibat sutāsutau prajāpatiḥ. Ṛtena satyamindriyaṁ vipānam̐ śukram-andhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

By Veda, Prajapati, the soul, comes to know both forms of existence: Truth which is reality, dharma, Rtam, and untruth which is illusion, adharma, anartam.

By Rtam it can realise the full potential of its faculties and the immortality of its essential nature, while with pure foods and drinks (in the interest of health and meditation) it can experience here and now the honey sweets and milky streams of nectar.

79. (Prajapati Devata, Shamkha Ṛshi)

दृष्ट्वा परिस्रुतो रसꣳशुक्रेण शुक्रं व्यपिबत् पयः सोमं प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽ-इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७९॥

Dṛṣṭva parisruto rasaṁ śukreṇa śukraṁ vyapibat payaḥ somaṁ prajāpatiḥ.Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Having viewed the essence of knowledge distilled with an objective mind from the panorama of existence, the consecrated Prajapati, guardian of his people, should drink this life-giving nectar of truth (Rtam).

By Rtam, knowledge of reality, he attains the force of truth, joy of governance, purity of intention and action, plenty and prosperity, royal honour and dignity, and the pleasure and sweetness of immortality.

80. (Savita Devata, Shamkha Ṛshi)

सीसेन तन्त्रं मनसा मनीषिणऽऊर्णासूत्रेण कवयो वयन्ति । अश्विना यज्ञꣳसविता सरस्वतीन्द्रस्य रूपं वरुणो भिष-ज्यन् ॥८०॥

Sīsena tantraṁ manasā manīṣiṇa'ūrṇāsūtreṇa kavayo vayanti. Aśvinā yajñaṁ savitā sarasvatīndrasya rūpaṁ varuṇo bhiṣajyan.

Just as intelligent weavers weave designed cloth from woollen yarn with leaden loom, and intelligent designers create models of machines with their imagination and expertise, so do the Ashvinis, scholars and researchers of health and nature, Savita, man of inspiration and imagination, Sarasvati, woman of

learning and education, Varuna, expert of health and medication, create models of creative and productive yajna and of the form and character of Indra, the ideal individual or ruler, the ideal family and the ideal society.

81. (Varuna Devata, Shamkha Ṛshi)

तद॑स्य रू॒पम॒मृत॒ꣳशची॑भिस्ति॒स्रो द॑धुर्दे॒वता॑: सꣳररा॒णाः । लोमा॑नि॒ शष्पै॑र्बहु॒धा न तोक्म॑भि॒स्त्वग॑स्य मा॒ꣳसम॑भव॒न्न ला॒जाः ॥८१॥

Tadasya rūpamamṛtaṁ śacībhistisro dadhur-devatāḥ saṁrarāṇāḥ. Lomāni śaṣpairbahudhā na tokmabhistvagasya māṁsamabhavanna lājāḥ.

Three divine powers, loving and generous, variously enact the immortal form and structure of this yajna with their acts and imagination: They structure the body hair, as if, with blades of grass, and the body cover (skin) with shoots and ears of corn; and roasted grains become, as if, the substance (flesh) of the body.

82. (Ashvinau Devate, Shamkha Ṛshi)

तद॒श्विना॑ भि॒षजा॑ रु॒द्रव॑र्तनी॒ सर॑स्वती वय॒ति पेशो॒ऽ- अन्तरम् । अस्थि॑ म॒ज्जानं॒ मास॑रैः कारोत॒रेण॒ दध॑तो॒ गवां॑ त्व॒चि ॥८२॥

Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo'antaram. Asthi majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci.

Sarasvati, the enlightened woman, with dedicated mind and knowledge, weaves its beautiful inside, the bones and marrow created with the holy barley meal and vitalizing juices, while the Ashvinis, powers of health and healing, at the speed of energy, prepare for

soma and place the filter and the cask on the floor of the earth.

83. (Sarasvati Devata, Shamkha Ṛshi)

सर॑स्वती॒ मन॑सा पेश॒लं वसु॒ नास॑त्याभ्यां वयति दर्श॒तं वपुः॑। रसं॑ परि॒स्रुता॒ न रोहि॑तं न॒ग्नहु॒र्धीर॒स्तस॑रं न वेम॑ ॥८३॥

Sarasvatī manasā peśalaṁ vasu nāsatyābhyāṁ vayati darśataṁ vapuḥ. Rasaṁ parisrutā na rohitaṁ nagnahurdhīrastasaraṁ na vema.

As a wise and intelligent expert designs and weaves a beautiful cloth on the loom with the shuttle, so does Sarasvati, enlightened woman of wisdom and science, with her mind and knowledge, create the charming, special and excellent form and structure of yajna with the help of friendly Ashvinis, specialists of health and healing: yajna (visible symbol of Indra, lord of honour, power and prosperity) in which the pure and vitalizing essence of soma joy distilled from all elements of nature ripples like the vital spirit (blood) of the body.

84. (Soma Devata, Shamkha Ṛshi)

पय॑सा शु॒क्रम॒मृतं॑ ज॒नित्र॒ꣳ सुर॑या॒ मूत्रा॑ज्जनयन्त॒ रेतः॑ । अपाम॑तिं दु॒र्मतिं॒ बाध॑माना॒ऽऊव॑ध्यं॒ वात॑ꣳ स॒ब्वं॒ तदा॒रात्॒ ॥८४॥

Payasā śukramamṛtaṁ janitraṁ̆ surayā mūtrājjanayanta retaḥ. Apāmatiṁ durmatiṁ bādhamānā'ūvadhyaṁ vātaṁ̆ sabvaṁ tadārāt.

(Three divinities, i.e., Sarasvati and the two Ashvinis) with milk, juices and inspiring drink of soma create the pure, life-giving, generative seed of life discharged from the generative organ (into the womb),

and (for the same purpose of purity and vitality, with the same food and drink) ward off intellectual debility and ignorance as well as hyper-activity and arrogance from far and near.

85. (Savita Devata, Shamkha Ṛshi)

इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान । यकृत् क्लोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न मिनाति पित्तम् ।।८५।।

Indraḥ sutrāmā hṛdayena satyam puroḍāśena savitā jajāna. Yakṛt klomānaṁ varuṇo bhiṣajyan matasne vāyavyairna mināti pittam.

Indra, saviour, protector and preserver, with his heart and love, Savita, inspirer and giver of nourishments, with food and drink, create satyam, the reality of life and yajna, bringing it into formal manifestation. Varuna, with health and healing and with air and pranic energies preserves and maintains the working of the liver, lungs and neck, the chest and the digestive secretions.

86. (Savita Devata, Shamkha Ṛshi)

आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा न धेनुः । श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी नाभिरुदरं न माता ।।८६।।

Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi sudughā na dhenuḥ. Śyenasya patraṁ na plīhā śacībhirāsandī nābhirudaraṁ na mātā.

The intestines in the human body system (yajna) are like the cooking pans preparing delicious food for the vital fire. The bowels are like milk-pots or the udders

of an abundant milch cow. The spleen, pancreas and liver are powerful defensive organs like the wings of an eagle pouncing on disease-attacks. The navel with its energizing actions is like the royal seat of power. And the stomach, to all the body parts, as the mother-host, distributes holy food among all members of the yajnic family.

87. (Pitarah Devata, Shamkha Ṛshi)

कुम्भो वनिष्ठुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां गर्भोऽऽ-
अन्तः। प्लाशिर्व्यक्तः शतधारऽउत्सो दुहे न कुम्भी
स्वधां पितृभ्यः ॥८७॥

Kumbho vaniṣṭhurjanitā śacībhiryasminnagre yonyāṁ garbho antaḥ. Plāśirvyaktaḥ śatadhāra' utso duhe na kumbhī svadhāṁ pitṛbhyaḥ.

The husband, progenitor, is like a jar overflowing with love and vigour. Healthy and handsome, he is like an exuberant fountain flowing in a hundred streams of action with grace and piety. So is the wife, her womb a recipient jar into which the husband should project the seed, the foetus inside being like an oblation in honour of his parents and ancestors.

88. (Sarasvati Devata, Shamkha Ṛshi)

मुखꣳसदस्य शिरऽइत् सतेन जिह्वा पवित्रमश्विनासन्त्-
सरस्वती । चप्यं न पायुर्भिषगस्य वालो वस्तिर्न शेपो
हरसा तरस्वी ॥८८॥

Mukhaṁ sadasya śira'it satena jihvā pavitra-maśvināsantsarasvatī. Capyaṁ na pāyur-bhiṣagasya vālo vastirna śepo harasā tarasvī.

Sarasvati and the Ashvinis, enlightened woman

and the health and spirits of the man, create a happy home with the head and mouth of both together in truth with a sweet tongue fluent in purity. The purity, comfort and security of the home, the love and desire of the woman's fertility, the passion and power of the man's virility, and the child as bloom of the health and love of the union, all these keep the family together.

89. (Ashvinau Devate, Shamkha Ṛshi)

अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां छागेन तेजो हविषा शृतेन । पक्ष्माणि गोधूमैः कुवलैरुतानि पेशो न शुक्रमसितं वसाते ॥८९॥

Aśvibhyām cakṣuramṛtaṁ grahābhyāṁ chāgena tejo haviṣa śṛtena. Pakṣmāṇi godhūmaiḥ kuvalairutāni peśo na śukramasitaṁ vasāte.

By the Ashvinis, sun and moon, with portions of clear soma distilled, is created the immortal light of the eye. With tonics prepared with goat's milk is created the lustre of health. The lower and upper eyelashes are created with wheat and water lilies, and the beauteous form white as well as dark shines with the same nature's gifts.

90. (Sarasvati Devata, Shamkha Ṛshi)

अविर्न मेषो नसि वीर्याय प्राणस्य पन्थाऽअमृतो ग्रहाभ्याम्। सरस्वत्युपवाकैर्व्यानं नस्यानि बर्हिर्बदरैर्जजान ॥९०॥

Avirna meṣo nasi vīryāya prāṇasya panthā' amṛto grahābhyām. Sarasvatyupavākairvyānaṁ nasyāni barhirbadarairjajāna.

Like the sheep and the ram, the protector and contender, the Ashvinis, with portions of clear soma,

create the immortal passage of pranic energy in the nose. Sarasvati, nature's flowing vitality, with animation and energy, creates the systemic vyana air in the body, and with grains and fruits, she creates the hair-filter in the nose.

91. (Indra Devata, Shamkha Ṛshi)

इन्द्र॑स्य रू॒पमृ॑ष॒भो बला॑य॒ कर्णा॑भ्या॒ᳫं श्रोत्र॑म॒मृत॒ं ग्रहा॑भ्याम्।
यवा॒ न ब॒र्हिर्भ्रु॒वि केस॑राणि क॒र्कन्धु॑ जज्ञे मधु॑ सार॒घं
मुखा॑त् ॥९१॥

Indrasya rūpamṛṣabho balāya karṇābhyām̐ śrotramamṛtaṁ grahābhyām. Yavā na barhirbhruvi kesarāṇi karkandhu jajñe madhu sāraghaṁ mukhāt.

The soul's will to live in body form manifests as the bull for the expression of strength. From portions of nature's auditory element in soma is created the immortal faculty of the ear. Barley, as the grass, manifests in the eyebrows. And the jujuba fruit creates the honey sweets that flow from the mouth.

92. (Atma Devata, Shamkha Ṛshi)

आ॒त्मन्नु॒पस्थे॒ न वृक॑स्य॒ लोम॒ मुखे॒ श्मश्रू॑णि॒ न व्या॑घ्रलो॒म।
केशा॒ न शी॒र्षन्यश॑से श्रि॒यै शिखा॑ सि॒ꣳहस्य॒ लोम॒
त्विषि॑रिन्द्रि॒याणि॑ ॥९२॥

Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma. Keśā na śīrṣanyaśase śriyai śikha sim̐hasya loma tviṣirindriyāṇi.

In the presence of Divinity, the soul rises in eminence and potential: the lower hair of the body is like the hair of the wolf, the beard and moustache on

the face are like the whiskers of the tiger, the hair on the head and the top hair glows with beauty and glory like the lion's mane, and the senses shine as lightening.

93. (Ashvinis Devata, Shamkha Ṛshi)

अङ्गान्यात्मन् भिषजा तदश्विनात्मानमङ्गैः समधात् सरस्वती।
इन्द्रस्य रूपꣳशतमानमायुश्चन्द्रेण ज्योतिरमृतं दधानाः ॥९३॥

Aṅgānyātman bhiṣajā tadaśvinātmānamaṅgaiḥ samadhāt sarasvatī. Indrasya rūpaṁ śatamāna-māyuścandreṇa jyotiramṛtaṁ dadhānāḥ.

Thus do the Ashvinis, bio-engineers of nature, structure limbs for the soul, and thus does Sarasvati, divine mother, join the soul with the limbs, creating a living Indra of a hundred years of age blest with the immortal light and beauty of the moon.

94. (Sarasvati Devata, Shamkha Ṛshi)

सरस्वती योन्यां गर्भमन्तरश्विभ्यां पत्नी सुकृतं बिभर्ति ।
अपाꣳरसेन वरुणो न साम्नेन्द्रꣳश्रियै जनयन्नप्सु राजा ॥९४॥

Sarasvatī yonyāṁ garbhamantaraśvibhyāṁ patnī sukṛtaṁ bibharti. Apāṁ rasena varuṇo na sāmnendraṁ śriyai janayannapsu rājā.

Sarasvati, the wife, bears inside the womb the foetus so well created by the Ashvinis, nature's powers of creation, Varuna, supreme ruler, immanent in the world, integrating the soul with the vital essences of nature and completing the creation of a living Indra, the human being, for a glorious existence.

95. (Ashvinau Devate, Shamkha Ṛshi)

तेजः पशूनाᳬहविरिन्द्रियावत् परिस्रुता पयसा सारघं मधु । अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्याममृतः सोमऽइन्दुः ॥९५॥

Tejaḥ paśūnāṁ havirindriyāvat parisrutā payasā sāragham̐ madhu. Aśvibhyām̐ dugdham̐ bhiṣajā sarasvatyā sutāsutābhyāmamṛtaḥ soma' induḥ.

The healthy glow of living forms, the mighty rich nourishments of life, the delicious honey collected by the bee from juices all round are the nectar, the vital power, the beauty distilled from the original as well as the refined sources of nature by Sarasvati, mother spirit of life and humanity through the Ashvinis, creative and healing powers of nature's cosmic flow.

इति एकोनविंशोऽध्यायः ॥

CHAPTER–XX

1. (Sabhesha President Devata, Prajapati Ṛshi)

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि ।
मा त्वा हिꣳसीन्मा मा हिꣳसीः ॥१॥

Kṣatrasya yonirasi kṣatrasya nābhirasi. Mā tvā hiṁsīnmā mā hiṁsīḥ.

President of the Council, you are the seat of world power. You are the centre-hold of the order of humanity. May no one challenge you! You too do not hurt me, any citizen.

2. (Sabhesha Devata, Prajapati Ṛshi)

निषसाद धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः । मृत्योः पाहि विद्योत्पाहि ॥२॥

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ. Mṛtyoḥ pāhi vidyotpāhi.

President of the Supreme Council, committed to noble resolutions of conscious choice, master of noble thoughts and good actions, best and first choice of humanity, be seated on the seat of governance among the peoples of the world for a sovereign world order. Save us from death and destruction. Save us from lightning and the thunderbolt.

3. (Sabhesha Devata, Ashwinau Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभिषिञ्चामि सरस्वत्यै भैषज्येन वीर्यायान्नाद्यायाभिषिञ्चामीन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभिषिञ्चामि॥३॥

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Aśvinorbhaiṣajyena tejase brahma-varcasāyābhiṣiñcāmi Saraśvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcā-mīndrasyendriyeṇa balāya śriyai yaśase' bhiṣiñcāmi.

In this yajnic world order of Lord Savita's creation, with the arms of Ashvinis, harbingers of light and knowledge, the hands of Pusha, powers of strength and nourishment, and the efficacy of Ashvinis, powers of health and healing, I consecrate you for the sake of world-wide brilliance and universal glory of enlightenment.

I consecrate you for Sarasvati, for the sake of learning and education of the people.

With the powers of health and nutrition, I consecrate you for the sake of food and vigour for all.

With the power and enlightenment of divine Indra, Lord of glory, I consecrate you for the achievement of the moral strength, honour and beauty of the world order.

4. (Sabhapati Devata, Prajapati Ṛshi)

कोऽसि कतमोऽसि कस्मै त्वा कार्य त्वा ।
सुश्लोक सुमङ्गल सत्यराजन् ।।४।।

Ko'si katamo'si kasmai tvā kāya tvā. Suśloka sumaṅgala satyarājan.

Man of high reputation and honour, leader of many noble causes, illustrious dispenser of truth and justice, you are a man of peace, giver of peace and prosperity. Therefore I accept and consecrate you in the

service of Prajapati, divine lord of peace, and His people, for the achievement of universal peace and prosperity.

5. (Sabhapati Devata, Prajapati Ṛshi)

शिरों मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणोऽअमृतꣳसम्राट् चक्षुर्विराट् श्रोत्रम् ॥५॥

Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāśca śmaśrūṇi. Rājā me prāṇo'amṛtaṁ samrāṭ cakṣurvirāṭ śrotram.

People of the world: honour of the human nation is my head, nobility of the people is my mouth, light of justice and grandeur of world culture is my hair, moustache and beard, good governance is my life and breath, unity of the order is my vision, and diversity of the constituents is my ear.

6. (Sabhapati Devata, Prajapati Ṛshi)

जिह्वा मे भद्रं वाङ् महो मनो मन्युः स्वराड् भामः।
मोदाः प्रमोदाऽअङ्गुलीरङ्गानि मित्रं मे सहः॥६॥

Jihvā me bhadraṁ vāṅmaho mano manyuḥ svarāḍ bhāmaḥ. Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ.

Members of the world state: My tongue shall speak for the good of all. My speech shall explain great projects. My passion shall target wickedness. My anger shall be for the defence of freedom. My fingers shall point to the paths of joy. My limbs shall dance with the people's festivities. My prowess and challenges shall be for the promotion of love and friendship.

7. **(Raja Devata, Prajapati Ṛshi)**

बाहू मे बलमिन्द्रियꣳहस्तौ मे कर्म वीर्यम् ।
आत्मा क्षत्रमुरो मम ॥७॥

Bāhū me balamindriyaꣳ hastau me karma vīryam. Ātmā kṣatramuro mama.

May my arms, strength and prowess, my hands, actions and heroism, my heart and my very soul be for the supremacy and sovereignty of the world order.

8. **(Sabhapati Devata, Prajapati Ṛshi)**

पृष्ठीर्मे राष्ट्रमुदरमꣳसौ ग्रीवाश्च श्रोणी ।
ऊरूऽअरत्नी जानुनी विशो मेऽङ्गानि सर्वतः॥८॥

Pṛṣṭhīrme rāṣṭramudaramaꣳsau grīvāśca śroṇī. Ūrū 'aratnī jānunī viśo me' ṅgāni sarvataḥ.

The government order is my back. My belly, shoulders, neck, hips and loins, thighs, elbows, knees, and all my limbs are wholly for the people — my people and my government are me.

9. **(Sabhesha Devata, Prajapati Ṛshi)**

नाभिर्मे चित्तं विज्ञानं पायुर्मेऽपचितिर्भसत् । आनन्द-
नन्दावाण्डौ मे भगः सौभाग्यं पसः । जङ्घाभ्यां पद्भ्यां
धर्मोऽस्मि विशि राजा प्रतिष्ठितः ॥९॥

Nābhirme cittaṁ vijñānaṁ pāyurme' pacitirbhasat. Ānandanandāvāṇḍau me bhagaḥ saubhāgyaṁ pasaḥ. Jaṅghābhyāṁ padbhyāṁ dharmo'smi viśi rājā pratiṣṭhitaḥ.

I am the ruler, honoured and consecrated among my people. I am Dharma, the law, committed to bear the burden of the order on my legs and feet.

My navel, mind, knowledge, security, honour and reverence, hips and loins, organs of excretion, generation and pleasure, honour and dignity, and good fortune all is for the order and the people.

10. (Sabhesha Devata, Prajapati Ṛshi)

प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रतितिष्ठामि गोषु।
प्रत्यङ्गेषु प्रतितिष्ठाम्यात्मन् प्रति प्राणेषु प्रतितिष्ठामि पुष्टे
प्रति द्यावापृथिव्योः प्रतितिष्ठामि यज्ञे ॥१०॥

Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu. Pratyaṅgeṣu prati tiṣṭhāmy-ātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoḥ prati tiṣṭhāmi yajñe.

Accepted, appointed and consecrated in this divinely protected Order of the brilliant State of the World: I dedicate and commit myself to the Order, in the Order, for the Order. I dedicate and commit myself to the State, in the State, for the State, to the people, among the People, for the People. I dedicate myself to the horses and cows. I dedicate myself to all parts of the Order and the State. Firmly established in my mind and soul, with all my soul and pranic energy, I dedicate myself to the living spirit and exuberant dynamics of the human nation. I dedicate myself to the growth and development of the strength and prosperity of the people. In the light of heaven and greenery of the earth and her environment, I dedicate myself to heaven and earth. I dedicate and commit myself to the grand socio-economic yajna of service, governance and brilliance of a generous humanity for total and holistic development.

11. (Devas Devata, Prajapati Ṛshi)

त्र॒या दे॒वाऽएका॑दश त्रयस्त्रि॒ꣳशाः सु॒राध॑सः । बृह॒स्पति॑पुरोहिता दे॒वस्य॑ सवि॒तुः स॒वे । दे॒वा दे॒वैर॑वन्तु मा ॥११॥

Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ. Bṛhaspatipurohitā devasya savituḥ save. Devā devairavantu mā.

Three are the orders of divinities, brilliant powers of nature's generosity. Three times eleven are they, thirtythree powers of grandeur and majesty all, Brihaspati, the Sun, great lord of light and knowledge being their chief.

In this great world of Lord Savita's yajnic creation, may the devas, brilliant scholars of knowledge and generosity, with all these divine powers, protect me and promote me for the higher life.

Note: The thirty three devas, according to Swami Ji are:

i. Eight Vasus, abodes and supports of life, are: earth, water, fire, air, space, sun, moon and the stars.

ii. Eleven Rudras, viz., five primary pranic energies (prana, apana, vyana, udana and samana), five secondary pranic energies (naga, kurma, krikala devadatta and dhananjaya), and the soul. They are Rudras because they destroy pain, and when they leave the body they make people cry in sorrow.

iii. Twelve Adityas, viz., twelve months of the year, they being zodiacs of the sun in the year. They are Adityas because they count up the time and exhaust the life of whatever is born. In addition to these (8+11+12), there is Indra, universal electric energy, and Yajna,

universal creative power.

12. (Vishvedeva Devata, Prajapati Ṛshi)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्भिर्यजूꣳषि सामभिः सामान्यृग्भिर्ऋचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्कारा आहुतिभिराहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहा॥१२॥

Prathamā dvitīyairdvitīyastṛtīyaistṛtīyāḥ satyena satyaṁ yajñena yajño yajurbhiryajūm̐ṣi sāmabhiḥ sāmānyṛgbhirṛcaḥ puro'nuvākyābhiḥ puro'nuvākyā yājyābhiryājyā vaṣaṭkārairvaṣaṭkārā'āhutibhirāhutayo me kāmāntsamardhayantu bhūḥ svāhā.

The first order of divinities (Vasus) with the second order (Rudras), the second with the third (Adityas), the third with Satya (nature), nature with yajna (science and technology), science and technology with Yajurveda hymns (application), application with Samaveda hymns (dedication, devotion and joy), dedication with Rgveda hymns (knowledge and vision), knowledge with Puronuvakas of Atharva (specialization), specialisation with Yajnas (yajnic work), yajnic work with Vashatkaras (noble work), noble work with ahutis (oblations), oblations (inputs) with sincere conduct, and all these (in cycle with the Vasus, Rudras and Adityas and so on) on the earth — may all these grant all my desires and promote me among the people.

13. (Teacher Preacher Devatas, Prajapati Ṛshi)

लोमानि प्रयतिर्मम त्वङ् मऽआनतिरागतिः।
माꣳसं मऽउपनतिर्वस्वस्थि मज्जा मऽआनतिः॥१३॥

Lomāni prayatirmama tvaṅ ma ānatirāgatiḥ.
Māṁsaṁ ma'upanatirvasvasthi majjā ma' ānatiḥ.

The hair on my body, my effort and action, my skin, my humility, my coming and income, my flesh, my courtesy, my wealth, bones, marrow and my humility and reverence be all for the teachers and preceptors.

14. (Agni Devata, Prajapati Ṛshi)

यद्देवा देवहेडनं देवासश्चकृमा वयम् ।
अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥१४॥

Yaddevā devaheḍanaṁ devāsaścakṛmā vayam.
Agnirmā tasmādenaso viśvānmuñcatvaṁhasaḥ.

Teachers, preaches, saints and sages, whatever our offence we have done to the devas, noble powers, may Agni, Lord God and the noble saint, forgive, and save us from all that offence, irreverence and sin.

15. (Vayu Devata, Prajapati Ṛshi)

यदि दिवा यदि नक्तमेनाꣳसि चकृमा वयम् ।
वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥१५॥

Yadi divā yadi naktamenāṁsi cakṛmā vayam.
Vāyurmā tasmādenaso viśvānmuñcatvaṁhasaḥ.

If we commit any sin or offence either in the day or in the night, then may Vayu, lord of dynamic knowledge and imagination, deliver me from all that sin and offence.

16. (Surya Devata, Prajapati Ṛshi)

यदि जाग्रद्यदि स्वप्नऽएनाꣳसि चकृमा वयम् ।
सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥१६॥

Yadi jāgradyadi svapna'enāṁsi cakṛmā vayam. Sūryo mā tasmādenaso viśvānmuñcatvaṁhasaḥ.

If we happen to commit any offence or sin either while awake or while asleep, then may Sun, lord of brilliant knowledge and warmth, deliver me from all that offence and sin.

17. (Sages Devata, Prajapati Ṛshi)

यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याऽधिधर्मणि तस्यावयजनमसि ॥१७॥

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye. Yacchūdre yadarye yadenaścakṛmā vayaṁ yadekasyādhi dharmaṇi tasyāvayajanamasi.

Saints and sages, whatever offence or sin we happen to commit in the village, or in the forest, or in the assembly, or in the mind, or among the assistants, or among the employers, or against anyone's dharma, conscience or profession, then you alone are the powers to save and deliver us from that.

18. (Varuna Devata, Prajapati Ṛshi)

यदापोऽअघ्न्याऽइति वरुणेति शपामहे ततो वरुण नो मुञ्च । अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देवकृतमेनोऽयक्ष्यव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ॥१८॥

Yadāpo'aghnyā'iti varuṇeti śapāmahe tato varuṇa no muñca. Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdeva-kṛtameno' yakṣyava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi.

Prana, life, is precious and sacred. The cow is precious and sacred, inviolable. Varuna, Lord Supreme, the eminent sage, is great. If ever we injure, violate or revile these, then, O Varuna, O generous sage, deliver us from that sin.

Noble sage of knowledge, you are initiated and consecrated, blessed, calm and generous as a fountain. Ward off the sins committed by the nobles, through/by the nobles. Let the ordinary people fight out and eliminate the crimes committed by the average people. Save us from fear, terror and violence.

19. (Apah Devta, Prajapati Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः । सुमित्रिया नऽआपऽ ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥१९॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantv-oṣadhīrutāpaḥ. Sumitriyā' na' āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

Soma, disciple, your heart and soul is in sea, in the midst of the energy there and in the depths of celestial waters. May the pranic energies and the vitality of the herbs enter your mind with their secrets. May the herbs and the pranic energies be friendly to us. They will be unfriendly to those negativities which harm us and which we, in consequence, hate and avoid.

20. (Apah Devata, Prajapati Ṛshi)

द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव ।
पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥२०॥

Drupadādiva mumucānaḥ svinnaḥ snāto malādiva. Pūtaṁ pavitreṇevājyamāpaḥ śundhantu mainasaḥ.

Like a prisoner freed from a post of captivity, like a man in sweat cleansed of dirt after bath, like ghee purified of scum through a strainer, may the waters and energies purge me of sin and evil into the purity of freedom.

21. (Surya Devata, Praskanva Ṛshi)

उद्वयं तमसस्परि स्वः पश्यन्तऽउत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥२१॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.

Up we move beyond the dark with a vision of the higher regions of bliss, and may we reach the sun, the Lord of Light Supreme, among the lights of the world.

22. (Agni Devata, Prajapati Ṛshi)

अपोऽअद्यान्वचारिषꣳरसेन समसृक्ष्महि । पयस्वानग्नऽआगमं तं मा सꣳसृज वर्चसा प्रजया च धनेन च ॥२२॥

Apo'adyānvacāriṣaṁ rasena samasṛkṣmahi. Payasvānagna'āgamaṁ taṁ mā saṁ sṛja varcasā prajayā ca dhanena ca.

I have tasted the waters of bliss to-day. Let us all create joy and open out to the flood gates of freedom and bliss.

Agni, having drunk of joy and bliss, I have come to you. Lord of light and knowledge, bless me with children, wealth of knowledge and prosperity and the splendour of honour and dignity.

23. (Samid Devata, Prajapati Ṛshi)

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि । समाववर्ति पृथिवी समुषाः समु सूर्यः। समु विश्वमिदं जगत् । वैश्वानरज्योतिर्भूयासं विभून् कामान् व्यश्नवै भूः स्वाहा ॥२३॥

Edho'syedhiṣīmahi samidasi tejo'si tejo mayi dhehi. Samāvavarti pṛthivī samuṣāḥ samu sūryaḥ. Samu viśvamidaṁ jagat. Vaiśvānarajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai bhūḥ svāhā.

Samit, food of the holy fire, you are the harbinger of prosperity. May we be prosperous. You are the food of the light divine, light itself. Infuse light and lustre into me. May the earth be generous. May the dawns bring us light and peace. May the sun give light and warmth. May this whole world be full of joy. May I shine with the light of the world and be the light itself. May I attain my desire and great ambitions. May I, with truth of word and deed, attain the glory of the world.

24. (Agni Devata, Ashvatarashvi Ṛshi)

अभ्यादधामि समिधमग्ने व्रतपते त्वयि । व्रतं च श्रद्धां चोपैमीन्धे त्वा दीक्षितोऽअहम् ॥२४॥

Abhyādadhāmi samidhamagne vratapate tvayi. Vrataṁ ca śraddhāṁ copaimīndhe tvā dīkṣito' aham.

Agni, lord keeper and sustainer of the vows of speech and karma, initiated and consecrated I place the fuel into the holy fire with concentration and dedication of mind. I light the fire and commit myself to the vows of yajna and faith in the divine order.

25. (Agni Devata, Ashvatarashvi Ṛshi)

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥२५॥

Yatra brahma ca kṣatraṁ ca samyañcau carataḥ saha. Taṁllokaṁ puṇyaṁ prajñeṣaṁ yatra devāḥ sahāgnina.

Where the Brahma order of learning and the Kshatra order of governance coexist and work together in harmony, and where the noble citizens abide by the fire of yajna, that holy land and spirit divine, O Lord, I pray, reveal to me.

26. (Agni Devata, Ashvatarashvi Ṛshi)

यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते ॥२६॥

Yatrendraśca vāyuśca samyañcau carataḥ saha. Taṁllokaṁ puṇyaṁ prajñeṣaṁ yatra sedima vidyate.

Where Indra is light and power, and Vayu breath of life, and both in unison work for all, where want is non-existent and weariness no more, that holy land of plenty and sacred joy, O Lord of Light, reveal to me.

27. (Soma Devata, Prajapati Ṛshi)

अꣳशुना ते अꣳशुः पृच्यतां परुषा परुः ।
गन्धस्ते सोममवतु मदाय रसोऽअच्युतः ॥२७॥

Aṁśunā te aṁśuḥ pṛcyatāṁ paruṣā paruḥ. Gandhaste somamavatu madāya raso'acyutaḥ.

Soma is the Spirit of life, fragrance imperishable, inexhaustible, eternal.

Let the filament of the soma plant stay joined to the branch, let the branch with the plant mature and be whole with the plant.

May the knot of the cane grow out of the knot, stay joined to the knot, mature and be one and whole with the tree.

Soma, Spirit of life, may your fragrance and eternal vitality protect the unity and wholeness of life among all its constituent parts.

28. (Indra Devata, Prajapati Ṛshi)

सिञ्चन्ति परिषिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च ।
सुरायै बभ्र्वै मदे किन्त्वो वदति किन्त्वः ॥२८॥

Siñcanti pari ṣiñcantyutsiñcanti punanti ca. Surāyai babhrvai made kintvo vadati kintvaḥ.

Those who take the shower of bliss in soma, life divine, merge wholly, purge and raise themselves, and purify their soul with the nectar for the sake of vitality, dignity and ecstasy of living, they are the immortals. 'So what?' says the sceptic and ends up in the doubt.

29. (Indra Devata, Vishvamitra Ṛshi)

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ।
इन्द्र प्रातर्जुषस्व नः ॥२९॥

Dhānāvantaṁ karambhiṇamapūpavanta-mukthinam. lndra prātarjuṣasva naḥ.

Indra, master of knowledge and power of speech, in the morning accept and enjoy our food, delicious and rich with nutriments, mixed with curds and honey cakes, excellently prepared with holy recipes and offered with reverence.

30. (Indra Devata, Nrimedha Purushameda Rshis)

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥३०॥

Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotirajanayannṛtāvṛdho devaṁ devāya jāgṛvi.

Heroes of knowledge, ever watchful, promoters of truth and right, sing the great joyous songs of Brihat-Sama in honour of mighty Indra, lord of the universe, by which you would awaken the heavenly light which will break through the clouds of darkness and open the flood-gates of light and prosperity.

31. (Indra Devata, Prajapati Ṛshi)

अध्वर्योऽअद्रिभिः सुतꣳसोमं पवित्रऽआनय ।
पुनाहीन्द्राय पातवे ॥३१॥

Adhvaryo'adribhiḥ sutaṁ somaṁ pavitra'ānaya. Punāhīndrāya pātave.

High-priest of yajna, bring down the soma, waters of life, distilled from the clouds and sanctify them for the drink of Indra and his citizens of the world order.

32. (Paramatma Devata, Kaundinya Ṛshi)

यो भूतानामधिपतिर्यस्मिँल्लोकाऽअधिश्रिताः। यऽईशे महतो महाँस्तेन गृह्णामि त्वामहं मयि गृह्णामि त्वामहम् ॥३२॥

Yo bhūtānāmadhipatiryasmiňllokā'adhi śritāḥ. Ya'īśe mahato mahāňstena gṛhṇāmi tvāmahaṁ mayi gṛhṇāmi tvāmaham.

The Lord that is the presiding power of all the forms of existence, under whose law the worlds of the

universe reside, who is greater than the greatest and reigns supreme over all, to this Lord of existence, for His grace, I bow in faith.

Lord of mine and all, I come, I hold on to you, and I consecrate my heart and soul with your presence.

33. (Soma Devata, Kakshivat sukirti Ṛshi)

उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णऽ एष ते योनिरश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे॥३३॥

Upayāmagṛhīto'syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa'eṣa te yoniraśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe.

Teacher/scholar, approved and authorized you are by the Ashvinis, teachers and scholars of eminence, for the service of Sarasvati, language and learning, Indra, administration, and Sutraman, security and discipline.

Now here is your new office with the Ashvinis, teachers and scholars, with adequate powers in the service of Sarasvati, teaching and research, Indra, administration, planning and development, and Sutraman, discipline and security of the organisation.

34. (Lingokta Devata, Prajapati Ṛshi)

प्राणपा मेऽअपानपाश्चक्षुष्पाः श्रोत्रपाश्च मे ।
वाचो मे विश्वभेषजो मनसोऽसि विलायकः॥३४॥

Prāṇapā me' apānapāścakṣuṣpāḥ śrotrapāśca me. Vāco me viśvabheṣajo manaso'si vilāyakaḥ.

Soma, teacher scholar, you are protector of my prana, apana, eye and ear, speech and language, and you are the master and controller of my mind.

35. (Lingokta Devata, Prajapati Ṛshi)

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्य। उपहूतऽउपहूतस्य भक्षयामि ॥३५॥

Aśvinakṛtasya te sarasvatikṛtasyendreṇa sutrāmṇā kṛtasya. Upahūta'upahūtasya bhakṣayāmi.

On invitation, I take the food served here as it has been prepared by experts, supervised by learned women, ordered by Indra, the dignified host, and certified by the chief of security.

36. (Indra Devata, Angirasa Ṛshi)

समिद्धऽइन्द्रऽउषसामनीके पुरोरुचा पूर्वकृद्वावृधानः। त्रिभिर्देवैस्त्रिꣳशता वज्रबाहुर्जघान वृत्रं वि दुरो ववार ॥३६॥

Samiddha'indra'uṣasāmanīke purorucā pūrva-kṛdvāvṛdhānaḥ. Tribhirdevaistriṁśatā vajra-bāhurjaghāna vṛtraṁ vi duro vavāra.

Just as Indra, the sun, ancient light of the world, refulgent in the splendour of the dawn, blazing and advancing in the east with thirty three devatas, destroys the clouds of darkness and opens the flood gates of light, so do you, brilliant man of knowledge and modern challenges, advance with all the force of your scholars of the Vasu, Rudra and Aditya order, destroy the darkness of ignorance and open the flood gates of the light of knowledge.

37. (Tanunapat Devata, Angirasa Ṛshi)

नराशꣳसः प्रति शूरो मिमानस्तनूनपात्प्रति यज्ञस्य धाम। गोभिर्वपावान्मधुना समञ्जन्हिरण्यैश्चन्द्री यजति प्रचेताः॥३७

Narāsaṁsaḥ prati śūro mimānastanūnapāt prati yajñasya dhāma. Gobhirvapāvān madhunā samañjan hiraṇyaiścandrī yajati pracetāḥ.

Universally admirable is the man who is brave and totally fearless, maker of many things, self-dependent and self-protective, wholly dedicated to yajna, farming the land with bulls and cows, well-provided with milk, butter and honey, bright with golden wealth, and highly enlightened, and begins his day with yajna.

38. (Indra Devata, Angirasa Ṛshi)

ईडि॒तो दे॒वैर्हरि॑वाँ२॥ऽअभि॒ष्टिरा॒जुह्वा॑नो ह॒विषा॒ शर्द्ध॑मानः।
पु॒र॒न्द॒रो गो॑त्र॒भिद्वज्र॑बाहु॒राया॑तु य॒ज्ञमुप॑ नो जुषा॒णः ॥३८॥

Īḍito devairharivāň'abhiṣṭirājuhvāno haviṣā śardhamānaḥ. Purandaro gotrabhidvajra-bāhurāyātu yajñamupa no juṣāṇaḥ.

Indra, the man respected and admired by the godly, brilliant spirit of many yajnas, invited and engaged in discussions with presentations, bold yet patient, breaking the clouds and enemy forts like Indra, lord of the thunderbolt, is invited to our yajna. May he come and grace the yajna with his presence.

39. (Indra Devata. Angirasa Ṛshi)

जु॒षा॒णो ब॒र्हिर्हरि॑वान्न॒ऽइन्द्रः॑ प्रा॒चीन॑ꣳसीदत्प्र॒दिशा॑ पृथि॒व्याः।
उ॒रु॒प्र॒थाः॒ प्रथ॑मानꣳस्यो॒नमा॑दि॒त्यैर॒क्तं वसु॑भिः स॒जोषाः॑ ॥३९॥

Juṣāṇo barhirharivān na'indraḥ prācīnaṁ sīdat pradiśā pṛthivyāḥ. Uruprathāḥ prathamānaṁ syonamādityairaktaṁ vasubhiḥ sajoṣāḥ.

Just as Indra, the sun, wielder of the waters and

expansive lord of the rays of light, pervading the sky and regions of the universe, united with the Vasus and the Adityas, graces the ancient, vast, beautiful and celebrated floor of the earth, so please you, celebrated man of yajna, grace our home of yajna.

40. (Indra Devata, Angirasa Ṛshi)

इन्द्रं दुरः कवष्यो धावमाना वृषाणं यन्तु जनयः सुपत्नीः। द्वारो देवीरभितो विश्रयन्ताᳬसुवीरा वीरं प्रथमाना महोभिः ॥४०॥

Indraṁ duraḥ kavaṣyo dhāvamānā vṛṣāṇaṁ yantu janayaḥ supatnīḥ. Dvāro devīrabhito vi śrayantām̐ suvīrā vīraṁ prathamānā mahobhiḥ.

Just as noble women sweet of speech and good wives and mothers to be, eagerly join Indra, virile young men of power and dignity, and find the door to their new home of settlement, so should noble and virile young men, celebrated for their power and dignity, take to good and virtuous women wholly and freely and settle in a happy new home.

41. (Ushasa-nakta Devate, Angirasa Ṛshi)

उषासानक्ता बृहती बृहन्तं पयस्वती सुदुघे शूरमिन्द्रम्। तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः सुरुक्मे॥४१॥

Uṣāsānaktā bṛhatī bṛhantaṁ payasvatī sudughe śūramindram. Tantuṁ tataṁ peśasā saṁvayantī devānāṁ devaṁ yajataḥ surukme.

Night and dawn, beautiful, great, abundant, generous, wearing the design of the warp and woof of light, already spread out in the east, with form and colour, adorn Indra, the rising sun, light of lights so

brave and majestic, with the splendour of the morning.

(Just as night and dawn look forward to the sun, so should the people look forward to and associate with the brilliant and the brave and fearless.)

42. (Daivyadhyapaka-upadeshaka Devata, Angirasa Ṛshi)

दैव्या मिमाना मनुषः पुरुत्रा होताराविन्द्रं प्रथमा सुवाचा ।
मूर्द्धन्यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा वृधातः ॥४२

Daivyā mimānā manuṣaḥ purutrā hotārā-vindraṁ prathamā suvācā. Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhavīṣā vṛdhātaḥ.

Teachers and preachers, learned and brilliant makers of yajnic projects, generous in oblations, noble of speech, first and foremost in yajnic organisations, leaders and supporters of people in many ways, with honey and fragrant materials light up, promote and advance the ancient fire of yajna and glorify Indra, the Spirit, power and ecstasy of the holy performance.

43. (Tisro-daivyah, Three goddesses Devata, Angirasa Ṛshi)

तिस्रो देवीर्हविषा वर्द्धमानाऽइन्द्रं जुषाणा जनयो न पत्नीः।
अच्छिन्नं तन्तुं पयसा सरस्वतीडा देवी भारती विश्व-तूर्त्तिः ॥४३॥

Tisro devīrhaviṣā vardhamānā'indraṁ juṣāṇā janayo na patnīḥ. Acchinnaṁ tantuṁ payasā saraśvatīḍā devī bhāratī viśvatūrtiḥ.

The trinity of Ida, Sarasvati and Bharati, universally active like nursing mothers, constantly feed, sustain and augment the continuous flow of life-yajna with holy food and drinks, serving thereby and pleasing

Indra, lord of existence. (Ida holds the inexhaustible potential, Sarasvati controls the flow, and Bharati defines the forms in the continuum.)

44. (Tvashta Devata, Angirasa Ṛshi)

त्वष्टा दधच्छुष्ममिन्द्राय वृष्णेऽपाकोऽचिष्टुर्यशसे पुरूणि।
वृषा यजन् वृषणं भूरिरेता मूर्द्धन् यज्ञस्य समनक्तु देवान्॥४४

Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'-ciṣṭuryaśase purūṇi. Vṛṣā yajan vṛṣaṇaṁ bhūrireta mūrdhan yajñasya samanaktu devān.

May Tvashta, creator of fine and sophisticated forms, provide the weapons of defence and power for virile Indra, lord defender of life. Let the dynamic man going far and wide collect various and versatile materials for his glory. Let the generous man of tempestuous speed studying the rain and clouds at the head of yajna (of science and technology) bring together the noblest scholars and sages in the service of the generous Indra.

45. (Vanaspati Devata, Angirasa Ṛshi)

वनस्पतिरवसृष्टो न पाशैस्त्मन्या समञ्जञ्छमिता न देवः ।
इन्द्रस्य हव्यैर्जठरं पृणानः स्वदाति यज्ञं मधुना घृतेन ॥४५॥

Vanaspatiravasṛṣṭo na pāśaistmanyā sama-ñjañchamitā na devaḥ. Indrasya havyair-jaṭharaṁ pṛṇānaḥ svadāti yajñam madhunā ghṛtena.

The chief of the forests, like an arrow shot from the bow, with all the bonds of dedication of his heart and soul, fills the treasures of Indra with created wealth like the brilliant and blissful yajna of the nation, and himself too enjoys the honey sweet gifts of the yajna.

46. (Svahakritayah Devata, Angirasa Ṛshi)

स्तोकानामिन्दुं प्रति शूरऽइन्द्रो वृषायमाणो वृषभस्तुराषाट्।
घृतप्रुषा मनसा मोदमानाः स्वाहा देवाऽअमृता मादयन्ताम्॥४६

Stokānāminduṁ prati śūra'indro vṛṣāyamāṇo vṛṣabhasturāṣāṭ. Ghṛtapruṣā manasā modamānāḥ svāhā devā'amṛtā mādayantām.

May the brave, generous and exalted hero, Indra, conqueror of the violent, and the brilliant realized souls among humanity, rejoicing at heart by the sacred acts of their holy sacrifice into the fire and gifts of love and kindness, drink of the nectar sweets of soma in yajnic life and live the ecstasy of their immortal being on earth.

47. (Indra Devata, Vamadeva Ṛshi)

आयात्विन्द्रोऽवसऽउप नऽइह स्तुतः सधमादस्तु शूरः।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥४७

Ā yātvindro'vasa'upa na'iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānastaviṣīryasya pūrvīrdyaurna kṣatramabhibhūti puṣyāt.

May Indra, mighty hero, come for our defence and protection here and, sung and celebrated, be with us as a friend and companion, augmenting his forces trained by veterans, which superior power of his forces, able to suppress the enemies, may strengthen and promote our social order like the umbrella of vast heavens.

48. (Indra Devata, Vamadeva Ṛshi)

आ नऽ इन्द्रो दूरादा नऽआसादभिष्टिकृदवसे यासदुग्रः।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून्॥४८

Ā na'indro dūrādā na'āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.

Indra, come to us from far and near for our protection. Mighty hero, achiever of cherished goals, ruler of the people, man of arms of steel, victorious over the enemies, come with the most powerful forces for our defence in the battles of life.

49. (Indra Devata, Vamadeva Ṛshi)

आ नऽइन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ॥४९

Ā na'indro haribhiryātvacchārvācīno' vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.

May Indra, eminent man of dynamic knowledge and movement, come well with his power of horse for our protection and advancement in prosperity. Wielder of the thunderbolt, lord of power and majesty, mighty strong, may he grace this our yajna with favour. May he stand by us firm and inviolable in the battles of life.

50. (Indra Devata, Garga Ṛshi)

त्रातारमिन्द्रमवितारमिन्द्रꣳहवेहवे सुहवꣳशूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳस्वस्ति नो मघवा धात्विन्द्रः॥५०॥

Trātāramindramavitāramindraṁ have have suhavaṁ śuramindram. Hvayāmi śakraṁ puruhūtamindraṁ svasti no maghavā dhātvindraḥ.

I invoke Indra, lord of might and majesty, adorable and universally adored, saviour, protector and

promoter of His creation. I invoke Him for protection in every problem of life.

I call upon Indra, royal and brave ruler of the nation, saviour and protector of the people, and destroyer of the nation's enemies. I call upon him for protection and solution of every problem in the life of the nation.

I call upon Indra, commander of the army, defender and protector of the land, instant in action, for defence in every battle of the nation.

May Indra, saviour, protector, defender and promoter of life, destroyer of evil and router of the enemy, lord of power and prosperity, bless us with all that is good and hold it safe for us.

51. (Indra Devata, Garga Ṛshi)

इन्द्रः सुत्रामा स्ववाँ२॥ऽअवोभिः सुमृडीको भवतु विश्ववेदाः।
बाधतां द्वेषोऽअभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥५१॥

Indraḥ sutrāmā svavāň'avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo' abhayaṁ kṛṇotu suvīryasya patayaḥ syāma.

May Indra, lord of life and the world, gracious saviour and protector, sole lord of his power and people, master of universal wealth and knowledge, lord of progress and advancement, we pray, be kind and give us all the protection we need.

May the lord keep off all hate and enemies and bless us with freedom from fear. We pray we may be defenders and promoters of manly power and honour.

52. (Indra Devata, Garga Ṛshi)

तस्यं वयः सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम । स सुत्रामा स्ववाँ२॥ऽइन्द्रोऽअस्मेऽआराच्चिद् द्वेषः सनुतर्युयोतु ॥५२॥

Tasya'vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāň'indro' asme'ārāccid dveṣaḥ sanutaryuyotu.

May Indra, lord of life and the world/Ruler of the land, master of his own power and people, saviour and protector, always and everyway keep off from us whatever hate or emity is there far and near.

May we be with him in his yajna of life, in his creative and constructive works, and abide by him enjoying the favour of his love as well as judgement.

53. (Indra Devata, Vishvamitra Ṛshi)

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः । मा त्वा के चिन्नि यमन् विं न पाशिनोऽति धन्वेव ताँ२॥ऽईहि ॥५३॥

Ā mandrairindra haribhiryāhi mayūraromabhiḥ. Mā tvā ke cinni yaman viṁ na pāśino'ti dhanveva tāň'ihi.

Come Indra, lord of might and majesty, by your charming peacock-haired horses. Let none whatsoever hold you back, let no hunter catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take them (the enemies) on.

54. (Indra Devata, Vasishtha Ṛshi)

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासोऽअभ्यर्चन्त्यर्कैः । स नः स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः॥५४॥

Evedindraṁ vṛṣaṇāṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.

The best, richest and most excellent people, well settled in peace and prosperity, honour and worship with prayers and good works Indra, lord of might and majesty, ruler of the land and the world, hero of the arms of steel. Honoured and worshipped thus, may he hold and protect our land and nation blest with heroic warriors and the wealth of cows, fields and pastures.

55. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

समिद्धोऽअग्निरश्विना तप्तो घर्मो विराट् सुतः।
दुहे धेनुः सरस्वती सोमꣳ शुक्रमिहेन्द्रियम् ॥५५॥

Samiddho' agniraśvinā tapto gharmo virāṭ sutaḥ. Duhe dhenuḥ sarasvatī somaǹ śukramihendriyam.

Agni, lighted, heated, burning and blazing as universal and sovereign light of the world, inspired with vitality, creates food and energy for the Lord's creation.

Sarasvati, voice of universal knowledge, holds the pure nectar of the wealth and grandeur of the spirit of life and, like a cow, yields it for the nourishment and benefit of men and women of the world.

So must I create light and vitality. So should all men and women do like the Ashvinis, powers of health and nourishment.

56. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तनूपा भिषजा सुतेऽश्विनोभा सरस्वती ।
मध्वा रजाꣳसीन्द्रियमिन्द्राय पथिभिर्वहान् ॥५६॥

Tanūpa bhiṣaja sute'śvinobhā sarasvatī. Madhvā rajā̆ṁsīndriyamindrāya pathibhir-vahān.

In this world of beauty created with the sweetness of soma distilled from the spirit of nature, both the Ashvinis, powers of health, the physicians, and Sarasvati, scholar of knowledge and the divine voice, should bear the honour and glory of Indra, lord of the world, and render it back to Indra,the ruler, in faith and gratitude.

57. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

इन्द्रायेन्दुꣳ सरस्वती नराशꣳसेन नग्नहुम् ।
अधातामश्विना मधु भेषजं भिषजा सुते ।।५७।।

Indrāyenduṁ sarasvatī narāśaṁsena nagnahum.
Adhātamaśvinā madhu bheṣajaṁ bhiṣajā sute.

Let Sarasvati, mother scholar of knowledge and the Vedic voice, create the inspiring honour and joy of life by the admirable yajna of the people in honour of Indra, lord of yajna and the world.

Let the Ashvinis, experts of health and medicine, create and bear the sweet medicinal panacea in honour of the Lord.

58. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

आजुह्वाना सरस्वतीन्द्रायेन्द्रियाणि वीर्यम् ।
इडाभिरश्विनाविषꣳ समूर्जꣳ सꣳ रयिं दधुः।।५८।।

Ājuhvānā sarasvatīndrāyendriyāṇi vīryam. Iḍābhiraśvināviṣaṁ samūrjaṁ saṁ rayiṁ dadhuḥ.

The wife, woman of knowledge respected and

praised all round, should hold in the home the best of health-giving, rejuvenating and powerful foods for her husband's body, mind and senses. The physicians and nutricians should, with their knowledge and researches, create special energising foods, elevating tonics and blissful wealth of health.

59. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना नमुचेः सुतꣳ सोमꣳ शुक्रं परिस्रुता ।
सरस्वती तमाभरद् बर्हिषेन्द्राय पातवे ।।५९।।

Aśvinā namuceḥ sutaṁ somaṁ śukraṁ parisrutā.
Sarasvatī tamābharad bārhiṣendrāya pātave.

The scholars of science and medicine and women of knowledge and motherly love, with all their research and yajnic dedication, should create and bear for Indra pure nectars of vitality distilled from the juices extracted from all herbs for the cure of chronic and deadly diseases.

60. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः।
इन्द्रो न रोदसीऽउभे दुहे कामान्त्सरस्वती ।।६०।।

Kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśaḥ. Indro na rodasī'ubhe duhe kāmānt-sarasvatī.

As the humming bees go round wide spaces, as wide spaces are lit up by the sun and moon, as Indra, universal energy, invigorates the heaven and earth, so does Sarasvati, mother of vision and knowledge, with the Ashvinis, fiery energy of the sun and soothing beauty of the moon, create all the means of joy and comfort for all.

61. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

उषासानक्तमश्विना दिवेन्द्रꣳसायमिन्द्रियैः।
संजानाने सुपेशसा समञ्जाते सरस्वत्या ॥६१॥

Uṣāsānaktamaśvinā divendraṁ sāyamindriyaiḥ.
Sañjānāne supeśasā samañjāte sarasvatyā.

Day and night from early dawn to evening, Ashvinis, scholars of knowledge and wisdom, with Sarasvati, mother of joy and generosity, in words of sweetness and persuasion, knowing well together life and its values, invest Indra, the human spirit, with a handsome form and noble faculties, powers and prosperity.

62. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

पातं नोऽअश्विना दिवा पाहि नक्तꣳ सरस्वति ।
दैव्या होतारा भिषजा पातमिन्द्रꣳसचा सुते ॥६२॥

Pātaṁ no'aśvinā divā pāhi naktaṁ sarasvati.
Daivyā hotārā bhiṣajā pātamindraṁ sacā sute.

Men of knowledge and wisdom, teachers and preachers, and mother Sarasvati protect and promote us day and night.

Noble men of yajna and sacrifice, men of health and medicine, working together in the world, save and protect the human spirit, create and protect the spirit of joy.

63. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तिस्रस्त्रेधा सरस्वत्यश्विना भारतीडा ।
तीव्रं परिस्रुता सोममिन्द्राय सुषुवुर्मदम् ॥६३॥

Tisrastredhā sarasvatyaśvinā bhāratīḍā. Tīvraṁ parisrutā somamindrāya suṣuvurmadam.

Three motherly spirits, Vedic vision, knowledge and wisdom, and the mother-land, and two powers of health and medicine, may distil and create the intense and joyous nectar of soma extracted from all nature for Indra, the human soul, in three ways, that is, for physical, mental and spiritual nourishment.

64. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना भेषजं मधु भेषजं नः सरस्वती ।
इन्द्रे त्वष्टा यशः श्रियꣳरूपꣳरूपमधुः सुते ॥६४॥

Aśvinā bheṣjaṁ madhu bheṣajaṁ naḥ sarasvatī. Indre tvaṣṭā yaśaḥ śriyaṁ rūpaṁ rūpamadhuḥ sute.

The soma juice of health having been prepared for us and Indra, the ruling powers, may the Ashvinis, sanative powers of nature and the scholars, Sarasvati, generous motherly women of knowledge, and Tvashta, refiners and creators of beautiful forms bless us with honey-sweets of life, honour, wealth and prosperity and graceful forms of individual and social life appropriate for everyone.

65. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ऋतुथेन्द्रो वनस्पतिः शशमानः परिस्रुता ।
कीलालमश्विभ्यां मधु दुहे धेनुः सरस्वती ॥६५॥

Ṛtuthendro vanaspatiḥ śaśamānaḥ parisrutā. Kīlālamaśvibhyāṁ madhu duhe dhenuḥ sarasvatī.

Let Indra, the ruling power, the chief of the forests, the great growing trees, the generous cow and the enlightened mother, Sarasvati, with the advice and

expertise of the Ashvinis, scholars of health care and medication, create and produce powerful honey-tonics from the flowing and fermenting juices according to the seasons.

66. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

गोभिर्न सोमंमश्विना मासरेण परिस्रुता ।
समंधातꣳ सरंस्वत्या स्वाहेन्द्रे सुतं मधुं ॥६६॥

Gobhirna somamaśvinā māsareṇa parisrutā. Samadhātaṁ sarasvatyā svahendre sutaṁ madhu.

Ashvinis, expert powers of health and nutrition, like milk produced and held by cows, create and hold for the man of power and glory soma, honey-sweet tonics, distilled from widely extracted juices mixed with curds and barley prepared by the generous mother Sarasvati with love and dedication.

67. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना हुविरिन्द्रियं नमुंचेर्धिया सरंस्वती ।
आ शुक्रमांसुराद्वसु मुघमिन्द्राय जभ्रिरे ॥६७॥

Aśvinā havirindriyaṁ namucerdhiyā sarasvatī. Ā śukramāsurādvasu maghamindrāya jabhrire.

Let the Ashvinis, scholars of health and nature, and Sarasvati, expert of science and the divine word, with their intelligence and vision, distil and create from the heavenly waters of space, modes of Prakriti, pure vitality, exceptional drinks, wealth and prosperity, sacred materials for yajna, and noble mind and senses worthy of the man of honour and glory.

68. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

यमश्विना सरस्वती हविषेन्द्रमवर्द्धयन् ।
स बिभेद बलं मघं नमुचावासुरे सचा ॥६८॥

Yamaśvina sarasvatī haviṣendramavardhayan.
Sa bibheda valaṁ maghaṁ namucāvāsure sacā.

Indra, man of power and glory, whom the Ashvinis, masters of health and vitality, and Sarasvati, lady of knowledge and divine speech, together, created and reared with holy foods and drinks, could surely break through the wondrous vitalities of nature hidden in the heavenly waters of space.

69. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तमिन्द्रं पशवः सचाश्विनोभा सरस्वती ।
दधानाऽअभ्यनूषत हविषा यज्ञऽइन्द्रियैः ॥६९॥

Tamindraṁ paśavaḥ sacāśvinobhā sarasvatī.
Dadhānā'abhyanūṣata haviṣā yajña'indriyaiḥ.

That wondrous vitality of soma which the animals, both the Ashvinis, scholars of life sciences, and Sarasvati, generous mother scholar of knowledge and divine vision share and bear in common, you all celebrate and intensify in yajna with powerful holy offerings and yourselves shine bright in consequence.

70. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

यऽइन्द्रऽइन्द्रियं दधुः सविता वरुणो भगः।
स सुत्रामा हविष्पतिर्यजमानाय सश्चत ॥७०॥

Ya'indra'indriyaṁ dadhuḥ savitā varuṇo bhagaḥ. Sa sutrāmā haviṣpatiryajamānāya saścata.

Lord creator Savita, supreme lord Varuna, and Bhaga, lord of glory, bless Indra, lord of power and prosperity, with wealth and riches of mind and sense. The same lord Indra of yajna and holy materials, saviour and protector of the soul, we pray, may provide for the yajamana.

71. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

सविता वरुणो दधद्यजमानाय दाशुषे ।
आदत्त नमुचेर्वसु सुत्रामा बलमिन्द्रियम् ॥७१॥

Savitā varuṇo dadhad yajamānāya dāśuṣe. Ādatta namucervasu sutrāmā balamindriyam.

The supreme lord Varuna, creator Savita, and saviour and protector of life Sutrama, collect energy, prosperity and efficiency of intelligence from the spatial currents of nature and bear it to bestow it on the generous yajamana.

72. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

वरुणः क्षत्रमिन्द्रियं भगेन सविता श्रियम् ।
सुत्रामा यशसा बलं दधाना यज्ञमाशत ॥७२॥

Varuṇaḥ kṣatramindriyaṁ bhagena savitā śriyam. Sutrāmā yaśasā balaṁ dadhāna yajñamāśata.

Just as Varuna, man of excellence, Savita, creative man of inspiration, and Sutrama, protective man of industry, create the social order, power, strength and beauty, and hold and sustain it with honour and grace and thereby attain the fruits of yajna. So should all men and women try to achieve the earthly goal of their life with yajna.

73. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम् ।
हविषेन्द्रꣳसरस्वती यजमानमवर्द्धयन् ॥७३॥

Aśvinā gobhirindriyam aśvebhirvīryaṁ balam.
Haviṣendraṁ sarasvatī yajamānamavardhayan.

The Ashvins, creative and curative powers of nature, and the teacher and the preacher, and Sarasvati, universal intelligence, and the woman of knowledge and enlightenment advance Indra, prosperous man of yajna, with wealth and power by cows and produce of the earth, valour and prowess by horses, and moral and spiritual strength by the holy foods of yajna fire.

74. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ता नासत्या सुपेशसा हिरण्यवर्तनी नरा ।
सरस्वती हविष्मतीन्द्र कर्मसु नोऽवत ॥७४॥

Ta nasatya supeśasa hiraṇyavaṛtani nara.
Sarasvati haviṣmatīndra karmasu no'vata.

Indra, leader and path-maker possessed of the wealth of knowledge and power, those two Ashvinis, teacher and preacher, graceful of form, immaculate in thought and conduct, foremost in virtue moving on the paths of gold, and Sarasvati, generous mother overflowing with yajnic materials, guide and protect us on the paths of action.

75. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ता भिषजा सुकर्मणा सा सुदुघा सरस्वती ।
स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम् ॥७५॥

Tā bhiṣajā sukarmaṇā sā sudughā sarasvatī. Sa vṛtrahā śatakraturindrāya dadhurindriyam.

The two physicians of body and soul, teacher-preacher and the doctor, the learned woman, giver of total fulfilment, and the brilliant man of hundred-fold genius, mighty opener of the treasures of good fortune, may these create and promote all the power and prosperity for Indra, the happy man.

76. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

युवꣳसुराममश्विना नमुचावासुरे सचा ।
विपिपानाः सरस्वतीन्द्रं कर्मस्वावत ॥७६॥

Yuvaṁ surāmamaśvinā namucāvāsure sacā.
Vipipānāḥ sarasvatīndraṁ karmasvāvata.

Come Ashvinis, both protector promoters of life, come-Sarasvati, enlightened mothers of the land, come all of you together, and, drinking deep at the nation’s fount of glory, defend her honour at every move in the onward march to progress within the ceaseless flow of divine evolution.

77. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः । यत्सुरामं
व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥७७॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.

Indra, lord of knowledge, power and grandeur, now that you have drunk keep at the joyous fount of life with your mighty deeds of grace worthy of poetic songs of celebration, may Sarasvati, enlightened mother of the land, recompense and consecrate you. May both the Ashvinis, divine powers of health and intelligence,

like father and mother, protect and promote you as a child.

78. (Agni Devata, Vidarbhi Ṛshi)

यस्मिन्नश्वास॑ऽऋष॒भास॑ऽउ॒क्षणो॑ व॒शा मे॒षाऽअ॑वसृ॒ष्टास॒ऽआहु॑ताः। कीला॒ल॒पे सोम॑पृष्ठाय वे॒धसे॑ हृ॒दा म॒तिं ज॑नय॒ चारु॑म॒ग्नये॑ ॥७८॥

Yasminnaśvāsa'ṛṣabhāsa' ukṣaṇo vaśā meṣā' avasṛṣṭāsa' āhutāḥ. Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaya cārumagnaye.

Man of knowledge, enlightened citizen, blessed is the land where horses, strong and virile bulls and bullocks, cows, sheep and other animals are planned, produced, raised, trained, and deployed in service; where Agni, brilliant leader and ruler and a revered man of knowledge is protector and promoter of food and bearer of the burdens of soma for the prosperity of the people; there, in the land, noble citizen, create a good disposition, high opinion and charming love for Agni.

79. (Agni Devata, Vidarbhi Ṛshi)

अहा॒व्यग्ने ह॒विरा॒स्ये॒ ते स्रु॒ची॒व घृ॒तं च॒म्वी॒व सोम॑ः।
वा॒ज॒सनि॑ꣳ र॒यिम॒स्मे सु॒वीरं॑ प्रश॒स्तं धे॑हि य॒शसं॑ बृ॒हन्त॑म्॥७९॥

Ahāvyagne havirāsye te sruciva ghṛtaṁ camvīva somaḥ. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantam.

Agni, rich libations of havi, fragrant materials as ghee in the ladle and soma in the cup are offered into your fiery mouth. We pray create for us and bless us with plenty of food and victorious generosity, noble war-like children, wealth and prosperity and resounding honour of universal order.

80. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् ।
वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम् ॥८०॥

Aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam. Vācendro balenendrāya dadhurindriyam.

Ashivinis, creative powers of nature and the experts of health and nutrition, Sarasvati, divine intelligence and the enlightened mother, and Indra, the sun and the man of knowledge and power, these create and strengthen for the living soul the eye with light, virility with pranic energy, a sharp mind with senses, and honourable disposition with vital energy and noble speech.

81. (Ashvinau Devate, Gritsamada Ṛshi)

गोमदू षु णासत्याश्वावद्यातमश्विना ।
वर्त्ती रुद्रा नृपाय्यम् ॥८१॥

Gomadū ṣu ṇāsatyāśvāvadyātamaśvina. Varttī rudrā nṛpāyyam.

Ashvinis, eminent teacher and sagely preacher going by the path of truth, and Rudras, men of justice and rectitude, go slow by the path of the cow, go fast by the path of the horse, as is fair, but see you go by the path which is beneficial to humanity and worthy of acceptance and support.

82. (Ashvinau Devate, Gritsamada Ṛshi)

न यत्परो नान्तरऽआदधर्षद् वृषण्वसू ।
दुःशꣳसो मर्त्यो रिपुः ॥८२॥

Na yatparo nāntara' ādadharṣad vṛṣaṇvasū. Duḥśaṁso martyo ripuḥ.

Ashvinis, ruler and defender, showers of wealth and shelter of the strong, let there be no man too strong uncontrollable, far or near or in the middle, to terrorize us or jeopardize the state.

83. (Ashvinau Devate, Gritsamada Ṛshi)

ता नऽआ वोढमश्विना रयिं पिशङ्गसन्दृशम् ।
धिष्ण्या वरिवोविदम् ॥८३॥

Ta na'ā voḍhamaśvinā rayiṁ piśaṅgasandṛśam. Dhiṣṇyā varivovidam.

Ashvinis, both ruler and commander of the state, with your intelligence, create, bear and manage the wealth bright and beautiful as gold which may bring honour and comfort to the nation.

84. (Sarasvati Devata, Madhucchanda Ṛshi)

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥८४॥

Pāvakā naḥ sarasvatī vjebhirvājinīvatī. Yajñaṁ vaṣṭu dhiyāvasuḥ.

Sarasvati, mother spirit of divinity, mistress of sacred knowledge and super-intelligence, purifier of the mind and soul and creator of prosperity with divine vision and knowledge of nature, may, we pray, grace and intensify our yajna and bless us with purity and prosperity.

85. (Sarasvati Devata, Madhucchanda Ṛshi)

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ॥८५॥

Codayitrī sūnṛtānāṁ cetantī sumatīnām. Yajñaṁ dadhe sarasvatī.

Sarasvati inspires the voices of holy truth, she awakens and brightens the noble intelligence of intellectuals. May she, we pray, bear our yajna forward and carry it on to high success.

86. (Sarasvati Devata, Madhucchanda Ṛshi)

महोऽअर्णः सरस्वती प्र चेतयति केतुना ।
धियो विश्वा विराजति ॥८६॥

Maho'arṇaḥ sarasvatī pra cetayati ketunā. Dhiyo viśvā virājati.

Sarasvati, Divine Intelligence, inspires the cosmic mind with consciousness and vests the universal Word with meaning and self-revelation. It illuminates the mental faculties of the soul with divine light and matures their potential for self-expression.

87. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि चित्रभानो सुताऽइमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥८७॥

Indrāyāhi citrabhāno sutā'ime tvāyavaḥ. Aṇvībhistanā pūtāsaḥ.

Indra, lord of versatile forms and lights of knowledge, ruler, president of the assembly, come and take your share of the things rich in quality, prepared by hand and cleansed by fingers.

88. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥८८॥

Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ.

Indra, lord of power and majesty, refined by intelligence, inspired by the wise, enlightened by the divine voice, come and accept the reverence and hospitality of the makers of soma.

89. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि तूतुजानऽउप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥८९॥

Indrāyāhi tūtujāna'upa brahmāṇi harivaḥ. Sute dadhiṣva naścanaḥ.

Indra, lord of knowledge and power, come on horse and chariot at your fastest and, in our yajnic celebration, accept our homage of food and prayer.

90. (Ashvi-Sarasvati-Indra Devata, Madhucchanda Ṛshi)

अश्विना पिबतां मधु सरस्वत्या सजोषसा ।
इन्द्रः सुत्रामा वृत्रहा जुषन्ताᳬसोम्यं मधु ॥९०॥

Aśvinā pibatāṁ madhu sarasvatyā sajoṣasā. Indraḥ sutrāmā vṛtrahā juṣantāṁ somyaṁ madhu.

Ashvinis, scholars of nature and teachers of humanity, with Sarasvati, vision and voice of divinity, may drink deep of the honey-sweets of life.

Indra, lord of power and prosperity, saviour of society, dispeller of darkness and breaker of the clouds, may enjoy the nectar-sweets of peace and somaic ecstasy.

इति विंशोऽध्यायः ॥

CHAPTER–XXI

1. (Varuna Devata, Shunahshepa Ṛshi)

इमं मे वरुण श्रुधी हवमद्या च मृळय ।
त्वामवस्युराचके ॥१॥

Imaṁ me varuṇa śrudhī havamadyā ca mṛḍaya. Tvāmavasyurācake.

Varuna, lord supreme and first of my choice and love, I yearn for light and protection and I have come to you: Listen to this prayer of mine to-day and be pleased to bless me.

2. (Varuna Devata, Shunahshepa Ṛshi)

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः।
अहेळमानो वरुणेह बोध्युरुशꣳस मा नऽआयुः प्रमोषीः॥२॥

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḍamano varuṇeha bodhyuruśaṁsa mā na'āyuḥ pra moṣīḥ.

Varuna, lord supreme, as the yajamana honours you with holy offerings in worship, so do I come to you singing songs of praise. Universally sung and celebrated, pleased and gracious, enlighten us here. Let not our life slip away through the fingers.

3. (Agni-Varuna Devate, Vamadeva Ṛshi)

त्वं नोऽअग्ने वरुणस्य विद्वान् देवस्य हेळोऽअव यासि-
सीष्ठाः । यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषाꣳसि
प्रमुमुग्ध्यस्मत् ॥३॥

Tvaṁ no'agne varuṇasya vidvān devasya heḍo' ava yāsisīṣṭhāḥ. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṅsi pra mumugdhyasmat.

Agni, sagely man of light, brilliant scholar and teacher, most dedicated to yajna, surest guide to light and life, purest purifier, save us from frivolity and offence to Varuna, lord supreme of the world, and help us keep away from all hate and anger.

4. (Agni-Varuna Devate, Vamadeva Ṛshi)

स त्वं नोऽअग्नेऽवमो भवोती नेदिष्ठोऽअस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणꣳ रराणो वीहि मृळीकꣳ सुहवो नऽएधि ॥४॥

Sa tvaṁ no'agne'vamo bhavotī nediṣṭho'asyā uṣaso uyuṣṭau. Ava yakṣva no varuṇaṁ rarāṇo vīhi mṛḍīkaṁ suhavo na'edhi.

Agni, light of life, be our saviour and protector at the closest with all the favour and felicity as in the light of the dawn. Joyous and generous, lead us on to Varuna, lord supreme of the world. Kind and compassionate, come in response to our invocation and bring us the gifts of your grace.

5. (Adityah Devata, Vamadeva Ṛshi)

महीमू षु मातरꣳसुव्रतानामृतस्य पत्नीमवसे हुवेम । तुविक्षत्रामजरन्तीमुरूचीꣳ सुशर्माणमदितिꣳसुप्रणीतिम् ॥५॥

Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase huvema. Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim.

For our protection and sustenance, we invoke and serve the great Aditi, creative power of the universe,

mother of the observer of pious vows of discipline, keeper of the universal laws of truth, mighty queen of the earth, unageing, expansive, sweet shelter of all, inviolable and the generator of noble values.

6. (Aditi Devata, Gayaplata Ṛshi)

सुत्रामाणं पृथिवीं द्यामनेहसंꣳसुशर्माणमदितिꣳसुप्रणीतिम्।
दैवीं नावꣳस्वरित्रामनागसमस्रवन्तीमारुहेमा स्वस्तये ॥६॥

Sutrāmāṇam pṛthivīm dyāmanehasam̐ suśarmā-ṇamaditim̐ supraṇītim. Daivīṁ nāvam̐ svaritrā-manāgasamasravantīmāruhemā svastaye.

Let us, for the sake of success and salvation, mount the boat with efficient ores, sailing across to safety, firm as earth, bright as heaven, inviolable, sweet shelter, unbreakable, well-guided, divine, faultless and free from leakage.

7. (Svargya Nau Devata, Gayaplata Ṛshi)

सुनावमारुहेयमस्रवन्तीमनागसम् ।
शतारित्राꣳस्वस्तये ॥७॥

Sunāvamāruheyamasravantīmanāgasam. Śatā-ritrām̐ svastaye.

Let me ride the boat to safety and prosperity — the boat is auspicious, faultless, sinless, and fitted with a hundred oars.

8. (Mitra-Varunau Devate, Vishvamitra Ṛshi)

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् ।
मध्वा रजाꣳसि सुक्रतू ॥८॥

Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajām̐si sukratū.

Mitra and Varuna, noble experts of our yajna of science and technology, sprinkle and consecrate our underground path ways with water, and shower our paths in the sky with honey.

9. (Agni Devata, Vasishtha Ṛshi)

प्र बाहवा सिसृतं जीवसे नऽआ नो गव्यूतिमुक्षतं घृतेन ।
आ मा जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा॥९॥

Pra bāhavā sisṛtaṁ jīvase na'ā no gavyūti-mukṣatam ghṛtena. Ā mā jane śravayataṁ yuvānā śrutaṁ me mitrāvaruṇā havemā.

Mitra and Varuna, young people of science and technology, listen to this prayer of mine. Extend your arms for the progress of our life. Sprinkle our yajnic paths with water and ghrta. Speak among the people of this programme of ours.

10. (Ritvijah Devata, Atreya Ṛshi)

शन्नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः।
जम्भयन्तोऽहिं वृकꣳरक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः॥१०॥

Śaṁ no bhavantu vājino haveṣu devatātā mita-dravaḥ svarkāḥ. *Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmadyuyavannamīvāḥ.*

May the brilliant men of science and power of arms, noble and generous, moving at a balanced speed, be always good and auspicious to us in our projects. As the sun breaks down the clouds, so, destroying the serpents, wolves and demons of the society, may they remove our wants and ailments and give us peace and prosperity.

11. (Vidvanso Devata, Atreya Ṛshi)

वाजेवाजेऽवत वाजिनो नो धनेषु विप्राऽअमृताऽऋतज्ञाः । अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥११॥

Vājevāje'vata vājino no dhaneṣu viprā'amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.

Brilliant geniuses of the yajna of science and technology, self-realized souls, visionaries of the truths and laws of nature, defend and advance us in battle after battle of our life and in all our economic projects. Drinking deep of the honey-sweets of this programme, rejoice, content yourselves and, having completed your purpose of life, retire by the paths of the divines.

12. (Agni Devata, Svastyatreya Ṛshi)

समिद्धोऽअग्निः समिधा सुसमिद्धो वरेण्यः।
गायत्री छन्दऽइन्द्रियं त्र्यविर्गौर्वयो दधुः ॥१२॥

Samiddho'agniḥ samidhā susamiddho vareṇyaḥ. Gāyatrī chanda'indriyaṁ tryavirgaurvayo dadhuḥ.

The yajna fire lighted and fed with holy fuel, the blazing sun, the brilliant man of knowledge, gayatri verses, the divine speech that sustains the body, mind and soul, these bear the life and honour for us and the yajamana.

13. (Vidvanso Devata, Svastyatreya Ṛshi)

तनूनपाच्छुचिव्रतस्तनूपाश्च सरस्वती ।
उष्णिहा छन्दऽइन्द्रियं दित्यवाड् गौर्वयो दधुः ॥१३॥

Tanūnapācchucivratastanūpāśca sarasvatī. Uṣṇihā chanda'indriyaṁ dityavāḍ gaurvayo dadhuḥ.

The protective powers of the body, the sustaining powers, those who observe the holy vows of purity, the creative intelligence of the universe, the ushnik verses, the redeemer of the fallen, the chant of divinity, these hold the secret of life and splendour for humanity.

14. (Vidvanso Devata, Svastyatreya Ṛshi)

इडाभिर॒ग्निरीड्य॒ः सोमो॑ दे॒वोऽअम॑र्त्यः।
अ॒नु॒ष्टुप् छन्द॑ऽइ॒न्द्रियं पञ्चा॑वि॒र्गौर्वयो॑ दधुः॥१४॥

Iḍābhiragnirīḍyaḥ somo devo'amartyaḥ. Anuṣṭup chanda'indriyaṁ pañcāvirgaurvayo dadhuḥ.

Agni, brilliant power of light and knowledge worthy of homage and research with holy mantras, the generous and divine Soma, the self-realized soul, anushtup verses, the sustainers and protectors of the five orders of humanity from the highest to the lowest, and the scholar singer of the divine Word, these hold the secrets of life and age with perfect mind and senses for us.

15. (Vidvanso Devata, Svastyatreya Ṛshi)

सुब॒र्हिर॒ग्निः पू॑ष॒ण्वान्त्स्ती॒र्णब॑र्हि॒रम॑र्त्यः।
बृ॒ह॒ती छन्द॑ऽइ॒न्द्रियं त्रि॒व॒त्सो गौर्वयो॑ दधुः॥१५॥

Subarhiragniḥ pūṣaṇvāntstīrṇabarhir-amartyaḥ. Bṛhatī chanda'indriyaṁ trivatso gaurvayo dadhuḥ.

Agni, divine light and knowledge omnipresent

in space, blazing and beautiful, immortal existence and source of sustenance, and the sagely scholar, master of his body, mind and soul, and the divine speech, these hold the knowledge and the mind and senses for the seekers.

16. (Vidvanso Devata, Svastyatreya Ṛshi)

दुरो देवीर्दिशो महीर्ब्रह्मा देवो बृहस्पतिः।
पङ्क्तिश्छन्दऽइहेन्द्रियं तुर्यवाड् गौर्वयो दधुः॥१६॥

Duro devīrdiśo mahīrbrahmā devo bṛhaspatiḥ.
Paṅktiśchanda'ihendriyaṁ turyavāḍ gaurvayo dadhuḥ.

In the world here, the grand directions of space, divine revelations through the doors of nature, Brahma, lord of knowledge, the sun, great source of light and warmth, pankti verses, the sage in the fourth quarter of his life's experience, and the generous cow, these bear the life and the wealth of life for us.

17. (Vishvedeva Devata, Svastyatreya Ṛshi)

उषे यह्वी सुपेशसा विश्वे देवाऽअमर्त्याः।
त्रिष्टुप् छन्दऽइहेन्द्रियं पष्ठवाड् गौर्वयो दधुः॥१७॥

Uṣe yahvī supeśasā viśve devā'amartyāḥ.
Triṣṭup chanda'ihendriyaṁ paṣṭhavāḍ gaurvayo dadhuḥ.

In this world here, the early dawn and the evening twilight with the grandeur and peace of their beauty, the immortal powers of divinity in life and nature, trishtup verses, the ox that patiently carries the burdens on his back, these bear and sustain the life and senses for us all.

18. (Vishvedeva Devata, Svastyatreya Ṛshi)

दैव्या होतारा भिषजेन्द्रेण सयुजा युजा ।
जगती छन्दऽइन्द्रियमनड्वान् गौर्वयो दधुः॥१८॥

Daivyā hotārā bhiṣajendreṇa sayujā yujā. Jagatī chanda'indriyamanaḍvān gaurvayo dadhuḥ.

Two divine personalities dedicated to yajna, the physicians, men of focussed mind working together (like fire and wind in the sky), jagati verses, the bull and the cow, these hold and bear the life and the desired wealth of life for us.

19. (Vishvedeva Devata, Svastyatreya Ṛshi)

तिस्रऽइडा सरस्वती भारती मरुतो विशः ।
विराट् छन्दऽइहेन्द्रियं धेनुर्गौर्न वयो दधुः ॥१९॥

Tisra'iḍā sarasvatī bhāratī maruto viśaḥ. Virāṭ chanda'ihendriyaṁ dhenurgaurna vayo dadhuḥ.

In the world here, three, earth, Speech and Intelligence, the winds, the humans and other living forms, and virat verses, like the milch cow and the bullock, sustain the life and the health and wealth of life for us.

20. (Vishvedeva Devata, Svastyatreya Ṛshi)

त्वष्टा तुरीपोऽअद्भुतऽइन्द्राग्नी पुष्टिवर्धना ।
द्विपदा छन्दऽइन्द्रियमुक्षा गौर्न वयो दधुः ॥२०॥

Tvaṣṭā turīpo' adbhuta'indrāgnī puṣṭivardhanā. Dvipadā chanda'indriyamukṣā gaurna vayo dadhuḥ.

Nature's speedy and wonderful power of catalysis and formation, pranic energy, vital heat and light, givers

of vigour and growth, the two-pada verses, like the virile bull and the generous cow, bear the secrets of life as well as the mind and senses.

21. (Vishvedeva Devata, Svastyatreya Ṛshi)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम् ।
ककुप् छन्दऽइहेन्द्रियं वशा वेहद्वयो दधुः ॥२१॥

Śamitā no vanaspatiḥ savitā prasuvan bhagam. Kakup chanda'ihendriyaṁ vaśā vehadvayo dadhuḥ.

The best of peace-giving trees and herbs and the chief of the forests, the sun that creates and promotes the grandeur of life, the Kakup verses, the barren cow as well as the cow in season create for us the desired objects of life.

22. (Vidvanso Devata, Svastyatreya Ṛshi)

स्वाहा यज्ञं वरुणः सुक्षत्रो भैषजं करत् ।
अतिच्छन्दाऽइन्द्रियं बृहदृषभो गौर्वयो दधुः॥२२॥

Svāhā yajñaṁ varuṇaḥ sukṣatro bheṣajaṁ karat. Aticchandā'indriyaṁ bṛhadṛṣabho gaurvayo dadhuḥ.

Varuna, lord supreme of the grand order of humanity, with creative yajnic acts, creates the yajna of unification and produces sanative drugs and waters for health. The atichhanda verses, rishabha, the mighty generous bull, and the supreme herbs provide the means of life and prosperity beyond ordinary desires.

23. (Rudras Devata, Svastyatreya Ṛshi)

वसन्तेनऽऋतुना देवा वसवस्त्रिवृता स्तुताः।
रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः॥२३॥

Vasantena'ṛtunā devā vasavastrivṛtā stutāḥ.
Rathantareṇa tejasā havirindre vayo dadhuḥ.

The brilliant and generous Vasus, celebrated and worshipped with the Rathantara Sama, along with the spring season and with their own splendour, create the energies for the growth of life in the soul.

24. (Vishvedeva Devata, Svastyatreya Ṛshi)

ग्रीष्मेणऽऋतुना देवा रुद्राः पञ्चदशे स्तुताः।
बृहता यशसा बलꣳहविरिन्द्रे वयो दधुः॥२४॥

Grīṣmeṇa'ṛtunā devā rudrāḥ pañcadaśe stutāḥ.
Bṛhatā yaśasā balaṁ havirindre vayo dadhuḥ.

The generous Rudras worshipped with the fifteenfold stoma of Brihat Sama, with the summer season create strength and power with honour for the life of the soul.

25. (Indra Devata, Svastyatreya Ṛshi)

वर्षाभिर्ऋतुनादित्या स्तोमे सप्तदशे स्तुताः।
वैरूपेण विशौजसा हविरिन्द्रे वयो दधुः॥२५॥

Varṣābhirṛtunādityā stome saptadaśe stutāḥ.
Vairūpeṇa viśaujasā havirindre vayo dadhuḥ.

The Adityas, worshipped with seventeenfold stoma in virupa verses, alongwith the rainy season, create life and life-energies alongwith lustre and noble people for enrichment of the soul for Indra.

26. (Vishvedeva Devata, Svastyatreya Ṛshi)

शारदेनऽऋतुना देवाऽ एकविꣳशऽऋभव स्तुताः।
वैराजेन श्रिया श्रियꣳहविरिन्द्रे वयो दधुः॥२६॥

Sāradena'ṛtunā devā'ekaviṁśa'ṛbhava stutāḥ.
Vairājena śriyā śriyaṁ havirindre vayo dadhuḥ.

The Ribhus, brilliant and generous artists celebrated in the twenty-one fold stoma with the Viraja verses, in unison with the autumn season, create for man the means of health and age, comfort and beauty, and vest it in the soul with all the grace and majesty.

27. (Vidvanso Devata, Atreya Ṛshi)

हेमन्तेनऽऋतुना देवास्त्रिणवे मरुतं स्तुताः।
बलेन शक्वरीः सहो हविरिन्द्रे वयो दधुः॥२७॥

Hemantena'ṛtunā devāstriṇave maruta stutāḥ.
Balena śakvarīḥ saho havirindre vayo dadhuḥ.

The brilliant and generous Maruts, fiery and stormy geniuses, celebrated in the twenty seven fold stoma with shakvari verses, with the clouds, in unison with the winter season, create the means of good life and living and the courage and patience of mind and vest it in the soul.

28. (Vishvedeva Devata, Svastyatreya Ṛshi)

शैशिरेणऽऋतुना देवास्त्रयस्त्रिꣳशेऽमृता स्तुताः।
सत्येन रेवतीः क्षत्रꣳहविरिन्द्रे वयो दधुः॥२८॥

Śaiśireṇa'ṛtunā devāstrayastriṁśe'mṛtā stutāḥ.
Satyena revatīḥ kṣatraṁ havirindre vayo dadhuḥ.

Immortal powers of exceptional brilliance and generosity celebrated in thirty three fold stoma with revati verses, in unison with the cool and dewy season, create, with truth and full faith, health and age, means of good living, and a powerful social order for the master

mind and vest all these in Indra, the mighty soul.

29. (Agni, Ashvi, Indra, Sarasvati etc. Devata, Svastyatreya Ṛshi)

होता यक्षत्स॒मिधा॒ऽग्निमि॒डस्प॒दे॒ऽश्विनेन्द्र॒ꣳसर॑स्वतीम॒जो धू॒म्रो न गो॒धूमै॒ः कुव॑लैर्भे॒ष॒जं मधु॒ शष्पै॒र्न तेज॑ऽइन्द्रि॒यं पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥२९॥

Hotā yakṣat samidhā'gnimiḍaspade'śvinendraṁ sarasvatīmajo dhūmro na godhūmaiḥ kuvalairbheṣajaṁ madhu śaṣpairna teja' indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the generous man perform yajna on the earth and light the fire in the vedi with holy fuel in honour of Agni, light of life, Ashvinis, sun and moon, Indra, cosmic power, and Sarasvati, creative intelligence of the universe.

Like the purple fire and grey smoke of the yajna, sweet sanative fragrances would rise with the libations of wheat and berries as shoots of grass. Like the brilliance of fire would follow the lustre of life, wealth and prosperity, milk and delicacies, soma distilled from nature, nectar of waters and honey-sweets of the world.

O devotee of yajna, perform the sacrifice with the richest offerings in faith.

30. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता॑ यक्ष॒त्तनू॒नपा॒त्सर॑स्वती॒मवि॑र्मे॒षो न भै॑ष॒जं प॒था मधु॑मता॒ भर॑न्न॒श्विनेन्द्रा॑य वी॒र्यं॒ बद॑रैरुप॒वाका॑भिर्भे॒ष॒जं तोक्म॑भि॒ः पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३०॥

Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na bheṣajaṁ pathā madhumatā bharann-aśvinendrāya vīryaṁ badarairupavākā-bhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna, preserver of good health, perform yajna in honour of Sarasvati, creative intelligence of the world, and Ashvinis, sanative and curative powers of nature who, like a ram, protector of the flock, bear for Indra, the soul, efficacious tonics, manly vigour and splendour by the honeyed paths of health. Let him perform the yajna with berries, superior barley and shoots of corn; and then medicinal waters, juices, milk, soma from herbal essences, butter and honey would follow.

O man of yajna, perform the yajna with the best of ghrta and fragrant materials.

31. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता यक्षन्नराशंसं न नग्नहुं पतिं सुरया भेषजं मेषः सरस्वती भिषग्रथो न चन्द्र्यश्विनोर्वपाऽइन्द्रस्य वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३१॥

Hotā yakṣannarāśaṁsaṁ na nagnahuṁ patiṁ surayā bheṣajaṁ meṣaḥ sarasvatī bhiṣagratho na candryasvinorvapā'indrasya vīryaṁ badarai-rupavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform yajna in honour of the master challenger of want and wickedness like a hero of people's celebration, and pray for medicinal cures with stimulating tonics, and for heroic lustre of life with the

offers of berries, barley and shoots of corn in all sincerity of word and deed. And the generous scholar, Sarasvati, mother of life and intelligence, the physician, like a brilliant warrior of the chariot, would bless him. And then the sanative blessings of earth and heaven, delicious drinks and milk, soma distilled from herbal essences, nectar-like waters and butter and honey would follow.

Man of yajna, perform the yajna with the best of ghrta and fragrant offerings.

32. (Sarasvati and Others Devata, Svastyatreya Ṛshi)

होता यक्षदिडेडितऽआजुह्वानः सरस्वतीमिन्द्रं बलेन वर्धयन्नृषभेण गवेन्द्रियमश्विनेन्द्राय भेषजं यवैः कर्कन्धुभिर्मधु लाजैर्न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३२॥

Hotā yakṣadiḍeḍita' ājuhvānaḥ sarasvatīmindraṁ balena vardhayannṛṣabheṇa gavendriyamaśvinendrāya bheṣajaṁ yavaiḥ karkandhubhirmadhu lājairna māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Inspired by grace, called by the sacred voice, let the man of yajna perform the yajna in honour of Sarasvati, divine intelligence, Indra, universal glory, and Ashvinis, nature's powers of health and growth, with libations of barley, excellent berries as well as puffed rice. He would thus be strengthening, refining and promoting food, medicines and life's beauty for the soul with the aid of medicinal plants and cow's milk. And then milk and delicious drinks, soma distilled from herbal juices, ghee and honey would follow.

Arise, faithful man of yajna, perform the yajna, and move on to growth.

33. (Ashvins etc. Devata, Svastyatreya Ṛshi)

होता यक्षद् बर्हिरूर्णम्रदा भिषङ् नासत्या भिषजाऽश्विनाऽ-श्वा शिशुमती भिषग्धेनुः सरस्वती भिषग्दुहऽइन्द्राय भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३३॥

Hotā yakṣad barhirūrṇamradā bhiṣaṅ nasatyā bhiṣajā'śvinā'śvā śiśumatī bhiṣagdhenuḥ sarasvatī bhiṣagduha'indrāya bheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna, the physician, perform the yajna to explore the soft and deep skies. Let the two faithful physicians of nature, the Ashvinis, the expert physician specialist of the mare with the foal, the expert physician specialist of the milch cow, and Sarasvati, scholar of the divine voice, distil from nature divine cures for Indra, the soul. And then milk and rejuvenating drinks, soma from vital juices, ghee and honey would follow.

Man of yajna, perform the yajna with the best libations of ghrta.

34. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षद्दुरो दिशः कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशऽइन्द्रो न रोदसी दुघे दुहे धेनुः सरस्वत्यश्विनेन्द्राय भेषजꣳशुक्रं न ज्योतिरिन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३४॥

Hotā yakṣadduro diśaḥ kavaṣyo na vyacasvatī-raśvibhyāṁ na duro diśa'indro na rodasī dughe duhe dhenuḥ sarasvatyaśvinendrāya bheṣajaṁ śukraṁ na jyotirindriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna of exploration, explore the highways of spaces, resounding and expansive as if the doors of the spaces are opened by Indra and Agni for him. Let him, like Indra, explore earth and heaven both replete with energy like the mother cow. Let Sarasvati, scholar and visionary of the divine word, explore the sun and the moon, distil the panacea and splendour of life as pure and powerful as light itself for Indra, the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee in love and faith.

35. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षत्सुपेशसोषे नक्तं दिवाऽश्विना समञ्जाते सरस्वत्या त्विषिमिन्द्रे न भेषजꣳश्येनो न रजसा हृदा श्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३५॥

Hotā yakṣat supeśasoṣe naktaṁ divā'śvinā samañjāte sarasvatyā tviṣimindre na bheṣajaṁ śyeno na rajasā hṛdā śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Just as the beautiful dawn and twilight decorate the day and night, just as the Ashvinis, sun and moon, with Sarasvati, currents of universal energy, vest and

brighten up lustre and vitality in Indra, the powerful soul, so should the man of yajna, like an eagle (scholar), one with the soma of the sky, bring and offer rice and barley pudding in yajna with whole-hearted faith and grace of mind. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow on the earth.

Man of yajna, perform the yajna with the purest ghee.

36. (Ashvinis and others Devata, Svastyatreya Ṛshi)

होता यक्षद्दैव्या होतारा भिषजाश्विनेन्द्रं न जागृवि दिवा नक्तं न भैषजैः शूषꣳ सरस्वती भिषक्सीसेन दुहऽइन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३६॥

Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendraṁ na jāgṛvi divā' naktaṁ na bheṣajaiḥ śūṣaṁ sarasvatī bhiṣak sīsena duha'indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Just as the celestial priests and physicians, the Ashvinis, fire and wind, perform the cosmic yajna of evolution in honour of Indra, universal life energy, and just as Sarasvati, divine creativity, or the enlightened physician, active day and night, creates vital energy with sanative waters and lead and distils the glory for Indra, the soul, from nature, so should the man of yajna perform the sacrifice to the lord supreme for the sake of the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of

ghee and fragrance.

37. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपसो रूपमिन्द्रे हिरण्ययमश्विनेडा न भारती वाचा सरस्वती महऽइन्द्राय दुहऽ इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३७॥

Hotā yakṣattisro devīrna bheṣajaṁ trayastri-dhātavo'paso rūpamindre hiraṇyayamaśvineḍā na bhāratī vācā sarasvatī maha' indrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaj.

Let the man of yajna perform the yajna, invoking three divine powers, Ida, eternal speech and intelligence, Sarasvati, fluent speech, and Bharati, specific intelligence, and let him pray to the Ashvinis, sanative powers of nature, for curative waters of health and longevity (bheshajam). The three as well as the Ashvinis would create threefold balance of health (with sattva, rajas and tamas — intellect, energy and matter — and three humors of vata, pitta, and cough), turn it into a golden form and vest it into Indra, the soul. Thus do the Ashvinis as well as Ida, Sarasvati and Bharati, with speech and energy, create glory and prosperity from nature for the soul.

Man of yajna, perform the yajna with ghee, and then milk and delicious drinks, soma distilled from juices, nectars of water and ghee and honey would follow and flow upon the earth.

38. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता यक्षत्सुरेतसमृषभं नर्यापसं त्वष्टारमिन्द्रमश्विना भिषजं न सरस्वतीमोजो न जूतिरिन्द्रियं वृको न रभसो भिषग्यशः सुरया भेषजꣳश्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३८॥

Hotā yakṣat suretasamṛṣabhaṁ naryāpasaṁ tvaṣṭāramindramaśvinā bhiṣajaṁ na sarasvatī-mojo na jūtirindriyaṁ vṛko na rabhaso bhiṣag yaśaḥ surayā bheṣajaṁ̐ śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna and invoke the virile, powerful, noble maker and creator Tvashta, destroyer of suffering, Indra, lord of power and majesty, Ashvinis, nature's energy of wind and electricity, Sarasvati, universal intelligence as well as the physician, all creators and harbingers of health and growth. And like an expert of health he would attain brilliance of health as well as the drive and splendour for living, ardour of movement as well as the lightning of the thunderbolt, honour and reputation as tonics, medicaments with curative waters, and holy food with beauty and grace. And further, delicious drinks and milk, soma distilled as the essence of herbal juices, butter and nectars of waters, and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee.

39. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षद्वनस्पतिꣳशमितारꣳशतक्रतुं भीमं न मन्युꣳ राजानं व्याघ्रं नमसाश्विना भामꣳसरस्वती भिषगिन्द्राय दुहऽइन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३९॥

Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ bhīmaṁ na manyuṁ rājānaṁ vyāghraṁ namasā' śvinā bhāmaṁ sarasvatī bhiṣagindrāya duha'indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna offer the sacrifice in honour of the lord of sun-rays, Vanaspati, giver of peace, hero of a hundred noble acts of yajna and yet fearsome and passionate, the ruler, majestic as a lion with the thunderbolt. And Ashvinis, nature's currents of energy (and the president of the assembly and the commander of the army) and Sarasvati, noble intelligence and speech as well as the physician would create righteous anger and dignity for Indra, the ruler. And then all round prosperity, milk and drinks, soma, beauty and grace, nectar-like waters and ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee for the ruler.

40. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षदग्निꣳस्वाहाज्यस्य स्तोकानाथ्ठंस्वाहा मेदसां पृथक् स्वाहा छागमश्विभ्याथ्ठंस्वाहा मेषꣳसरस्वत्यै स्वाहऽ-ऋषभमिन्द्राय सिꣳहाय सहसऽइन्द्रियꣳस्वाहाग्निं न भेषजꣳ-स्वाहा सोममिन्द्रियꣳ स्वाहेन्द्रꣳसुत्रामाणꣳसवितारं वरुणं भिषजां पतिꣳस्वाहा वनस्पतिं प्रियं पाथो न भेषजꣳस्वाहा देवाऽआज्यपा जुषाणोऽअग्निर्भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥४०॥

Hotā yakṣadagniṁ svāhā"jyasya stokānāṁ svāhā medasāṁ pṛthak svāhā chāgamaśvibhyāṁ svāhā meṣaṁ sarasvatyai svāha'ṛṣabhamindrāya siṁhāya sahasa'indriyaṁ svāhā'gniṁ na bheṣajaṁ svāhā somamindriyaṁ svāhendraṁ sutrāmāṇaṁ savītāraṁ varuṇaṁ bhiṣajām patiṁ svāhā vanaspatiṁ priyaṁ pātho na bheṣajaṁ svāhā devā' ājyapā juṣāṇo' agnirbheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna in honour of Agni in all sincerity. Let him in truth of word and action offer ghee in a stream of libations. Let him offer libations of fat and meda plant and roots in all sincerity with reverence. Let him faithfully offer sanative and palliative materials for the Ashvinis, protectors of society. Let him work on the clouds and rain with the light of the divine word of knowledge. Let him offer sincere drive and action in the service of the mighty Indra, the ruler. Let him offer money and materials for the strength and perseverance of the human nation in sincerity of word and action. Let him work on agni, heat and fire with love and faith, taking energy as saviour. Let him serve the lord of peace and joy in service of his grace and majesty with full faith. Let him serve Indra, lord of power, saviour and protector, Savita, giver of life and light, Varuna, the supreme lord, and the lord president of all physicians, with all might and honesty. Let him make the oblations for the chief of forests, vegetation and water, a darling friend and fellow traveller, with love, as for a soothing medicine. And all the powers of divinity, lovers, protectors and promoters of food and nourishments, and Agni, lord of light and energy, would bring around restorative and curative

medicaments, milk and delicious drinks, soma, the nectar juice distilled from nature, butter and ghee and honey. These would follow and flow upon the earth.

Man of yajna, make the yajna offers with the best of ghee.

41. (Vidvanso Devata, Svastyatreya Ṛshi)

होता यक्षद॒श्विनौ॒ छाग॑स्य व॒पाया॒ मेद॑सो जु॒षेता॑ᳬं ह॒विर्हो॑त॒र्यज॑। होता यक्ष॒त्सर॑स्वतीं मे॒षस्य॑ व॒पाया॒ मेद॑सो जु॒षता॑ᳬं ह॒विर्हो॑त॒र्यज॑। होता यक्ष॒दिन्द्र॑मृष॒भस्य॑ व॒पाया॒ मेद॑सो जु॒षता॑ᳬं ह॒विर्हो॑त॒र्यज॑॥४१॥

Hotā yakṣadaśvinau chāgasya vapāyā medaso juṣetām̆ havirhotaryaja. Hotā yakṣatsarasvatīṁ meṣasya vapāyā medaso juṣatām̆ havirhotar-yaja. Hotā yakṣadindramṛṣabhasya vapāyā medaso juṣatām̆ havirhotaryaja.

Let the man of yajna, specialized scholar, organize yajna and conferences in the service of the Ashvinis, farmers and cattle breeders. Let them grow by the wool and breeding of goats and the development of rich products such as fats, cream and cheese. May the Ashvinis enjoy the yajna and benefit from it. Man of yajna, carry on the programme with libations of knowledge and investments.

Scholar of yajna, organize yajna in the service of Sarasvati, spirit of learning. Let the knowledge of farming and animal husbandry develop with wool and breeding of sheep and the development of fine foods such as cream, butter and ghee. May Sarasvati enjoy and bless the yajna.

Man of yajna, carry on the endeavour with rich libations of knowledge and investments.

Man of yajna, organize the yajna in the service of Indra, leading power of farming and animal husbandry. Let the breed of the bull and knowledge about dairy farming grow with research on the bull, cows and the development of dairy products such as fat, butter and cheese. May Indra enjoy and bless the yajna.

Man of yajna, keep on the yajna with rich libations of knowledge, work and investments.

42. (Hotradaya Devata, Svastyatreya Ṛshi)

होता यक्षदश्विनौ सरस्वतीमिन्द्रꣳसुत्रामाणमिमे सोमाः सुरामाणश्छागैर्न मेषैर्ऋषभैः सुताः शष्पैर्न तोक्मभिर्लाजैर्महस्वन्तो मदा मासरेण परिष्कृताः शुक्राः। पयस्वन्तोऽमृताः प्रस्थिता वो मधुश्चुतस्तानश्विना सरस्वतीन्द्रः सुत्रामा वृत्रहा जुषन्ताꣳसोम्यं मधु पिबन्तु मदन्तु व्यन्तु होतर्यज ॥४२॥

Hotā yakṣadaśvinau sarasvatīmindraṁ sutrāmāṇamime somāḥ surāmāṇaśchāgairna meṣairṛṣabhaiḥ sutāḥ śaṣpairna tokmabhirlājairmahasvanto madā māsareṇa pariṣkṛtāḥ śukrāḥ payasvanto'mṛtāḥ prasthitā vo madhuścutastānaśvinā sarasvatīndraḥ sutrāmā vṛtrahā juṣantāṁ somyaṁ madhu pibantu madantu vyantu hotaryaja.

Let the hota, man of yajna, enlightened citizen, perform the yajna of development in honour of the Ashvinis, teachers, preachers and intellectuals, for Sarasvati, voice and motherhood of the nation, in the service of Indra, protective and ruling powers of the land. And here are these soma juices, leaders of rare quality, distilled, that is, selected, elected, prepared and perfected from amongst the people. Joyous they are as

if with the wealth of goats, sheep, bulls and cows. Honoured and consecrated they are with shoots of grasses, ears of corn and roasted rice as with children. Inspired they are, seasoned and purified with holy food and nectar-drinks of life. And up-front they are, on their mark, ready for self-sacrifice in the service of humanity.

Exhort them, all of you, support them with love and loyalty, and may you and the Ashvinis, Sarasvati and the protector Indra make the best of their service and sacrifice. Replete they are with honey-mead, overflowing, streaming for anyone to taste. May all drink of the soothing and enlightening sweets, may all rejoice and prosper with the wealth of life.

Relent not, man of yajna, carry on with the offers of libations.

43. (Hotradaya Devata, Svastyatreya Ṛshi)

होता यक्षदश्विनौ छागस्य हविषऽआत्तामद्य मध्यतो मेदऽउद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घस्तां नूनं घासेऽअज्राणां यवसप्रथमानाꣳ सुमत्क्षराणाꣳ शत-रुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामतऽउत्सादतोऽङ्गादङ्गादवत्तानां करतऽएवाश्विना जुषेताꣳ हविर्होतर्यज ॥४३॥

Hotā yakṣadaśvinau chāgasya haviṣa'āttāmadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā gṛbho ghastāṁ nūnaṁ ghāse' ajrāṇāṁ yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvāttānāṁ pīvopa-vasanānāṁ pārśvataḥ śroṇitaḥ śitāmata-utsādato'ṅgādaṅgādavattānāṁ karata'evāśvinā juṣetām̐ havirhotaryaja.

Let the man of yajna perform the yajna in honour of Ashvinis, prana and apana powers of nature and the physicians with the milk and ghee of the goat. Let the Ashvinis partake of the holy food. Let them eat and raise the pranic vitality from the middle part of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may the Ashvinis delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred currents of energy, living heat of the system, and essential strength of the body free from obesity. May the Ashvinis protect and promote the vitality expressive from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food in the yajna.

44. (Vidvanso Devata, Svastyatreya Ṛshi)

होता यक्षत् सरस्वतीं मेषस्य हविषऽआवयदद्य मध्यतो मेदऽउद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासेऽअज्राणां यवसप्रथमानाᳬं सुमत्क्षराणाᳬं शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामतऽउत्सादतोऽङ्गादङ्गादवत्तानां करदेवᳬसरस्वती जुषताᳬं हविर्होतर्यज ॥४४॥

Hotā yakṣat sarasvatīm meṣasya haviṣa'āvaya-dadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasan-nūnaṁ ghāse'ajrāṇāṁ yavasaprathamānāṁ sumatkṣarāṅāṁ śatarudriyāṇāmagniṣvattānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata'

utsādato'ṅgādaṅgādavāttānāṁ karadevaṁ̆ sarasvatī juṣatāṁ̆ havirhotaryaja.

Let the man of yajna perform the yajna in honour of Sarasvati, divine voice and mother power of enlightenment, with the holy food of sheep's milk and ghee. May Sarasvati partake of the holy food offered in yajna and raise the pranic vitality from the middle of body before the anti-system forces of ailments take hold of the body and make their home there. And may mother Sarasvati delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and throwing out the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, essential strength of the body free from obesity. May Sarasvati protect and promote the vitality expressive and perceptible from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna to the mother.

45. (Yajamana-Yajnics Devata, Svastyatreya Ṛshi)

होता यक्षदिन्द्रमृषभस्य हविषऽ आवयदद्य मध्यतो मेदऽउद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासेऽअज्राणां यवसप्रथमानाᳬं सुमत्क्षराणाᳬं शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामतऽउत्सादतोऽ-ङ्गादङ्गादवत्तानां करदेवमिन्द्रो जुषताᳬं हविर्होतर्यज ॥४५॥

Hotā yakṣadindramṛṣabhasya haviṣa'āvaya-dadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ pura pauruṣeyyā ghṛbho ghasannūnaṁ ghāse' ajrāṇāṁ yavasapra-

thamānām̆ sumatkṣarāṇām̆ śatarudriyāṇā-magniṣvāttānām̐ pīvopavasanānām̐ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādangāda-vattānām̐ karadevamindro juṣatām̆ havir-hotaryaja.

Let the man of yajna perform the yajna in honour of Indra, wonder and glory of the power of nature and the nation, with the most powerful holy foods of the strength of the bull and the rishabha plant. May Indra partake of the food and raise the pranic vitality of the body-system from the middle of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may Indra delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, and essential strength of the body free from obesity. May Indra protect and promote the vitality expressed and perceptible from the sides, the back, hyperactive parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna for Indra.

46. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षद्वनस्पतिमभि हि पिष्टतमया रभिष्ठया रशनया-धित । यत्राश्विनोश्छागस्य हविषः प्रिया धामानि यत्र सरस्वत्या मेषस्य हविषः प्रिया धामानि यत्रेन्द्रस्यऽऋषभस्य हविषः प्रिया धामानि यत्राग्नेः प्रिया धामानि यत्र सोमस्य प्रिया धामानि यत्रेन्द्रस्य सुत्राम्णः प्रिया धामानि यत्र सवितुः प्रिया धामानि यत्र वरुणस्य प्रिया धामानि यत्र वनस्पतेः

प्रिया पाथा॑ꣳसि यत्र॑ देवाना॑माज्य॒पाना॑ं प्रिया धामा॑नि यत्रा॒ग्नेर्होतु॑ः प्रिया धामा॑नि तत्रै॒तान् प्र॒स्तुत्यै॑वोप॒स्तुत्यै॑-वो॒पाव॑स्त्रक्ष॒द्रभी॑यसऽइव कृ॒त्वी कर॑दे॒वं देवो वन॒स्पति॑-र्जु॒षता॑ꣳह॒विर्होत॒र्यज ॥४६॥

Hotā yakṣad vanaspatimabhi hi piṣṭatamayā rabhiṣṭhayā raśanayādhita. Yatrāśvino-śchāgasya haviṣaḥ priyā dhāmāni yatra-sarasvatyā meṣasya haviṣaḥ priyā dhāmāni yatrendrasya'ṛṣabhasya haviṣaḥ priyā dhāmāni yatrāgneḥ priyā dhāmāni yatra somasya priyā dhāmāni yatrendrasya sutrāmṇaḥ priyā dhāmāni yatra savituḥ priyā dhāmāni yatra varuṇasya priyā dhāmāni yatra vanaspateḥ priyā pāthām̐si yatra devānāmājyapānāṁ priyā dhāmāni yatrāgnerhotuḥ priyā dhāmāni tatraitān prastutye vopastutye vopā-vasrakṣadrabhīyasa' iva kṛtvī karadevaṁ devo vanspatirjuṣatām̐ havirhotaryaja.

Let the man of yajna perform the yajna in honour of the lord of forests for love of the forests, herbs and trees. Let him, with the finest, strongest and most inviolable protective zone fence the forest: which is the favourite haunt of the Ashvinis and goats and home of yajnic food;

which is lovely resort of Sarasvati and the sheep and the source of holy food;

which is the awful seat of Indra and the bull and the giver of sacred food;

where abound the favourite resorts of Agni, Soma, the protector Indra, Savita and Varuna;

where the grand old banyan grows and finds his food;

where the noble lovers of divinity seek their nectar in their holy places;

where the lord of yajna, Agni, loves to shine and act.

And the brilliant man of yajna out there, strongest and most enthusiastic of his mission, may offer songs of inauguration and songs of valediction in his yajna of protection and extension of the forests and these resorts and thereby serve the holy lord of nature and partake of the yajnic gifts.

Man of yajna, perform the yajna, don’t relent.

47. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता यक्षदग्निꣳस्विष्टकृतमयाडग्निरश्विनोश्छागस्य हविषः प्रिया धामान्ययाट् सरस्वत्या मेषस्य हविषः प्रिया धामान्ययाडिन्द्रस्यऽऋषभस्य हविषः प्रिया धामान्ययाडग्नेः प्रिया धामान्ययाट् सोमस्य प्रिया धामान्ययाडिन्द्रस्य सुत्राम्णः प्रिया धामान्ययाट् सवितुः प्रिया धामान्ययाड् वरुणस्य प्रिया धामान्ययाड् वनस्पतेः प्रिया पाथाꣳस्ययाड् देवानामाज्यपानां प्रिया धामानि यक्षदग्नेर्होतुः प्रिया धामानि यक्षत् स्वं महिमानमायजतामेज्याऽ इषः कृणोतु सोऽअध्वरा जातवेदा जुषताꣳहविर्होतर्यज ॥४७॥

Hotā yakṣadagniṁ sviṣṭakṛtamayāḍagniraśvinośchāgasya haviṣaḥ priyā dhāmānyayāṭ sarasvatyā meṣasya haviṣaḥ priyā dhāmānyayāḍindrasya’ṛṣabhasya haviṣaḥ priyā dhāmānyayāḍagneḥ priyā dhāmānyayāṭ somasya priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā dhāmānyayāṭ savituḥ priyā dhāmānyayāḍ varuṇasya priyā dhāmānyayāḍ vanaspateḥ priyā pāthāṅsyayāḍ devānāmājyapānāṁ priyā

dhāmāni yakṣadagnerhotuḥ priyā dhāmāni yakṣat svaṁ mahimānamāyajatāmejyā'iṣaḥ kṛṇotu so'adhvarā jātavedā juṣatām̐ havirhotaryaja.

Let the man of yajna perform yajna in honour of Agni, lord of knowledge and energy, which leads energy projects to completion and success.

It is Agni which leads to the favourite haunts of the Ashvinis, pranic energies, and the goats and holy foods.

It leads to the favourite haunts of Sarasvati, wisdom, and the sheep and holy foods.

It leads to the favourite resorts of Indra (majesty), and the bull (power) and holy foods.

It leads to the favourite haunts of Agni (energy), to the favourite haunts of Soma (peace and prosperity), to the favourite haunts of Indra, the protector, to the favourite haunts of Savita (inspiration), to the favourite haunts of Varuna (water), to the favourite haunts of the trees and their fruits, to the favourite places of the noble people of piety and protection of the sacred resources, it leads to the favourite homes of Agni, lord of cosmic yajna, it leads to its own grandeur, it creates the means of its own yajnic sacrifice and all the food and energy for life.

May the glorious Agni, omniscient light of life, lead all projects of yajna to success.

Man of yajna, keep on with the yajna, don't relent.

48. (Sarasvati & Others Devata, Svastyatreya Ṛshi)

दे॒वं ब॒र्हिः सर॑स्वती सुदे॒वमिन्द्रे॑ऽअ॒श्विना॑ । तेजो॒ न चक्षु॑र॒क्ष्यो॒र्ब॒र्हिषा॑ दधुरिन्द्रि॒यं व॑सु॒वने॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥४८॥

Devaṁ barhiḥ sarasvatī sudevamindre'aśvinā. Tejo na cakṣurakṣyorbarhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Sarasvati, lady of light and knowledge, offers the seat of honour on the yajna vedi to Indra, noble and brilliant master of the home. The Ashvinis, powers of health and wealth, create the light of the eyes as well as the lustre and splendour of life and vest these in Indra. For the blessed man the powers of divinity create wealth with all the resources of nature and bestow it on the yajnic man of prosperity.

Man of yajna, keep on with the yajna.

49. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

दे॒वीर्द्वारो॑ऽअ॒श्विना॑ भि॒षजेन्द्रे॒ सर॑स्वती । प्रा॒णं न वी॒र्यं॑ न॒सि द्वारो॑ दधुरिन्द्रि॒यं व॑सु॒वने॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥४९॥

Devīrdvāro'aśvinā bhiṣajendre sarasvatī. Prāṇaṁ na vīryaṁ nasi dvāro dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The doors of divinity, the Ashvinis, nature's powers of health, the physicians, and Sarasvati, enlightened woman, open the door, create breath in the nose, vigour and virility, and vest it in Indra, man of sacrifice and power. For the blessed man, the powers of divinity create wealth and bestow it on him to enjoy life through yajna.

Man of yajna, keep on with the life of sacrifice and enlightenment.

50. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

दे॒वीऽउ॒षासा॑व॒श्विना॑ सु॒त्रामेन्द्रे॒ सर॑स्वती । बल॒ं न वाच॑मा॒स्य॒ऽउ॒षाभ्यां॑ दधुरि॒न्द्रियं॒ व॑सु॒वने॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥५०॥

Devī'uṣāsāvaśvinā sutrāmendre sarasvatī. Balaṁ na vācamāsya'uṣābhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The divine energy of the early dawn and the evening twilight, the protective Ashvinis, health powers of sunlight and the moon-rays, and Sarasvati, enlightened mother spirit of life, with the morning-evening cycle of time, bless Indra, man of yajna with strength, noble speech in the mouth as also the lustre of life for glory. Thus, to the blessed man come all the wealths of existence for the enjoyment of life.

Man of yajna, live on with the spirit of sacrifice and enlightenment. Relent not ever.

51. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

दे॒वी जोष्ट्री॒ सर॑स्वत्य॒श्विनेन्द्र॑मवर्धयन् । श्रोत्र॒ं न कर्णी॑यो॒र्यशो॒ जोष्ट्री॑भ्यां दधुरि॒न्द्रियं॒ व॑सु॒वने॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥५१॥

Devī joṣṭrī sarasvatyaśvinendramavardhayan. Śrotraṁ na karṇayoryaśo joṣṭrībhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The adorable vitality of divine nature, Sarasvati, motherly spirit of enlightenment, and the Ashvinis, wind and electric energy, advance Indra, man of power and

lustre, in life by the day-night fortnightly cycle of time through earth and heaven. They bless him with the sense of hearing in the ears and honour and splendour of life. Thus to the blessed man of yajna come the wealths of existence for the enjoyment of life.

Blessed man, keep on with yajna, never relent, in life.

52. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

देवीऽऊर्जाहुती दुघे सुदुघेन्द्रे सरस्वत्यश्विना भिषजावतः। शुक्रं न ज्योति स्तनयोराहुती धत्तऽइन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५२॥

Devī'ūrjāhutī dughe sudughendre sarasvaty-aśvinā bhiṣajāvataḥ. Śukraṁ na jyoti stanayorāhutī dhatta'indriyaṁ vasuvane vasudheyasya vyantu yaja.

The beautiful morning and the peaceful evening, generous and blissful, both celebrated with powerful oblations, the Ashvinis, powers of health and enlightenment, the physicians, and Sarasvati, motherly spirit of life, save and protect the man of yajna and bless him with purity of vigour and golden light of the soul in the heart. Thus do they bless Indra fortunate man of yajna with the wealth and splendour of the world and bring him to perfection in life.

Man of devotion, live on with the spirit of yajna.

53. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवा देवानां भिषजा होताराविन्द्रमश्विना । वषट्कारैः सरस्वती त्विषिं न हृदये मतिꣳ होतृभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५३॥

Devā devānāṁ bhiṣajā hotārāvindramaśvinā. Vaṣaṭkāraiḥ sarasvatī tviṣiṁ na hṛdaye matiṁ hotṛbhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Noble and brilliant powers of divinity, priests of the noble and generous people, the Ashvinis, learned scholars, the physicians, and Sarasvati, the voice of divinity, with Vashatkara hymns by the priests of yajna, vest Indra, lustrous man of yajna, with divine light and lightning energy in the heart as well as intelligence in the mind. Thus do they bring wealth of the world and splendour of life to the man of yajna and perfect him in his desire and ambition.

Man of yajna, keep up the sacrifice for perfection in life.

54. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवीस्तिस्रस्तिस्रो देवीरश्विनेडा सरस्वती । शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५४॥

Devīstisrastisro devīraśvineḍā sarasvatī. Śūṣaṁ na madhye nābhyāmindrāya dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Three brilliant and divine powers, Ida, divine speech, Sarasvati, divine universal intelligence, and Bharati, specific energies of nature in various forms, and these three, further, alongwith the Ashvinis, complementary currents of universal energy, hold strength and splendour for the soul and infuse it into the middle of the body-system by the navel for the soul's perfection.

May all the divine powers come and make the energy and wealth of the world flow into the blessed man of yajna.

Blessed man, perform the yajna, never relent.

55. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवऽइन्द्रो नराशꣳसस्त्रिवरूथः सरस्वत्याश्विभ्यामीयते रथः। रेतो न रूपममृतं जनित्रमिन्द्राय त्वष्टा दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५५॥

Deva'indro narāśaṁsastrivarūthaḥ sarasvaty-āśvibhyāmīyate rathaḥ. Reto na rūpamamṛtaṁ janitramindrāya tvaṣṭā dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja.

The brilliant Indra universally sung and celebrated, residing in the three worlds of heaven, earth and the sky, wondrous warrior of the chariot, is reached through Sarasvati, divine speech and the Ashvinis, circuitous powers of nature. Tvashta, divine maker of forms, creates the vital creative energy as well as the immortal form, senses and the sense organs for Indra and vests these in him. May Tvashta, Sarasvati and the Ashvinis create the wealth of the world for Indra, blessed man of honour and power, and vest the same in him.

Man of yajna, perform the yajna in honour of the divinities.

56. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवो देवैर्वनस्पतिर्हिरण्यवर्णोऽअश्विभ्याꣳसरस्वत्या सुपिप्पलऽ इन्द्राय पच्यते मधु । ओजो न जूतिर्ऋषभो न भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५६॥

Devo devairvanaspatirhiraṇyavarṇo'aśvibhyām̐ sarasvatyā supippala'indrāya pacyate madhu. Ojo na jūtirṛṣabho na bhāmaṁ vanaspatirno dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja.

The lord of light, guardian of nature, self-refulgent, of golden hue, generous and fruitful, matures the honey sweets of fruits and vegetables for Indra, the soul, with Sarasvati, constant flow of energy, the rays of light, and the Ashvinis, heat and water. And thus, the sun, the tree, and the forest chief create and hold for us lustre of life as well as speed of action, and passion as much as vitality of life. May all the wealth and power of body and mind come to the man who loves them through yajna.

Man of yajna, move on with the creative life of sacrifice.

57. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवं बर्हिर्वारितीनामध्वरे स्तीर्णमश्विभ्यामूर्णम्रदाः सरस्वत्या स्योनमिन्द्र ते सदः । ईशायै मन्युꣳ राजानं बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५७॥

Devaṁ barhirvāritīnāmadhvare stīrṇam-asvibhyāmūrṇamradāḥ sarasvatyā syona-mindra te sadaḥ. Īśāyai manyum̐ rājānaṁ barhiṣā dadhurindriyaṁ vasuvane vasudhe-yasya vyantu yaja.

Indra, noble soul, soft as wool and blessed is your seat in the yajna covered with watery grasses and the light of heaven spread by Sarasvati, spirit divine, and the Ashvinis, currents of energy. May your yajnic seat and home and the lights of heaven create holy and

splendid passion of the mind for you for the sake of honour and glory. May all the wealth of the world come to the man of sacred desire and work through yajna.

Man of yajna, carry on the endeavour, neglect not the sacrifice.

58. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवान्यक्षद्यथायथꣳहोताराविन्द्रमश्विना वाचा वाचꣳसरस्वतीमग्निꣳसोमꣳस्विष्टकृत् स्विष्टऽइन्द्रः सुत्रामा सविता वरुणो भिषगिष्टो देवो वनस्पतिः स्विष्टा देवाऽआज्यपाः स्विष्टोऽअग्निरग्निना होता होत्रे स्विष्टकृद्यशो न दधदिन्द्रियमूर्जमपचितिꣳस्वधां वसुवनै वसुधेयस्य व्यन्तु यज ॥५८॥

Devo'agniḥ sviṣṭakṛd devān yakṣadyathāyathaṁ hotārāvindramaśvinā vācā vācaṁ sarasvatīmagniṁ somaṁ sviṣṭakṛt sviṣṭa'indraḥ sūtrāmā savitā varuṇo bhiṣagiṣto devo vanaspatiḥ sviṣṭā devā' ājyapāḥ sviṣṭo'agniragninā hotā hotre sviṣṭakṛdyaśo na dadhadindriyamūrjamapacitiṁ svadhāṁ vasuvane vasudheyasya vyantu yaja.

For the man of yajnic endeavour in search of honour and success in the world, the Divine Agni, lord of light and life, generous giver of all round success, does universal yajna with the divinities of nature such as the earth in appropriate manner. The Ashvinis, wind and electric energy, both high-priests of nature, act in yajna with Indra, the sun. With the energy of universal sound, they work with Sarasvati, the dynamics of nature. They work on agni, fire, and soma, the moon, both powers of universal success. Indra, lord protector of the world, Savita, the sun, Varuna, universal waters, the

physician, the generous and all-loved tree, the dear powers of nature which feed on the food of yajna, and all-loved vital heat—all these work with the universal fire for the creation of wealth and energy.

Thus any versatile performer of yajna (individual, social and natural) has the secret of success and creates honour, glory, energy and fame for the dedicated souls.

May all the powers of yajna create and carry the wealth of the world for the man of yajna.

Man of yajna, carry on with the sacrifice.

59. (Agnyadayo Devata, Svastyatreya Ṛshi)

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन्पुरोडाशान् बध्नन्नश्विभ्यां छागꣳसरस्वत्यै मेषमिन्द्रायऽ-ऋषभꣳसुन्वन्नश्विभ्याꣳ सरस्वत्याऽइन्द्राय सुत्राम्णे सुरा-सोमान् ॥५९॥

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacan paktīḥ pacan puroḍāśān badhnann-aśvibhyāṁ chāgaṁ sarasvatyai meṣamindrāya' ṛṣabhaṁ sunvannaśvibhyāṁ sarasvatyā'indrāya sutrāmṇe surāsomān.

Let the yajamana to-day, cooking the yajna offerings and preparing the oblations, select Agni as the high-priest and as the deity. The devotees rear and bind the goat for milk and butter for the Ashvinis, prana and apana energy, sheep for Sarasvati, universal intelligence, and the bull for Indra, honour and lustre, and they extract and distil the exhilarating soma drink for the Ashvins, Sarasvati and the protector Indra, the ruler.

60. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

सूपस्थाऽअद्य देवो वनस्पतिरभवदश्विभ्यां छागेन सरस्वत्यै मेषेणेन्द्रायऽऋषभेणाक्षँस्तान् मेदस्तः प्रति पचतागृभीषतावीवृधन्त पुरोडाशैरपुरश्विना सरस्वतीन्द्रः सुत्रामा सुरासोमान् ॥६०॥

Sūpasthā'adya devo vanaspatirabhavad-aśvibhyāṁ chāgena saravatyai meṣeṇendrāya' ṛṣabheṇākṣaňstān medastaḥ prati pacatā-gṛbhīṣatāvīvṛdhanta puroḍāśairapuraśvinā sarasvatīndraḥ sutrāmā surāsomān.

Soothing and joyous is the yajna post to day as a mark of valediction. For the Ashvinis, prana and apana energy, milk of the goat! For Sarasvati, speech and intelligence, milk of the sheep! For Indra, honour and grandeur in life, let us rejoice with the strength and vigour of the bull! Let all enjoy the fine foods cooked with cream and butter and let all grow strong on specially seasoned foods and delicacies. May the Ashvinis, teachers, intellectuals and physicians, Sarasvati, enlightened woman, and Indra, protector and ruler and leader, all celebrate with the exciting drink of soma.

61. (Rishis & Others Devata, Svastyatreya Ṛshi)

त्वामद्यऽऋषऽआर्षेयऽऋषीणां नपादवृणीतायं यजमानो बहुभ्यऽआ सङ्गतेभ्यऽएष मे देवेषु वसु वार्यायक्ष्यतऽइति ता या देवा देव दानान्यदुस्तान्यस्माऽआ च शास्स्वा च गुरस्वेषितश्च होतरसि भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहि ॥६१॥

Tvāmadya'ṛṣa'ārṣeya'ṛṣīṇāṁ napadavṛnītāyaṁ yajamāno bahubhya'ā saṅgatebhya'eṣa me deveṣu vasu vāryāyakṣyata'iti tā yā devā deva dānānyadustānyasmā'ā ca śāsvā ca gurasveṣitaśca hotarasi bhadravācyāya preṣito mānuṣaḥ sūktavākāya sūktā brūhi.

O Rishi, seer blest, child of the Rishis and the tradition of the Rishis: of the many noble sages assembled here to-day, this yajamana opts for you, saying: "This sage among the generous and brilliant ones would gain for us the consecrated shower of wealth and vision."

Noble sage, give unto us of those gifts which the divinities have granted, pray for us, raise us and keep up the tradition.

Hota, man of yajna, you are the man inspired and sent to pronounce the sacred Word and sing the hymns of divinity. Pray, speak the Word, sing the hymns of praise.

इत्येकविंशोऽध्यायः ॥

CHAPTER–XXII

1. (Savita Devata, Prajapati Ṛshi)

तेजो॑ऽसि शु॒क्रम॒मृत॑मायु॒ष्पाऽआयु॑र्मे पाहि । दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वे॒ऽश्विनो॑र्बा॒हुभ्यां॑ पू॒ष्णो हस्ता॑भ्या॒माद॑दे ॥१॥

Tejo'si śukramamṛtamāyuṣpā'āyurme pāhi. Devasya tvā savituḥ prassave'śvinorbāhubhyāṁ pūṣṇo hastābhyāmādade.

Light of life, you are the power and glory of the world, the passion and purity of life, and the spirit and immortality of existence. Guardian and protector of life, protect and promote the life for me. In the world of Lord Savita's creation, I dedicate myself to you with nature's currents of energy and the solar gifts of health and vitality.

2. (Vidvanso Devata, Yajnapurusha Ṛshi)

इ॒माम॑गृभ्णन् र॒श॒नामृ॒तस्य॒ पूर्व॒ऽआयु॑षि वि॒दथे॑षु क॒व्या । सा नो॑ऽअ॒स्मिन्त्सु॒तऽआब॑भूवऽऋ॒तस्य॒ साम॑न्त्स॒रमा॒रप॑न्ती ॥२॥

Imāmagṛbhṇan raśanāmṛtasya pūrva 'āyuṣi vidatheṣu kavyā. Sā no'asmintsuta'ā babhūva' ṛtasya sāmantsaramārapantī.

The seers of the earliest time of creation in their communion receive and realise the chain of cause and effect from the first vibration of the original cause (Ritam) to the last and closing silence. And the same, in this world of ours, has become the whispering voice of the whole truth of existence to us (in the Veda).

3. (Agni Devata, Prajapati Ṛshi)

अभिधाऽअसि भुवनमसि यन्ताऽसि धर्त्ता ।
स त्वमग्निं वैश्वानरꣳसप्रथसं गच्छ स्वाहाकृतः ॥३॥

Abhidhā'asi bhuvanamasi yantā'si dhartā. Sa tvamagniṁ vaiśvānaraṁ saprathasam gaccha svāhākṛtaḥ.

You are the preceptor and teacher. You are the realized soul. You are the guide. You are the support and preserver of the knowledge and the law. Yajamana, initiated and consecrated by the sacred acts of yajna, take up, research and realize Agni, omnipresent vitality of the world, expansive and infinite.

4. (Vishvedeva Devata, Prajapati Ṛshi)

स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासम् । तं बधान देवेभ्यः प्रजापतये तेन राध्नुहि ॥४॥

Svagā tvā devebhyaḥ prajāpataye brahmann-aśvaṁ bhantsyāmi devebhyaḥ prajāpataye tena rādhyāsam. Taṁ badhāna devebhyaḥ prajāpataye tena rādhnuhi.

Man of knowledge, scholar of divinity and the Veda, I consecrate you as free independent researcher in the service of the noblest powers of the world and the ruler-guardian of the people.

I shall control powerful energy like a horse for the noblest powers and the ruler-guardian of the people. I shall thereby realise the mission of my life.

Bind and control energy for the divinities and the ruler-guardian and thereby realise the mission of your life.

5. **(Indra & Others Devata, Prajapati Ṛshi)**

प्रजापतये त्वा जुष्टं प्रोक्षामीन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामि वायवे त्वा जुष्टं प्रोक्षामि विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि । योऽअर्वन्तं जिघांꣳसति तमभ्यमीति वरुणः । परो मर्त्तः परः श्वा ॥५॥

Prajāpataye tvā juṣṭaṁ prokṣāmīndrāgnibhyāṁ tvā jiṣṭaṁ prokṣāmi vāyave tvā juṣṭaṁ prokṣāmi viśvebhyastvā devebhyo juṣṭaṁ prokṣāmi sarvebhyastvā devebhyo juṣṭaṁ prokṣāmi. Yo' arvantaṁ jighāṅsati tamabhyamīti varuṇaḥ. Paro martaḥ paraḥ śvā.

Dedicated as you are, scholar, to Prajapati, I consecrate you. Dedicated to Indra and Agni, the soul and energy, I consecrate you. Dedicated to Vayu, wind energy, I consecrate you. Dedicated to divinities of the world, I consecrate you. Dedicated to all nobilities, I consecrate you. Who ever does violence to the horse-power, energy and the nation, the supreme lord Varuna punishes him, the best man too takes him on. The killer is worse than the worst man. He is worse than a dog.

6. **(Agni etc. Devata, Prajapati Ṛshi)**

अग्नये स्वाहा सोमाय स्वाहापां मोदाय स्वाहा सवित्रे स्वाहा वायवे स्वाहा विष्णवे स्वाहेन्द्राय स्वाहा बृहस्पतये स्वाहा मित्राय स्वाहा वरुणाय स्वाहा ॥६॥

Agnaye svāhā somāya svāhāpāṁ modāya svāhā savitre svāhā vāyave svāhā viṣṇave svāhe-ndrāya svāhā bṛhaspataye svāhā mitrāyā svāhā varuṇāya svāhā.

All the best action and dedication for Agni,

knowledge, light and fire energy; all the best action and commitment for Soma, health and medication; all the best investment and action for the Apah, development of water resources; all the best action and dedication for Savita, solar energy; all the best action and dedication for Vayu, wind energy; all the best action and dedication to Vishnu, universal electric energy; all the best action and dedication for Indra, development of the self; all the best action and care for Brihaspati, guardian of the elderly; all the best for Mitra, spirit of friendship and cooperation; all the best action and care for Varuna, best personalities.

7. (Prana etc. Devata, Prajapati Ṛshi)

हिङ्काराय स्वाहा हिङ्कृताय स्वाहा क्रन्दते स्वाहावक्रन्दाय स्वाहा प्रोथते स्वाहा प्रप्रोथाय स्वाहा गन्धाय स्वाहा घ्राताय स्वाहा निविष्टाय स्वाहोपविष्टाय स्वाहा सन्दिताय स्वाहा वल्गते स्वाहासीनाय स्वाहा शयानाय स्वाहा स्वपते स्वाहा जाग्रते स्वाहा कूजते स्वाहा प्रबुद्धाय स्वाहा विजृम्भमाणाय स्वाहा विचृताय स्वाहा सꣳहानाय स्वाहोपस्थिताय स्वाहायनाय स्वाहा प्रायणाय स्वाहा ॥७॥

Hiṅkārāya svāhā hiṅkṛtāya svāhā krandate svāhā'vakrandāya svāhā prothate svāhā praprothāya svāhā gandhāyā svāhā ghrātāya svāhā niviṣṭāya svāhopaviṣṭāya svāhā sanditāya svāhā valgate svāhā"sīnāya svāhā śayānāya svāhā svapate svāhā jāgrate svāhā kūjate svāhā prabuddhāya svāhā vijṛmbhamāṇāya svāhā vicṛttāya svāhā saṁhānāya svāhopasthitāya svāhā"yanāya svāhā prāyaṇāya svāhā.

Reverence to the singer of Samans, reverence to him who has done the singing, reverence to the loud challenger, reverence to the soft singer, reverence to

the man of accomplishment, reverence to the specialist, value for fragrance, welcome to the fragrant, reverence to the securely seated, reverence to the close-by friends and yogis in posture, thanks for what is well-given, reverence for the one on the move, reverence for the sitting, reverence for the sleeping, care for the one in deep sleep, welcome to the waking one, love for the humming one, rest for the yawning one, reverence for the shining, reverence for the strong and well-built, reverence for the close neighbours, reverence for the knowledgeable, reverence for the scholars of special knowledge. (Those who welcome, respect and reverence the others are fortunate and blessed.)

8. (Prayatnavanto Jeevadayo Devata, Prajapati Ṛshi)

यते स्वाहा धावते स्वाहोद्द्रावाय स्वाहोद्द्रुताय स्वाहा शूकाराय स्वाहा शूकृताय स्वाहा निषण्णाय स्वाहोत्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा विवर्त्तमानाय स्वाहा विवृत्ताय स्वाहा विधून्वानाय स्वाहा विधूताय स्वाहा शुश्रूषमाणाय स्वाहा शृण्वते स्वाहेक्षमाणाय स्वाहेक्षिताय स्वाहा वीक्षिताय स्वाहा निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत्पिबति तस्मै स्वाहा यन्मूत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा कृताय स्वाहा ॥८॥

Yate svāhā dhāvate svāhoddrāvāya svāhod-drutāya svāhā śūkārāya svāhā śukṛtāya svāhā niṣaṇṇāya svāhotthitāya svāhā javāya svāhā balāya svāhā vivartamānāya svāhā vivṛttāya svāhā vidhūnvānāya svāhā vidhūtāya svāhā śuśrūṣamāṇāya svāhā śṛṇvate svāhekṣamāṇāya svāhekṣitāya svāhā vīkṣitāya svāhā nimeṣaya svāhā yadatti tasmai svāhā yat pibati tasmai svāhā yanmūtraṁ karoti tasmai svāhā kurvate svāhā kṛtāya svāhā.

All hail and reverence for the man of endeavour, running, advancing, flying high, acting promptly, and for the man who has achieved instant success and accomplishment. Reverence to the man who is of stable mind, of high values, speed and strength. Reverence to the man who is expansive, and has achieved advancement and peace. Reverence for the agitative and sympathy for the shaken. Welcome and reverence for the man who wants to listen and is listening, for the man who is watching, who is watched, and who is watched and guarded for security reasons. Reverence for the yogi with closed eyes. Reverence for any one who eats and drinks and who removes the waste of the system. Reverence to the man who is doing the job and to the one who has done and calls it a day.

(Those who honour the men of action and accomplishment find recognition peace and happiness.)

9. (Savita Devata, Vishvamitra Ṛshi)

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥९॥

Tat saviturvareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pracodayāt.

Let us concentrate and meditate on the glory and blazing splendour of Lord Savita, worthy of our choice and worship, who may, we pray, inspire and enlighten our mind and soul.

10. (Savita Devata, Medhatithi Ṛshi)

हिर॑ण्यपाणिमू॒तये॑ सवि॒तार॒मुप॑ह्वये ।
स चेत्ता॑ दे॒वता॑ प॒दम् ॥१०॥

Hiraṇyapāṇimūtaye savitāramupa hvaye. Sa cettā devatā padam.

For the sake of inspiration and self-protection, I invoke and worship Lord Savita, creator and sustainer who wields the glorious lights of the world. Lord of light and omniscience, He is the giver of light and knowledge, and He is the ultimate goal and haven of all.

11. (Savita Devata, Prajapati Ṛshi)

देवस्य चेततो महीं प्र सवितुर्हवामहे ।
सुमतिꣳ सत्यराधसम् ॥११॥

Devasya cetato mahīṁ pra saviturhavāmahe. Sumatiṁ satyarādhasam.

We worship and pray for the great truth-bearing divine wisdom of the brilliant and blazing omniscient Lord Savita, creator and sustainer of the world. We pray, meditate and internalize.

12. (Savita Devata, Prajapati Ṛshi)

सुष्टुतिꣳसुमतीवृधो रातिꣳसवितुरीमहे ।
प्र देवाय मतीविदे ॥१२॥

Suṣṭutiṁ sumatīvṛdho rātiṁ saviturīmahe. Pra devāya matīvide.

For the seeker of light and lover of wisdom, we pray for the generous gift of the grace of Lord Savita who is the creator of the world and promoter of noble intelligence and wisdom for mankind.

13. (Savita Devata, Prajapati Ṛshi)

रातिꣳ सत्पतिं महे सवितारमुप ह्वये ।
आसवं देववीतये ॥१३॥

Rātiṁ satpatiṁ mahe savitāramupa hvaye. Āsavaṁ devavītaye.

I invoke, praise, worship and meditate upon the generous and glorious Savita, Lord creator and fatherly guardian of the living creatures for the attainment of sagely company, noble virtues and divine grace.

14. (Savita Devata, Prajapati Ṛshi)

देवस्य सवितुर्मतिमासवं विश्वदेव्यम् ।
धिया भगं मनामहे ॥१४॥

Devasya saviturmatimāsavaṁ viśvadevyam. Dhiyā bhagaṁ manāmahe.

With all our intelligence we pray for the great and generous lord Savita's omniscience and with our mind and soul meditate upon His glorious and universal grandeur of divinity.

15. (Agni Devata, Sutambhara Ṛshi)

अग्निꣳ स्तोमेन बोधय समिधानोऽअमर्त्यम् ।
हव्या देवेषु नो दधत् ॥१५॥

Agniṁ stomena bodhaya samidhāno' amartyam. Havyā deveṣu no dadhat.

Man of yajna lighting the immortal Agni, divine fire in the vedi with holy fuel, feed it with holy foods and fragrances, and expand it with holy chants of hymns, so that it may create and carry among the divinities of nature such as the air and the sky rich materials of the wealth of life for the devotees.

16. (Agni Devata, Prajapati Ṛshi)

स हव्यवाडमर्त्यऽउशिग्दूतश्चनोहितः ।
अग्निर्धिया समृण्वति ॥१६॥

Sa havyavāḍamartya'uśigdūtaścanohitaḥ. Agnirdhiyā samṛṇvati.

That Agni, brilliant, immortal, radiant power, carrier and begetter of holy foods and wealths of life for nature and humanity is attained through intelligent and dedicated action.

17. (Agni Devata, Vishvarupa Ṛshi)

अग्निं दूतं पुरो दधे हव्यवाहमुपब्रुवे ।
देवाँ२॥ऽआ सादयादिह ॥१७॥

Agniṁ dūtaṁ puro dadhe havyavāhamupa bruve. Devāň'ā sādayādiha.

Fire is the fastest catalytic agent of nature. It is the creator and carrier of the holy foods for life. I light and place the fire up front in the Vedi and pray that it may bring us the blessings of divinity in this life.

18. (Pavamana Devata, Arunatra sadasyu Ṛshi)

अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः ।
गोजीरया रꣳहमाणः पुरन्ध्या ॥१८॥

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raňhamāṇaḥ purandhyā.

Agni, universal energy, pure and purifying, faster than light, flowing as well as omnipresent, you create and hold the sun and, as is mission of the cow and the earth, with your own actions, bear the waters of sustenance for existence.

19. (Agni Devata, Prajapati Ṛshi)

वि॒भूर्मा॒त्रा प्र॒भूः पि॒त्राश्वोऽसि॒ हयो॒ऽस्यत्योऽसि॒ मयो॒ऽस्यर्वा॑सि॒ सप्ति॑रसि वा॒ज्य॒सि॒ वृषा॑ऽसि नृ॒मणा॑ऽअसि । ययु॒र्नामा॑ऽसि॒ शिशु॒र्नामा॑स्यादि॒त्याना॒ं पत्वा॒न्वि॒हि॒ । देवा॑ऽआशापालाऽए॒तं दे॒वेभ्यो॒ऽश्वं॒ मेधा॑य॒ प्रोक्षि॑तꣳरक्षते॒ह रन्ति॑रि॒ह र॑मता॒मि॒ह धृति॑रि॒ह स्वधृ॑ति॒ः स्वाहा॑ ॥१९॥

Vibhūrmātrā prabhūḥ pitrā'śvo'si hayo'syatyo'si mayo'syarvā'si saptirasi vājyasi vṛṣā'si nṛmaṇā'asi. Yayurnāmā'si śiśurnāmā'syādityānāṁ patvānvihi. Devā' āśāpālā'etaṁ devebhyo'śvaṁ medhāya prokṣitaṁ rakṣateha rantiriha ramatāmiha dhṛtiriha svadhṛtiḥ svāhā.

Agni, universal energy of life and the world, you are immence and abundant as mother like the earth, pre-eminent and super-guardian as father like the sky. You attain to everything; self-impelled you impel everything; you are constant ever, and ever on the move; you are ever at peace and ever fresh; you reach everywhere; you are the way to love and honour; you are fast and impetuous; you are generous like a shower; kind, reaching everyone's heart. Surely, you are the way to final beatitude and worthy of meditation. Ever new as reborn, you make the time fly with the motion of the stars. Come and be with us here.

Guardians of the earth in all directions, serve and save this consecrated power for the noble people and the environment in the interest of national growth. Here is peace and pleasure, let it stay while you enjoy. Here is stability and constancy. Here is self-dependence and self-realisation.

20. (Prajapati and Others Devata, Prajapati Ṛshi)

काय॒ स्वाहा॒ कस्मै॒ स्वाहा॑ कत॒मस्मै॒ स्वाहा॒ स्वाहा॒धिमा-धी॑ताय॒ स्वाहा॒ मन॑: प्र॒जाप॑तये॒ स्वाहा॑ चि॒त्तं वि॒ज्ञा॑ता॒यादि॑त्यै॒ स्वाहादि॑त्यै म॒ह्यै स्वाहादि॑त्यै सुमृडी॒काय॒ै स्वाहा॒ सर॑स्वत्यै॒ स्वाहा॒ सर॑स्वत्यै पाव॒काय॒ै स्वाहा॒ सर॑स्वत्यै बृह॒त्यै स्वाहा॑ पू॒ष्णे स्वाहा॑ पू॒ष्णे प्र॑प॒थ्या॒य॒ स्वाहा॑ पू॒ष्णे न॒रन्धि॑षाय॒ स्वाहा॒ त्वष्ट्रे॒ स्वाहा॒ त्वष्ट्रे॑ तु॒रीपा॑य॒ स्वाहा॒ त्वष्ट्रे॑ पु॒रु॒रूपा॑य॒ स्वाहा॒ विष्ण॑वे॒ स्वाहा॒ विष्ण॑वे निभूय॒पाय॒ स्वाहा विष्ण॑वे शिपिवि॒ष्टाय स्वाहा॑ ॥२०॥

Kāya svāhā kasmai svāhā katamasmai svāhā svāhā''dhimādhītāya svāhā manaḥ prajāpataye svāhā cittaṁ vijñātāyādityai svāhā'dityai mahyai svāhā'dityai sumṛḍikāyai svāhā sarasvatyai svāhā sarasvatyai pāvakāyai svāhā sarasvatyai bṛhatyai svāhā pūṣṇe svāhā pūṣṇe prapathyāya svāhā pūṣṇe narandhiṣāya svāhā tvaṣṭre svāhā tvaṣṭre turīpāya svāhā tvaṣṭre pururūpāya svāhā viṣṇave svāhā viṣṇave nibhūyapāya svāhā viṣṇave śipiviṣṭāya svāhā.

Homage in honest thought, word and deed: to Prajapati, lord giver of peace and comfort, who Himself is peace and joy in the essence, who is the exceptional Being among the infinite beings in existence; homage to the scholar of wider learning; to the lord present in the mind; to the lord who knows the depths of the unconscious; to the mother earth; to the divine speech; to the kind and loving mother; to the streams and rivers; to the fluent speech that purifies the mind; to the universal speech in the universal mind; to the wind that sustains life; to the energy that freshens and restores life; to the universal teacher of humanity; to the lord creator and giver of light; to the lord giver of life and speed across

life; to the lord maker of many forms; to the lord omnipresent, protector of existence, and present in the depths of intelligence and in the unconscious.

21. (Vidvan Devata, Svastyatreya Ṛshi)

विश्वो देवस्य नेतुर्मर्त्तो वुरीत सख्यम् ।
विश्वो रायऽइषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥२१॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya 'iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

Let all mankind, with truth of thought, word and action, dedicate themselves to the love and friendship of the lord and light of existence. Let them all try for the wealth of the world and choose wealth and honour for the sake of growth and advancement in life.

22. (Brahmanas & Others/Rashtra Devata, Prajapati Ṛshi)

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूरऽइषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढा-नड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो नऽओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥२२॥

Ā brahman brāhmaṇo brahmavarcasī jāyatām ā rāṣṭre rājanyaḥ śūra'iṣavyo'tivyādhī mahā-ratho jāyatāṁ dogdhrī dhenurvoḍhānaḍvān āśuḥ saptiḥ purandhiryoṣā jiṣṇū ratheṣṭhāḥ sabheyo yuvāsya yajamānasya vīro jāyatāṁ nikāme nikāme naḥ parjanyo varṣatu phalavatyo na'oṣadhayaḥ pacyantāṁ yogakṣemo naḥ kalpatām.

Lord Supreme of the world, in this Rashtra

(Republic) of ours, let the Brahmanas rise as a community of brilliant men of divinity and illustrious scholars of universal knowledge. Let the Kshatriyas rise as a force of heroic warriors of the chariot and routers of the enemy with unfailing arrows. May the cows be fertile and abundant in milk, the oxen, carriers of heavy load, the coursers, swift, the women, kind and generous; and may the children (people) of this yajamana, the ruler, be brave and fearless, victorious riders of the chariot, and youthful and civilized members of the council.

May the clouds rain in showers for us according to the need of the seasons. May the herbs and trees mature and ripen with abundant fruit. And may this land be securely blest with a ceaseless cycle of growth and protection of happiness and prosperity.

23. (Prana energy Devata, Prajapati Ṛshi)

प्राणाय स्वाहाऽपानाय स्वाहा व्यानाय स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा वाचे स्वाहा मनसे स्वाहा ॥२३॥

Prāṇāya svāhā'pānāya svāhā vyānāya svāhā cakṣuṣe svāhā śrotāya svāhā vāce svāhā manase svāhā.

For prana and apana (breath in and out), yoga exercise; for vyana, systemic energy of the whole body, expert counselling; for the eye, training in direct observation and proof; for the ear, word of the wise; for the speech (tongue), love of truth; for the mind, thought and meditation.

(This is the way to growth and culture.)

24. (Dishah, Directions Devata, Prajapati Ṛshi)

प्राच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा दक्षिणायै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा प्रतीच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहोदीच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहोर्ध्वायै दिशे स्वहाऽर्वाच्यै दिशे स्वाहावाच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहा ॥२४॥

Prācyai diśe svāhā'rvācyai diśe svāhā dakṣiṇāyai diśe svāhā'rvācyai diśe svāhā pratīcyai diśe svāhā'rvācyai diśe svāhodīcyai diśe svāhā'rvacyai diśe svāhordhvāyai diśe svāhā'rvācyai diśe svāhā'vācyai diśe svāhā'-'rvācyai diśe svāhā.

Pursue the science of Astronomy and the literature on the subject in right earnest for the knowledge of: the eastern direction from the horizon to the near-most point; the south-eastern direction from the farthest to the nearest point; the south direction from the farthest to the nearest point; the south-western direction from the farthest to the nearest point; the western direction from the farthest to the nearest point; the north western direction from the farthest to the nearest point; the north direction from the farthest to the nearest point; the north eastern direction from the farthest to the nearest point; the direction above from the highest to the lowest point; and the direction below from the farthest to the nearest point (where you are).

25. (Jala etc. Devata, Prajapati Ṛshi)

अद्भ्यः स्वाहा वार्भ्यः स्वाहोदकाय स्वाहा तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहार्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥२५॥

Adbhyaḥ svāhā vārbhyaḥ svāhodakāya svāhā tiṣṭhantībhyaḥ svāhā sravantībhyaḥ svāhā syandamānābhyaḥ svāhā kūpyabhyaḥ svāhā sūdyābhyaḥ svāhā dhāryābhyaḥ svāhā'-rṇavāya svāhā samudrāya svāhā sarirāya svāhā.

For sacrificial waters, filtering and cleansing; for selected and controlled waters, watchful management; for fresh and spring waters, proper protection; for standing waters, safety from pollution and proper treatment with chemicals; for streaming waters, safety from waste discharge; for the rushing waters, control and management; for the well-waters, flow out and cleaning; for cooking and yajna waters, cleaning and sanctification; for conducted as well as rain waters, security and proper control; for space waters, research and environment control; for the oceans, knowledge of tides and preservation of nature; for the surging and fluctuating waters, proper management and grid-control. This is the honest action in truth and dedication.

26. (Vata, winds etc. Devata, Prajapati Ṛshi)

वाताय स्वाहा धूमाय स्वाहाऽभ्राय स्वाहा मेघाय स्वाहा विद्योतमानाय स्वाहा स्तनयते स्वाहाऽवस्फूर्जते स्वाहा वर्षते स्वाहाऽववर्षते स्वाहोग्रं वर्षते स्वाहा शीघ्रं वर्षते स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा प्रुष्णते स्वाहा शीकायते स्वाहा प्रुष्वाभ्यः स्वाहा ह्रादुनीभ्यः स्वाहा नीहाराय स्वाहा ॥२६॥

Vātāya svāhā dhūmāya svāhā'bhrāya svāhā meghāya svāhā vidyotamānāya svāhā stanayate svāhā'vasphūrjate svāhā varṣate svāhā'-vavarṣate svāhograṁ varṣate svāhā śīghraṁ varṣate svāhodgṛhṇate svāhodgṛhītāya svāhā. pruṣṇate svāhā śīkāyate svāhā pruṣvābhyaḥ svāhā hrādunībhyaḥ svāhā nīhārāya svāhā.

Perform yajna for the purification, treatment and management of the air and wind, smoke and smog, the mist, the rainy cloud, the lightning cloud, the thundering cloud, the hailing cloud, the raining cloud, the pouring cloud, the bursting cloud, the vapour-holding cloud, the held up vapours, the refreshing rain, the rain that irrigates, the rain that is full and flourishing, the roaring cloud, and the frost and freezing rain.

27. (Agni etc. Devata, Prajapati Ṛshi)

अग्नये स्वाहा सोमाय स्वाहेन्द्राय स्वाहा पृथिव्यै स्वाहाऽन्तरिक्षाय स्वाहा दिवे स्वाहा दिग्भ्यः स्वाहाशाभ्यः स्वाहोर्व्यै दिशे स्वाहार्वाच्यै दिशे स्वाहा ॥२७॥

Agnaye svāhā somāya svāhendrāya svāhā pṛthivyai svāhā'ntarikṣāya svāhā dive svāhā digbhyaḥ svāhā''śābhyaḥ svāhorvyai diśe svāhā'rvācyai diśe svāhā.

Let us perform yajna for the heat and vitality of life, for the peace and waters of life, for the energy and power of the soul, for the earth, the middle regions of the sky, and heaven and the regions of light, for the directions of space, for the interdirections, and for the upper and lower directions of space.

28. (Nakshatra, etc. Devata, Prajapati Ṛshi)

नक्षत्रेभ्यः स्वाहा नक्षत्रियेभ्यः स्वाहाहोरात्रेभ्यः स्वाहार्ध-मासेभ्यः स्वाहा मासेभ्यः स्वाहऽऋतुभ्यः स्वाहार्त्तवेभ्यः स्वाहा संवत्सराय स्वाहा द्यावापृथिवीभ्याꣳस्वाहा चन्द्राय स्वाहा सूर्याय स्वाहा रश्मिभ्यः स्वाहा वसुभ्यः स्वाहा रुद्रेभ्यः स्वाहादित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शाखाभ्यः स्वाहा वनस्पतिभ्यः स्वाहा पुष्पेभ्यः स्वाहा फलेभ्यः स्वाहौष-धीभ्यः स्वाहा ॥२८॥

Nakṣatrebhyaḥ svāhā nakṣatriyebhyaḥ svāhā'-horātrebhyaḥ svāhā'rdhamāsebhyaḥ svāhā māsebhyaḥ svāhā ṛtubhyaḥ svāhā''rtavebhyaḥ svāhā saṁvatsarāya svāhā dyāvāpṛthīvibhyāṁ svāhā candrāya svāhā sūryāya svāhā raśmi-bhyaḥ svāhā vasubhyaḥ svāhārudrebhyaḥ svāhā''dityebhyaḥ svāhā marudbhyaḥ svāhā viśvebhyo devebhyaḥ svāhā mūlebhyaḥ svāhā śākhābhyaḥ svāhā vanaspatibhyaḥ svāhā puṣpebhyaḥ svāhā phalebhyaḥ svāhauṣadhī-bhyaḥ svāhā.

Let us perform yajna and do our best for the stars and planets and their part in nature, the day-night cycle, the fortnights, the months, the seasons and their part in nature, the year, the heaven and earth, the moon, the sun, the rays of light, the Vasu sustainers of life, the Rudra sustainers of pranic energy, the solar zodiacs of time, the winds, all the divine powers of nature, the roots, the branches, the herbs and trees, the flowers, fruits and medicinal plants.

29. (Earth etc. Devata, Prajapati Ṛshi)

पृथिव्यै स्वाहाऽन्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहाऽद्भ्यः स्वाहौषधीभ्यः स्वाहा वनस्पतिभ्यः स्वाहा परिप्लवेभ्यः स्वाहा चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा ॥२९॥

Pṛthivyai svāhā'ntarikṣāya svāhā dive svāhā sūryāya svāhā candrāya svāhā nakṣatrebhyaḥ svāhā'dbhyaḥ svāhauṣadhībhyaḥ svāhā vanaspatibhyaḥ svāhā pariplavebhyaḥ svāhā carācarebhyaḥ svāhā sarīsṛpebhyaḥ svāhā.

Let us perform yajna for the earth, the middle

regions of the sky, the heaven of light, the sun, the moon, the stars, the waters, the medicinal plants, the trees, all those that swim and float, those that move and don't move and all those that creep.

30. (Vasus etc. Devata, Prajapati Ṛshi)

असंवे स्वाहा वसंवे स्वाहा विभुवे स्वाहा विवंस्वते स्वाहा गणश्रिये स्वाहा गणपंतये स्वाहाभिभुवे स्वाहाधिपतये स्वाहा शूषाय स्वाहा सꣳसर्पाय स्वाहा चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवा पतये स्वाहा ॥३०॥

Asave svāhā vasave svāhā vibhuve svāhā vivasvate svāhā gaṇaśriye svāhā gaṇapataye svāhā'bhibhuve svāhā'dhipataye svāhā śūṣāya svāhā saṁsarpāya svāhā candrāya svāhā jyotiṣe svāhā malimlucāya svāhā divā pataye svāhā.

Let us perform yajna in homage to the energy of prana, the soul residing in the body, the universal energy, the lord giver of light, the electric energy that provides for the beauty of existence, the air that sustains the forms of life in nature, the heat energy that is always close at hand, the ruler president of the human community, the powers of defence, whatever glides or creeps silently, the moon and beauty of life, the light, the darkness, and the lord of the day, the sun.

31. (Masah months Devata, Prajapati Ṛshi)

मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाहा नभस्याय स्वाहेषाय स्वाहोर्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा तपसे स्वाहा तपस्याय स्वाहाꣳहसस्पतये स्वाहा ॥३१॥

Madhave svāhā mādhavāya svāhā śukrāya svāhā śucaye svāhā nabhase svāhā nabhasyāya svāheṣāya svāhorjāya svāhā sahase svāhā sahasyāya svāhā tapase svāhā tapasyāya svāhā'-m̐hasaspataye svāhā.

Let us perform yajna for the service and enrichment of the romantic spring month of Chaitra, the charming month of Vaishakha, the cleansing month of Jyeshtha, the brilliant and purifying month of Ashadha, the generous and showering month of Shravana, the misty and foggy month of Bhadrapada, the food-producing month of Ashvina, the feeding and energising month of Kartika, the strengthening and vigorous month of Marga-Shirsha, the most powerful endurable Pausha, the austere month of Magha, the month of observance of vows and austerities, Phalguna, and the intercalary month which is the lord over sin and perplexity.

32. (Vaja=food etc. Devata, Prajapati Ṛshi)

वाजा॑य॒ स्वाहा॑ प्रस॒वाय॒ स्वाहा॑ऽपि॒जाय॒ स्वाहा॒ क्रत॑वे॒ स्वाहा॒ स्वः॒ स्वाहा॑ मू॒र्ध्ने स्वाहा॑ व्यश्नु॒वि॒ने॒ स्वाहाऽन्त्या॑य॒ स्वाहान्त्या॑य भौव॒नाय॒ स्वाहा॒ भुव॑नस्य॒ पत॑ये॒ स्वाहाधि॑पतये॒ स्वाहा॑ प्र॒जाप॑तये॒ स्वाहा॑ ।।३२।।

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā svaḥ svāhā mūrdhne svāhā vyaśnuvine svāhā'ntyāya svāhā'ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā prajāpataye svāhā.

Let us perform yajna for the sake of food and energy, procreation, children and family, intelligence and action, happiness, intellect and purity of thought, universal vitality, the ultimate lord of existence, the

ultimate reduction of existence which is prakriti, the transcendent lord of creation, Brahma, and and the father and guardian of the living beings, Prajapati.

33. (Life and vitality Devata, Prajapati Ṛshi)

आयुर्यज्ञेन कल्पताᳬस्वाहा प्राणो यज्ञेन कल्पताᳬस्वाहाऽपानो यज्ञेन कल्पताᳬस्वाहा व्यानो यज्ञेन कल्पताᳬस्वाहोदानो यज्ञेन कल्पताᳬस्वाहा समानो यज्ञेन कल्पताᳬस्वाहा चक्षुर्यज्ञेन कल्पताᳬ स्वाहा श्रोत्रं यज्ञेन कल्पताᳬस्वाहा वाग्यज्ञेन कल्पताᳬस्वाहा मनो यज्ञेन कल्पताᳬस्वाहात्मा यज्ञेन कल्पताᳬस्वाहा ब्रह्मा यज्ञेन कल्पताᳬस्वाहा ज्योतिर्यज्ञेन कल्पताᳬस्वाहा स्वर्यज्ञेन कल्पताᳬ स्वाहा पृष्ठं यज्ञेन कल्पताᳬस्वाहा यज्ञो यज्ञेन कल्पताᳬस्वाहा ॥३३॥

Āyuryajñena kalpatām̌ svāhā prāṇo yajñena kalpatām̌ svāhā'pāno yajñena kalpatām̌ svāhā vyāno yajñena kalpatām̌ svāhodāno yajñena kalpatām̌ svāhā samāno yajñena kalpatām̌ svāhā cakṣuryajñena kalpatām̌ svāhā śrotraṁ yajñena kalpatām̌ svāhā vāgyajñena kalpatām̌ svāhā mano yajñena kalpatām̌ svāhā'tmā yajñena kalpatām̌ svāhā brahmā yajñena kalpatām̌ svāhā jyotiryajñena kalpatām̌ svāhā svaryajñena kalpatām̌ svāhā pṛṣṭhaṁ yajñena kalpatām̌ svāhā yajño yajñena kalpatām̌ svāhā.

May life grow by yajna and be dedicated, may prana energy grow by yajna and be dedicated, may apana energy grow by yajna and be dedicated, may vyana energy grow by yajna and be dedicated, may udana energy grow by yajna and be dedicated, may the ear and hearing grow by yajna and be dedicated, may the speech and all other senses of volition grow by yajna

and be dedicated, may the mind grow by yajna and yoga and be dedicated, may the soul grow by yajna and yoga and be dedicated to the lord of life and existence, may the knowledge of Veda and the man of knowledge grow by yajna and meditation and be dedicated, may the light of knowledge and the spirit grow by yajna and be dedicated to divine service, may the heavenly joy of the soul grow by yajna and be dedicated to the Divine, may the ultimate question and desire of the soul be answered and fulfilled by yajna and divine grace and be surrendered to the Divine. May the yajna of life and age grow to completion by constant yajna and meditation and terminate in the interminable and infinite divine super-existence, which is the last oblation of existential yajna.

34. (Yajna Devata, Prajapati Ṛshi)

एकस्मै स्वाहा द्वाभ्याᳪंस्वाहा शताय स्वाहैकशताय स्वाहा व्युष्ट्यै स्वाहा स्वर्गाय स्वाहा ॥३४॥

Ekasmai svāhā dvābhyām̐ svāhā śatāya svāhai-kaśatāya svāhā vyuṣṭyai svāhā svargāya svāhā.

By yajna in truth of thought, word and deed, homage and surrender to the One, Supreme Soul of the universe. Homage to the two, Purusha, the supreme spirit, and Prakriti, one the efficient cause and the other the material cause of the world. Homage to the hundred (years of life and countless things). Homage to the hundred (years of life) and the one beyond. Homage to the fire, the reckoning and the dawn. Homage to Svarga, the joy of the next world.

इति द्वाविंशोऽध्यायः ॥

CHAPTER–XXIII

1. (Parameshvara Devata, Prajapati Ṛshi)

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत् । स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.

The Great Golden Egg, the mighty original womb of the lights of the world such as the sun and moon, exists by Himself before the world comes into existence. He is the sole lord manifest, preserver, creator and guardian of the world of forms. He holds this earth and Heaven, and to that lord of bliss and majesty we offer our homage and worship with the surrender of our mind and soul.

2. (Parameshvara Devata, Prajapati Ṛshi)

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिः सूर्यस्ते महिमा । यस्तेऽहन्त्संवत्सरे महिमा सम्बभूव यस्ते वायावन्तरिक्षे महिमा सम्बभूव यस्ते दिवि सूर्ये महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये स्वाहा देवेभ्यः ॥२॥

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmyeṣa te yoniḥ sūryaste mahimā. Yaste' hantsaṁvatsare mahimā sambabhūva yaste vāyāvantarikṣe mahimā sambabhūva yaste divi sūrye mahimā sambabhūva tasmai te mahimne prajāpataye svāhā devebhyaḥ.

Lord of this great universe, through the discipline of yoga you are realized and consecrated in the heart and soul, and loved in faith for the sake of Prajapati, protector and guardian of the people. I accept and surrender to you.

This Prakriti and the world of forms is your seat of immanence. The sun is the manifestation of your grandeur. The glory of yours which manifests in the day and in the year, the glory which manifests in the air and in the sky, the glory which manifests in the sun and in heaven, to that glory and to you we offer our homage and worship for the sake of Prajapati, guardian of the people, and the devas, noble and generous powers of nature and humanity.

3. (Parameshvara Devata, Prajapati Ṛshi)

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव । यऽईशेऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ।।३।।

Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.

The sole one lord who, with His own might, creates and rules over the world of those who breathe and see, the lord who rules over men and animals, to that sovereign lord of bliss and majesty we offer our homage and worship with our heart and soul.

4. **(Parameshvara Devata, Prajapati Ṛshi)**

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिश्चन्द्रमास्ते महिमा । यस्ते रात्रौ संवत्सरे महिमा सम्बभूव यस्तै पृथिव्यामग्नौ महिमा सम्बभूव यस्ते नक्षत्रेषु चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये देवेभ्यः स्वाहा ॥४॥

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmyeṣa te yoniścandramāste mahimā. Yaste rātrau saṁvatsare mahimā sambabhūva yaste pṛthivyāmagnau mahimā sambabhūva yaste nakṣatreṣu candramasi mahimā sambabhūva tasmai te mahimne prajāpataye devebhyaḥ svāhā.

Lord of the universe, seated and consecrated you are in the heart. Loved and worshipped you are in faith. I surrender to you for the sake of Prajapati, protector and guardian of the people.

This world is your space of immanence and omnipotence. The moon is the symbol of your glory. The grandeur of yours which manifests in the night and in the year, the generosity of yours which manifests in the earth and in the universal fire vitality, the glory of yours which manifests in the stars and in the moon, to that glory of yours and to you we offer our homage and worship for the sake of Prajapati and the noble and brilliant powers of nature and humanity.

5. **(Parameshvara Devata, Prajapati Ṛshi)**

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥५॥

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.

Those who join their mind and soul to the great and glorious presence of God vibrating like electric energy in the moving and non-moving forms of existence, shine like the sunlight in heaven.

6. (Surya Devata, Prajapati Ṛshi)

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥६॥

Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.

Just as they yoke to the chariot two strong, handsome, reddish horses worthy of ride by men and loved by all, so do the yogis join their senses, mind and soul to Ishvara, lord and light of the world.

(So do the scientists use the carrier currents of solar and electric energy, i.e., the energy of Surya/sun and Indra/electricity, in the service of humanity for the divine purpose.)

7. (Indra Devata, Prajapati Ṛshi)

यद्वातोऽअपोऽअगनीगन् प्रियामिन्द्रस्य तन्वम् ।
एतꣳस्तोतरनेन पथा पुनरश्वमावर्त्तयासि नः ॥७॥

Yadvāto'apo'aganīgan priyāmindrasya tanvam. Etaṁ stotaranena pathā punaraśvamāvartayāsi naḥ.

O man of the science-mantra, the celestial horse, mighty carrier, flies across the waters of the sky and the wondrous oceans of space on the wings of the winds. The same horse, by the same paths of energy, you bring us back and take us round.

8. (Vayu & Others Devata, Prajapati Ṛshi)

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसादित्यास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवः स्वर्लाजी३।ञ्छाची३।न् यव्ये गव्यऽएतदन्नमत्त देवाऽ-एतदन्नमद्धि प्रजापते ॥८॥

Vasavastvāñjantu gāyatreṇa chandasā rudrāstvāñjantu traiṣṭubhena chandasā''dityā stvāñjantu jāgatena chandasā. Bhūrbhuvaḥ svarlājīñchācīn yavye gavya' etadannamatta devā' etadannamaddhi prajāpate.

Prajapati, guardian and protector of the people, may the scholars of the Vasu order of twenty-four years celebrate you with the joy of the gayatri verses. May the scholars of the Rudra order of thirty-six years enlighten you with the knowledge of the trishtubh verses. May the scholars of the Aditya order of forty-eight years beatify you with the vision of the jagati verses. Receive the homage and be pleased by this celebration.

Brilliant men of knowledge and vision, take the food from the fields of barley and milk of the cow and reach across the regions of the earth to the sky and the heavens orbiting in their own courses in space.

9. (Jijnasu=researcher Devata, Prajapati Ṛshi)

कः स्विदेकाकी चरति कऽउ स्विज्जायते पुनः।
किꣳस्विद्धिमस्य भेषजं किम्वावपनं महत् ॥९॥

Kaḥ svidekākī carati ka'u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanam mahat.

Who moves alone (by itself, self-lighted)? Who

is born again (in another's light)? What is the antidote of cold? What is the great field for the sowing of seeds and the great store for things?

10. (Surya Devata, Prajapati Ṛshi)

सूर्यऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥१०॥

Sūrya'ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmiravapanaṁ mahat.

The sun moves alone (self-lighted, on its own axis). The moon is born again (in the light of the sun). Fire is the antidote of cold. The earth is the great field for the sowing of seeds (and the great store-house of things, with its gravity).

11. (Jijnasu=researcher Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किꣳस्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥११॥

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ. Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā.

What is the first object of perception and thought? What is the great bird of motion? What is soft, smooth and beautiful? What is it that devours light and form?

12. (Vidyut, energy Devata, Prajapati Ṛshi)

द्यौरासीत् पूर्वचित्तिरश्वऽआसीद् बृहद्वयः ।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥१२॥

Dyaurāsīt pūrvacittiraśva'āsīd bṛhadvayaḥ. Avirāsīt pilippilā rātrirāsīt piśaṅgilā.

Heaven is the first object of perception and thought. Energy, electricity and light, is the greatest bird of motion. Protective mother earth is soft, smooth and beautiful. The night of darkness devours light and forms.

13. (Brahmadaya Devata, Prajapati Ṛshi)

वायुष्ट्वा पचतैरवत्वसितग्रीवश्छागैर्न्यग्रोधश्चमसैः शल्मलि-
र्वृद्ध्या। एष स्य राथ्यो वृषा पड्भिश्चतुर्भिरेदगन्ब्रह्मा
कृष्णश्च नोऽवतु नमोऽग्नये ॥१३॥

Vāyuṣṭvā pacatairavatvasitagrīvaśchāgairnya-grodhaścamasaiḥ śalmalirvṛddhyā. Eṣa sya rāthyo vṛṣā paḍbhiścaturbhiredaganbrahmā kṛṣṇaśca no'vatu namo'gnaye.

Seeker of knowledge, may the air protect you with maturation and perfection. May the fire nourish and protect you with the milk of goats. May the banyan tree strengthen and protect you with ladlefuls of juice. May the shalmali plant protect and advance you with growth. May this strong and virile chariot horse on its four legs carry you forward on your journey.

Brahma, brilliant star of knowledge, guide and protect us. All homage, respect and support for Agni, light of knowledge and yajna.

14. (Brahma Devata, Prajapati Ṛshi)

सꣳशितो रश्मिना रथः सꣳशितो रश्मिना हयः।
सꣳशितो अप्स्वप्सुजा ब्रह्मा सोमपुरोगवः ॥१४॥

Saṁśito raśminā rathaḥ saṁśito raśminā hayaḥ. Saṁśito apsvapsujā brahmā somapurogavaḥ.

The chariot is refined by the light of sunbeams. The horse is refined by sensitive reins of steering. The

expert man of knowledge born of the energy of prana, working on energy, is refined by advancement in the knowledge of health, peace and value of honour.

15. (Vidvan Devata, Prajapati Ṛshi)

स्वयं वाजिँस्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व । महिमा तेऽन्येन न सन्नशे ॥१५॥

Svayaṁ vājiňstanvaṁ kalpayasva svayaṁ yajasva svayaṁ juṣava. Mahimā te'nyena na sannaśe.

Man of knowledge, seeker of advancement, develop your self by yourself. Do the yajna of joint work by your own choice. Serve the scholars and society by yourself. Your eminence and value must not be destroyed by others.

16. (Savita Devata, Prajapati Ṛshi)

न वाऽउऽएतन्म्रियसे न रिष्यसि देवाँ२॥ऽइदेषि पथिभिः सुगेभिः। यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥१६॥

Na vā'u'etanmriyase na riṣyasi devāň'ideṣi pathibhiḥ sugebhiḥ. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu.

Man of knowledge and yajna, you go to meet with the seers and sages by the straight and right paths of truth. Die you shall not, nor your value diminish.

Where dwell the men of right action and where they realize lasting peace and joy, there may Savita, lord of light and life, establish you.

17. (Agni and Others Devata, Prajapati Ṛshi)

अ॒ग्निः प॒शुरा॑सी॒त्तेना॑यजन्त॒ स॒ऽए॒तं लो॒कम॑जय॒द्यस्मि॑न्न॒ग्निः स ते॑ लो॒को भ॑विष्य॒ति तं जे॑ष्य॒सि पिबै॒ताऽअ॒पः । वा॒युः प॒शुरा॑सी॒त्तेना॑यजन्त॒ स॒ऽए॒तं लो॒कम॑जय॒द्यस्मि॑न्वा॒युः स ते॑ लो॒को भ॑विष्य॒ति तं जे॑ष्य॒सि पिबै॒ताऽअ॒पः । सूर्यः॑ प॒शुरा॑सी॒त्तेना॑यजन्त॒ स॒ऽए॒तं लो॒कम॑जय॒द्य॒स्मि॒न्त्सूर्यः॒ स ते॑ लो॒को भ॑विष्य॒ति तं जे॑ष्य॒सि पिबै॒ताऽअ॒पः ॥१७॥

Agniḥ paśurāsīt tenāyajanta sa'etam̆llokam-ajayad yasminnagniḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ. Vāyuḥ paśurāsīt tenāyajanta sa'etam̆llokamajayad yasminvāyuḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ. Sūryaḥ paśurāsīt tenāyajanta sa etam̆llokam-ajayad yasmintsūryaḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ.

Agni, fire, is the soul of yajna, a direct participant. The divines perform yajna with agni. Who ever does the yajna with agni wins the sphere where agni is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of knowledge and joy purified by agni.

Vayu, wind, is the soul of yajna, a seer and participant. The divines perform yajna by vayu. Whoever does the yajna by vayu wins the sphere where vayu is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of breath and energy purified by vayu.

Surya, the sun, is the soul of yajna, a seer and participant. The divines perform yajna with the sun. Whoever does the yajna with the sun wins the sphere where the sun is supreme. The same will become your

sphere too, you would win it if you do yajna. Drink deep at the fount of light and energy purified by the sun.

18. (Prana etc. Devata, Prajapati Ṛshi)

प्राणाय स्वाहापानाय स्वाहा व्यानाय स्वाहा । अम्बेऽअम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

Prāṇāya svāhā- 'pānāya svāhā vyānāya svāhā. Ambe ambike' mbālike na mā nayati kaścana. Sasastyaśvakaḥ subhadrikāṁ kāmpīlavāsinīm.

Best of thought, word and action in truth for prana, for apana and for vyana, the energy of breath, the energy for systemic cleansing, and the overall health and vitality of the body system.

Mother, grand-mother, and great-grand-mother, none can retain and sustain me or anyone in the splendid good fortune and peaceful settled seat of the man of prosperity, who, though he might have been as fast and impetuous as a war-horse, goes to sleep in sloth after getting the wealth and comfort.

19. (Ganapati Devata, Prajapati Ṛshi)

गणानां त्वा गणपतिꣳहवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे निधीनां त्वा निधिपतिꣳहवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥१९॥

Gaṇānāṁ tvā gaṇapatiṁ havāmahe priyāṇāṁ tvā priyapatiṁ havāmahe nidhīnāṁ tvā nidhipatiṁ havāmahe vaso mama. Āhamajāni garbhadhamā tvamajāsi garbhadham.

Lord of the universe, you are the presiding and

protective fatherly presence over all the groups, communities and republics of the world. Such as you are, we accept, realise and surrender unto you.

You are the darling life-giver and protector of all things of existence which are so dear to you. We recognise, realise and worship you in love and faith.

You are the giver, protector and promoter of all the wealths of the world. We surrender to you in worship and gratitude and pray to you for all the wealth, prosperity and happiness of life.

Lord omnipresent in every particle of existence, every particle of existence exists in you. You are my haven and home too. You are the father of all forms of existence. I pray that I may know you, the father, that I may know Prakriti, the mother; and that I may know all the forms of existence, as you do.

20. (Raja & Praja Devate, Prajapati Ṛshi)

ताऽउभौ चतुर॑ः प॒दः स॒म्प्रसा॑रयाव स्व॒र्गे लो॒के प्रोर्णु॑वाथां वृषा॑ वा॒जी रे॑तो॒धा रेतो॑ दधातु ॥२०॥

Tā'ubhau caturaḥ padaḥ samprasārayāva svarge loke prorṇuvāthāṁ vṛṣā vājī retodhā reto dadhātu.

Let both of them, the ruler and the people, protect and support each other. May both realise and extend the four values of life: Dharma, righteous living, Artha, worldly well-being, kama, self-fulfilment, and Moksha, ultimate freedom. May the ruler, wielder of power, swift in action and advancement, strengthen the people with power, and the people, in return, strengthen the ruler with power.

21. (Raja, judge Devate, Prajapati Ṛshi)

**उत्सक्थ्याऽअव गुदं धेहि समञ्जिं चारया वृषन् ।
य स्त्रीणां जीवभोजनः ॥२१॥**

Utsakthyā' ava gudaṁ dhehi samañjiṁ cārayā vṛṣan. Ya strīṇāṁ jīvabhojanaḥ.

O Ruler, man of strength and power, if there is anyone evil who plays with the life and honour of women, punish him. Establish peace among the people. Establish the rule of law. Eliminate immorality and wantonness from the state.

22. (Raja Praja Devate, Prajapati Ṛshi)

**यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति ।
आहन्ति गभे पसो निगल्गलीति धारका ॥२२॥**

Yakāsakau śakuntikā''halagiti vañcati. Āhanti gabhe paso nigalgalīti dhārakā.

Where the ruler strikes at the people, he strikes at the nation and the state because there the people, though otherwise they enjoyed comfort and happiness before, grow weaker and weaker now and fade like a helpless bird. When such a ruler exacts taxes from the farmers, he only cheats the nation.

23. (Raja Praja Devate, Prajapati Ṛshi)

**यकोऽसकौ शकुन्तकऽआहलगिति वञ्चति ।
विवक्षतऽइव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः ॥२३॥**

Yako'sakau śakuntaka'āhalagiti vañcati. Vivakṣata'iva te mukhamadhvaryo mā nastvamabhi bhāṣathāḥ.

Ruler, high-priest of the yajna of the state, make

no false promises to us. Let your mouth be not like a boaster's. If you tell lies, you will grow weaker and weaker like a helpless bird and end up, cheating yourself.

24. (Bhumi and Surya Devate, Prajapati Ṛshi)

माता च॑ ते पि॒ता च॒ तेऽग्रं॑ वृ॒क्षस्य॑ रोहतः ।
प्रति॑ला॒मीति॑ ते पि॒ता ग॒भे मु॒ष्टिम॑तꣳसयत् ॥२४॥

Mātā ca te pitā ca te' graṁ vṛkṣasya rohataḥ.
Pratilāmīti te pitā gabhe muṣṭimataṁsayat.

Ruler, the earth your mother and the sun your father rise to the top of the world. The sun strikes at the treasure of space-waters with his light and power, the earth receives the showers and shines. Celebrate them with the people in yajna: It is beautiful, it is joyous. I am happy.

25. (Bhumi and Surya Devate, Prajapati Ṛshi)

माता च॑ ते पि॒ता च॒ तेऽग्रे॑ वृ॒क्षस्य॑ क्रीडतः ।
विव॑क्षतऽइव ते॒ मुख॒ं ब्रह्म॒न्मा त्वं व॑दो ब॒हु ॥२५॥

Mātā ca te pitā ca te'gre vṛkṣasya krīḍataḥ.
Vivakṣata'iva te mukhaṁ brahman mā tvaṁ vado bahu.

People of the land, your mother-land like the earth and the ruler, father of the nation, like the sun, both joyous, play on top of the world in the midst of beauty and prosperity. Ruler, Brahma, presiding priest of the national yajna, your mouth seems eager to shout with pride and joy. At that time, speak not much, control yourself.

26. (Shri Devata, Prajapati Ṛshi)

ऊ॒र्ध्वामे॑ना॒मुच्छ्रा॑पय गि॒रौ भा॒रꣳहर॑न्निव ।
अथा॑स्यै॒ मध्य॑मेधता॒ꣳशी॒ते वाते॑ पु॒नन्नि॑व ॥२६॥

Ūrdhvāmenāmucchrāpaya girau bhāraṁ haranniva. Athāsyai madhyamedhatāṁ śīte vāte punanniva.

Ruler of the land, lead this rising nation to the heights of beauty and prosperity like a mountaineer bearing his banner to the top of the mount, and, in the midst of this people, being sanctified as if in the cool mountain breezes, move on higher and ever higher.

27. (Shri Devata, Prajapati Ṛshi)

ऊर्ध्वमैनमुच्छ्रयताद् गिरौ भारꣳहरन्निव ।
अथास्य मध्यमेजतु शीते वाते पुनन्निव ॥२७॥

Ūrdhvamenamucchrayatād girau bharaṁ haranniva. Athāsya madhyamejatu śīte vāte punanniva.

Man of knowledge, enlightened citizen, support this rising ruler to the height of glory and power as a mountaineer carrying his burden to the top of the mount, and, in the midst of this nation, and sifting the truth from falsehood, as if, in the cool breeze, shine on in the beauty and prosperity of the land.

28. (Prajapati Devata, Prajapati Ṛshi)

यदस्याऽअꣳहुभेद्याः कृधु स्थूलमुपातसत् ।
मुष्काविदस्याऽएजतो गोशफे शकुलाविव ॥२८॥

Yadasyā'aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā'ejato gośaphe śakulāviva.

When the small and great acts of the people who clear out sin and crime from the society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they

shine in their eyes as shakula fish shine in a little pool of water.

29. (Scholars Devata, Prajapati Ṛshi)

यद्देवासो॑ ल॒लाम॑गुं॒ प्र विष्टी॒मिन॒माविषुः॑ ।
स॒क्थ्ना दे॑दिश्यते॒ नारी॑ स॒त्यस्या॑क्षि॒भुवो॑ यथा ॥२९॥

Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ.
Sakthnā dediśyate nārī satyasyākṣibhuvo yathā.

Just as noble people approach an eminent and reasonable judge for justice, just as a woman is distinguished by her body, so the men of reason find out the truth by direct observation of evidence.

30. (Raja Devata, Prajapati Ṛshi)

यद्ध॑रि॒णो यव॒मत्ति॒ न पु॒ष्टं प॒शु मन्य॑ते ।
शू॒द्रा यदर्य॑जारा॒ न पोषा॑य धनायति ॥३०॥

Yaddhariṇo yavamatti na puṣṭaṁ paśu manyate.
Śūdrā yadaryajārā na poṣāya dhanāyati.

When the deer eats up the barley it does not care for the field but destroys it. A servant woman who is the mistress of her master loves money but not for the well-being of her master or of her family. So when a ruler exploits his people, he does not care for their well-being, he destroys the nation.

31. (Raja Praja Devata, Prajapati Ṛshi)

यद्ध॑रि॒णो यव॒मत्ति॒ न पु॒ष्टं ब॒हु मन्य॑ते ।
शू॒द्रो यदर्या॑यै जा॒रो न पोष॒मनु॑मन्यते ॥३१॥

Yaddhariṇo yavamatti na puṣṭaṁ bahu manyate.
Śūdro yadaryāyai jāro na poṣamanumanyate.

The deer that eats up the barley cares not for the

crop and the field. The servant who is a paramour of his mistress cares not for the well-being of the family. The ruler who exploits the people destroys the nation.

32. (Raja Devata, Prajapati Ṛshi)

दधिक्राव्णोऽअकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र णऽआयूꣳषि तारिषत् ॥३२॥

Dadhikrāvṇo'akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra ṇa'āyūňṣi tāriṣat.

The hero is on guard, holding and protecting the land and people. Like a knight of horse panting for victory, fast advancing in the battle, I place him at the head of the nation. May he do us proud, holding our head high gracefully, and may he carry us across the field of life.

33. (Scholars Devata, Prajapati Ṛshi)

गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्त्या सह ।
बृहत्युष्णिहा ककुप्सूचीभिः शम्यन्तु त्वा ॥३३॥

Gāyatrī triṣṭubjagatyanuṣṭuppaṅktyā saha.
Bṛhatyuṣṇihā kakupsūcībhiḥ śamyantu tvā.

May the scholars with research and action perfect and stabilize you in peace and tranquillity with the joyous gayatri, the stable trishtup, the protective anushtup, the comprehensive pankti, the expansive brihati, the lovely ushnih, and the charming kakup verses of the Veda.

(May the scholars perfect the ruler.)

34. (Praja Devata, Prajapati Ṛshi)

द्विपदा याश्चतुष्पदास्त्रिपदा याश्च षट्पदाः ।
विच्छन्दा याश्च सच्छन्दाः सूचीभिः शम्यन्तु त्वा ॥३४॥

Dvipadā yāścatuṣpadāstripadā yāśca ṣaṭpadāḥ.
Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā.

O citizens of the nation, may the learned and the wise, with their knowledge and acts, perfect and stabilise you in peace and tranquillity with two-part, four-part, three-part, or six-part, or various or regular verses of the Veda.

35. (Praja Devata, Prajapati Ṛshi)

महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः।
मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा ॥३५॥

Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ.
Maighīrvidyuto vācaḥ sūcībhiḥ śamyantu tvā.

Seekers of knowledge, citizens of the nation, may the universal words of wisdom, golden rich, great and sublime, ringing in all directions, raining like the clouds, roaring like thunder, and blazing as lightning — may all these great voices perfect you with their integrative and elevating message of peace and stability.

36. (Women Devata, Prajapati Ṛshi)

नार्यस्ते पत्न्यो लोम विचिन्वन्तु मनीषया ।
देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा ॥३६॥

Nāryaste patnyo loma vicinvantu manīṣayā.
Devānāṁ patnyo diśaḥ sūcībhiḥ śamyantu tvā.

Ruler, citizens, teachers, may the women, virgins and wives of the noble people, protectors of the nation, listen and gather your words with care and understanding, and may they, like the pure transparent quarters of space, stabilise and perfect you with their integrative words

and acts of love and wisdom.

37. (Women Devata, Prajapati Ṛshi)

र॒ज॒ता हरि॑णी॒ः सीसा॒ युजो॑ युज्यन्ते॒ कर्म॑भिः ।
अश्व॑स्य वा॒जिन॑स्त्व॒चि सिमा॑ः शम्यन्तु शम्य॑न्तीः॥३७॥

Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ. Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ.

Women in love, lovely, captivating, arresting with love and loyalty, exciting and dedicated, are joined in marriage to the protection and embrace of handsome, virile and generous young men by their own will and action. Bound in the discipline of matrimony, may they be at peace in security, and may they provide for the love, peace and security of the young men of their choice.

38. (Sabhasad Devata, Prajapati Ṛshi)

कु॒विद॒ङ्ग यव॑मन्तो॒ यव॑ञ्चि॒द्यथा॒ दान्त्य॑नुपू॒र्वं वि॒यूय॑ । इ॒हेहैषां कृणुहि॒ भोज॑नानि॒ ये ब॒र्हिषो॒ नम॑ऽउक्ति॒ यज॑न्ति ॥३८॥

Kuvidaṅga yavamanto yavañcidyathā dāntyanu-pūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama' uktiṁ yajanti.

Dear Sabhasad, eminent member of the council, just as farmers blest with rich barley harvest the grain with discrimination, some plants separately and some together, so do the teachers sit on seats of grass, receive food and water, and carry on the yajna of education accomplishing their work with the disciples with judgement. Here in this school, provide for their food and maintenance.

39. (Adhyapaka Devata, Prajapati Ṛshi)

कस्त्वाच्छ्यति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति । कऽउ ते शमिता कविः ॥३९॥

Kastvā chyati kastvā viśāsti kaste gātrāṇi śamyati. Ka u te śamitā kaviḥ.

Young learner, who cuts, grinds and shapes you into form? Who teaches, directs and controls you? Who exercises your body-parts to suppleness and equipoise? Who is the sage and seer, high-priest of your education, giving the last oblation of completion?

40. (Praja Devata, Prajapati Ṛshi)

ऋतवस्तऽऋतुथा पर्वं शमितारो विशासतु । संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा ॥४०॥

Ṛtavasta'ṛtuthā parva śamitāro vi śāsatu. Saṁvatsarasya tejasā śamībhiḥ śamyantu tvā.

Learner, seeker of knowledge and expertise, may the seasons and the teachers training you in peace and action instruct and temper you according to the needs of the time and the stage of your life, and may they complete and perfect you with the splendour of the sun round the year and peaceable action and refinement.

41. (Praja Devata, Prajapati Ṛshi)

अर्द्धमासाः परूꣳषि ते मासाऽआच्छ्यन्तु शम्यन्तः। अहोरात्राणि मरुतो विलिष्टꣳसूदयन्तु ते ॥४१॥

Ardhamāsāḥ parūm̐ṣi te māsā'ācchyantu śamyantaḥ. Ahorātrāṇi maruto viliṣṭam̐ sūdayantu te.

Learner, seeker of knowledge, may the days and

nights, fortnights and months developing you refine and strengthen your body parts and life's periods, and may the learned soften your roughness and eliminate your hardness.

42. (Adhyapaka Devata, Prajapati Ṛshi)

दैव्या॑ऽअध्व॒र्यव॒स्त्वाच्छ्य॑न्तु॒ वि च॑ शासतु ।
गात्रा॑णि पर्व॒शस्ते॒ सिमा॑ः कृण्वन्तु॒ शम्य॑न्तीः॥४२॥

Daivyā'adhvaryavastvācchyantu vi ca śāsatu. Gātrāṇi parvaśaste simāḥ kṛṇvantu śamyantīḥ.

Learner, seeker, ruler, citizen, may the divine high-priests of the yajna and development of the nation instruct and refine you and develop the parts of your body, life and community from every joint and transition onward. May the loving motherly women wholly dedicated soften your heart and refine your mind.

43. (Raja Devata, Prajapati Ṛshi)

द्यौस्ते॑ पृ॒थि॒व्य॒न्तरि॑क्षं वा॒यु॒श्छि॒द्रं पृणातु ते ।
सूर्य॑स्ते॒ नक्ष॑त्रैः स॒ह लो॒कं कृ॑णोतु साधु॒या ॥४३॥

Dyauste pṛthivyantarikṣaṁ vāyuśchidraṁ pṛṇātu te. Sūryaste nakṣatraiḥ saha lokaṁ kṛṇotu sādhuyā.

May the heaven (with its light), the earth (with his generosity and stability), the sky (with its expanse), the wind and air (with speed and energy) make up your wants and repair your weaknesses. And may the sun, lord of light and life, with the stars and planets, create for you a straight and simple world of beauty, freedom and progress.

44. (Raja Devata, Prajapati Ṛshi)

शं ते परेभ्यो गात्रेभ्यः शमस्त्ववरेभ्यः ।
शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव ॥४४॥

Śaṁ te parebhyo gātrebhyaḥ śamastva-varebhyaḥ. Śamasthabhyo majjabhyaḥ śamvastu tanvai tava.

Peace and health to the higher parts of your personality. Peace and health to the lower parts of your body. Peace and strength to your bones and marrow. Peace and well-being to your body and mind all over.

45. (Jijnasu=Seeker Devata, Prajapati Ṛshi)

कः स्विदेकाकी चरति कऽउ स्विज्जायते पुनः।
किꣳस्विद्धिमस्य भेषजं किम्वावपनं महत् ॥४५॥

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanaṁ mahat.

Who moves alone? Who is born again and again? What is the antidote of cold? And what is the great field and hold of life, seed and sustenance?

46. (Surya etc. Devata, Prajapati Ṛshi)

सूर्यऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥४६॥

Sūrya'ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat.

The sun moves alone. The moon is born again and again. Fire, heat, is the antidote of cold. And earth is the great field and hold of life, seed and sustenance.

47. (Jijnasu Devata, Prajapati Ṛshi)

किꣳस्वित्सूर्यसमं ज्योतिः किꣳसमुद्रसमꣳसरः ।
किꣳस्वित्पृथिव्यै वर्षीयः कस्य मात्रा न विद्यते ॥४७॥

Kiṁ svit sūryasamaṁ jyotiḥ kiṁ samudrasamaṁ sarah. Kiṁ svit pṛthivyai varṣīyaḥ kasya mātrā na vidyate.

What is the other light like the sun? What is the vessel-hold of water like the sea? What is larger than the earth? What is without limits in the world?

48. (Brahma etc. Devata, Prajapati Ṛshi)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमꣳसरः ।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते ॥४८॥

Brahma sūryasamaṁ jyotirdyauḥ samudra-samaṁ sarah. Indraḥ pṛthivyai varṣīyān gostu mātrā na vidyate.

Brahma is the light like the sun. The sky is the great vessel-hold of waters like the sea. The sun is greater than the earth. Word, divine speech, has no limits.

49. (Question-Answer Devata, Prajapati Ṛshi)

पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा जगन्थ ।
येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमाविवेशा३॥४९॥

Pṛcchāmi tvā citaye devasakha yadi tvamatra manasā jagantha. Yeṣu viṣṇustriṣu pade-ṣveṣṭasteṣu viśvaṁ bhuvanamāvivesā.

Friend of the divine, I ask you for my understanding, if with your mind you can reach the answer: Does the living world exist in those three regions of the universe — the earth, the sky, and the heavens, wherein Vishnu, universal lord of the world, pervades?

50. (Ishvara Devata, Prajapati Ṛshi)

अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमाविवेश। सद्यः पर्येमि पृथिवीमुत द्यामेकेनाङ्गेन दिवोऽअस्य पृष्ठम् ॥५०॥

Api teṣu triṣu padeṣvasmi yeṣu viśvaṁ bhuvanamāviveśa. Sadyaḥ paryemi pṛthivīmuta dyāmekenāṅgena divo'asya pṛṣṭham.

I am there, sure, in those three regions of the universe wherein the whole living world exists. I instantly and universally pervade the earth, the sky and the vault of heaven, each with one existential part of my omnipresence.

51. (Purusheshvara Devata, Prajapati Ṛshi)

केष्वन्तः पुरुषऽआ विवेश कान्यन्तः पुरुषेऽअर्पितानि। एतद् ब्रह्मन्नुपवल्हामसि त्वा किंस्विन्नः प्रतिवोचास्यत्र ॥५१॥

Keṣvantaḥ puruṣa'ā viveśa kānyantaḥ puruṣe' arpitāni. Etad brahmannupa valhāmasi tvā kiṁ svinnaḥ prati vocāsyatra.

Who and how many does the Purusha, supreme spirit, pervade? Who and how many reside in the Purusha? This, O man of knowledge, we ask you so that we too may excel. What do you say to us on this question?

52. (Parameshvara Devata, Prajapati Ṛshi)

पञ्चस्वन्तः पुरुषऽआविवेश तान्यन्तः पुरुषेऽअर्पितानि। एतत्त्वात्र प्रतिमन्वानोऽअस्मि न मायया भवस्युत्तरो मत् ॥५२॥

Pañcasvantaḥ puruṣa'ā viveśa tānyantaḥ puruṣe'arpitāni. Etattvātra pratimanvāno'asmi na māyayā bhavasyuttaro mat.

In five (elements of Prakriti) does the Purusha pervade. These five elements reside within the Purusha. This I say on the question believing and asking you to accept and believe. Not by maya, nor by mere science, nor by knowledge alone of existence would you go farther than me (the Purusha).

53. (Prashta=Questioner Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किꣳस्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥५३॥

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ. Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā.

What is the first original structure in time? What is the great womb of the forms of life? What is the finest pliant material? What is the universal devourer?

54. (Samadhata=Wise Devata, Prajapati Ṛshi)

द्यौरासीत्पूर्वचित्तिरश्वऽआसीद् बृहद्वयः ।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥५४॥

Dyaurāsīt purvacittiraśva'āsīd bṛhadvayaḥ. Avirāsīt pilippilā rātrirāsīt piśaṅgilā.

Heaven, light, i.e., divine vibration of thought energy is the first original step in creation. Mahat, the first mutation of original Prakriti, was the great womb of the forms of creation. Manifested Prakriti is the finest pliant material for creation. Pralaya, the night of annihilation devours the universe.

55. (Prashta Devata, Prajapati Ṛshi)

काऽईमरे पिशङ्गिला काऽईं कुरुपिशङ्गिला ।
कऽईमास्कन्दमर्षति कऽईं पन्थां विसर्पति ॥५५॥

Kā'īmare piśaṅgilā kā'īṁ kurupiśaṅgilā. Ka' īmāskandamarṣati ka'īm panthāṁ visarpati.

What is the cover of the forms of existence? Who destroys the beauty of the crops? Who moves jumping in leaps? Who creeps on the path?

56. (Samadhata Devata, Prajapati Ṛshi)

अजारे पिशङ्गिला श्वावित्कुरुपिशङ्गिला ।
शशऽआस्कन्दमर्षत्यहिः पन्थां वि सर्पति ॥५६॥

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā. Śaśa' āskandamarṣatyahiḥ panthāṁ vi sarpati.

Prakriti is the cover of forms. Porcupine is the destroyer of the beauty of crops in the field. Energy moves in currents. And the clouds sail upon their path.

57. (Prashta Devata, Prajapati Ṛshi)

कत्यस्य विष्ठाः कत्यक्षराणि कति होमासः कतिधा समिद्धः। यज्ञस्य त्वा विदथा पृच्छमत्र कति होतारऽऋतुशो यजन्ति ॥५७॥

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā samiddhaḥ. Yajñasya tvā vidathā pṛcchamatra kati hotāra' ṛtuśo yajanti.

How many permanent materials? How many operations? How many fuels and modes of lighting? I ask you these questions on the subject of yajna for knowledge. How many priests perform it according to the seasons?

58. (Samidha Devata, Prajapati Ṛshi)

षडस्य विष्ठाः शतमक्षराण्यशीतिर्होमाः समिधो ह तिस्रः। यज्ञस्य ते विदथा प्र ब्रवीमि सप्त होतारऽऋतुशो यजन्ति ॥५८॥

Ṣaḍasya viṣṭhāḥ śatamakṣarāṇyaśītirhomāḥ samidho ha tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra'ṛtuśo yajanti.

Six seasons are the pillars of yajna. Hundreds are the materials of permanent nature. Eighty are the operations. Three are the fuels. I speak to you of the knowledge of yajna. Seven priests carry on the yajna according to the seasons.

59. (Prashta Devata, Prajapati Ṛshi)

कोऽअस्य वेद भुवनस्य नाभिं को द्यावापृथिवीऽ-अन्तरिक्षम् । कः सूर्यस्य वेद बृहतो जनित्रं को वेद चन्द्रमसं यतोजाः ॥५९॥

Ko'asya veda bhuvanasya nābhiṁ ko dyāvā-pṛthivī'antarikṣam. Kaḥ sūryasya veda bṛhato janitraṁ ko veda candramasaṁ yatojāḥ.

Who knows the centre-hold of this world? Who knows the earth, the sky, and the heaven, region of light? Who knows the great creator of the sun? Who knows the moon and wherefrom it was born?

60. (Samadhata Devata, Prajapati Ṛshi)

वेदाहमस्य भुवनस्य नाभिं वेद द्यावापृथिवीऽ-अन्तरिक्षम् । वेद सूर्यस्य बृहतो जनित्रमथो वेद चन्द्रमसं यतोजाः ॥६०॥

Vedāhamasya bhuvanasya nābhiṁ veda dyāvāpṛthivī'antarikṣam. Veda sūryasya bṛhato janitramatho veda candramasaṁ yatojāḥ.

I know the centre-hold of this world. I know the heaven and earth and the middle regions of the sky. I know the great creator of the sun. I know the moon and wherefrom it was born. (The man of real knowledge is one who knows Brahma, creator and sustainer of the world, and the world itself, who knows the efficient cause, Brahma, and the material cause, Prakriti, and the beneficiary, the jiva. The speaker is such a man of knowledge. Alternatively, the speaker is Brahma Itself.)

61. (Prashta Devata, Prajapati Ṛshi)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः। पृच्छामि त्वा वृष्णोऽअश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥६१॥

Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo' aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma.

I ask you: What is the highest end of the earth and where? I ask you: What and where is the centre of the world? I ask you: Where and what is the seed of the virility and fertility of the male? I ask you: What and where is the haven and home and ultimate preserve of the Word, universal speech?

62. (Samadhata Devata, Prajapati Ṛshi)

इयं वेदिः परोऽअन्तः पृथिव्याऽअयं यज्ञो भुवनस्य नाभिः। अयꣳसोमो वृष्णोऽअश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥६२॥

Iyaṁ vediḥ paro'antaḥ pṛthivyā'ayaṁ yajño bhuvansya nābhiḥ. Ayaṁ somo vṛṣṇo'asvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.

This yajna-vedi is the supreme and ultimate end of the earth. This yajna is the centre and centre-hold of the world. This soma is the seed and source of the virility and fertility of the male. And Brahma is the haven and home and birth and preserve of the Word, divine speech.

63. (Samadhata Devata, Prajapati Ṛshi)

सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्यर्णवे ।
दधे ह गर्भमृत्वियं यतो जातः प्रजापतिः॥६३॥

Subhūḥ svayambhūḥ prathamo'ntarmahatyarṇave. Dadhe ha garbhamṛtviyaṁ yato jātaḥ prajāpatiḥ.

Gracious and glorious, self-existent and at the very centre in this grand ocean of the universe is Brahma. He plants the seed of creation into Prakriti according to the season of the creative cycle, and thence is born Prajapati, the sun, lord of life.

64. (Ishvara Devata, Prajapati Ṛshi)

होता यक्षत्प्रजापतिꣳसोमस्य महिम्नः।
जुषतां पिबतु सोमꣳ होतर्यज ॥६४॥

Hotā yakṣatprajāpatiṁ somasya mahimnaḥ. Juṣatāṁ pibatu somaṁ hotaryaja.

The man of yajna performs the yajna in honour of Prajapati, father and sustainer of the world of creation by the grace and glory of Soma, lord of life and omnipotence. May he ever dedicate himself to the lord

and drink the nectar of life and immortality by divine grace.

Man of yajna, carry on the yajna, relent not ever.

65. (Ishvara Devata, Prajapati Ṛshi)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नोऽअस्तु वयꣳस्याम पतयो रयीणाम् ॥६५॥

Prajāpate na tvadetānyanyo viśvā rūpāṇi pari tā babhūva. Yatkāmāste juhumastanno'astu vayaṁ syāma patayo rayīṇām.

Prajapati, lord of creation, no one other than you is supreme over and beyond all these and other forms of existence.

Whatever our ends and aims for which we offer our homage to you, may all that come true for us.

May we, by Grace, be masters, promoters and preservers of the wealths of the world.

इति त्रयोविंशोऽध्यायः ॥

CHAPTER–XXIV

1. (Prajapati Devata, Prajapati Ṛshi)

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णग्रीवऽआग्नेयो रराटे पुरस्तात् सारस्वती मेष्यधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सौमापौष्णः श्यामो नाभ्याᳬं सौर्ययामौ श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्ट्रौ लोमशसक्थौ सक्थ्योर्वायव्यः श्वेतः पुच्छऽइन्द्राय स्वपस्याय वेहद्वैष्णवो वामनः ॥१॥

Aśvastūparo gomṛgaste prājāpatyāḥ kṛṣṇagrīva' āgneyo rarāṭe purastātsārasvatī meṣyadhastāddhanvorāśvināvadhorāmau bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyām̐ sauryayāmau śvetaśca kṛṣṇaśca pārśvayostvāṣṭrau lomaśasakthau sakthyorvāyavyaḥ śvetaḥ puccha' indrāya svapasyāya vehadvaiṣṇavo vāmanaḥ.

The horse, the wild ram, the wild cow, these are sunny in character and quality, they belong to Prajapati;

the black-necked animal foremost among the beasts is fiery in character and quality, it belongs to Agni;

the sheep with twisted hair in the forehead has the quality for speech and intelligence, it belongs to Sarasvati;

the goats having black spots below the jaws and on the lower parts of front legs have the qualities of the sun and moon, they belong to the Ashvinis;

the animal which is black round the navel has the qualities of Soma and Pushan;

those which are white and dark on the sides have

the qualities of the sun and air, they belong to Surya and Yama;

those with long hair on the thighs have the qualities of Tvashta;

those which have a white tail belong to the wind, Vayu;

the small animal and the barren cow belong to Vishnu;

Let all these be deployed in the service of Indra, the ruler, man of high values and action.

2. (Soma & Others Devata, Prajapati Ṛshi)

रोहितो धूम्ररोहितः कर्कन्धुरोहितस्ते सौम्या बभ्रुररुणबभ्रुः शुकबभ्रुस्ते वारुणाः शितिरन्ध्रोऽन्यतः शितिरन्ध्रः समन्त-शितिरन्ध्रस्ते सावित्राः शितिबाहुरन्यतःशितिबाहुः समन्त-शितिबाहुस्ते बार्हस्पत्याः पृषती क्षुद्रपृषती स्थूलपृषती ता मैत्रावरुण्यः ॥२॥

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā babhruraruṇababhruḥ śukababhruste vāruṇāḥ śitirandhro'nyataḥ śitirandhraḥ samantaśitirandhraste sāvitrāḥ śitibāhu-ranyataḥ śitibāhuḥ samantaśitibāhuste bārhas-patyāḥ pṛṣatī kṣudrapṛṣatī sthūlapṛṣatī tā maitrāvaruṇyaḥ.

The red, smoky red and red-berry animals belong to Soma;

the brown, red brown and parrot brown belong to Varuna;

those with white holes in the wool on the one side or all over belong to Savita;

those with white fore-legs, white on one side or

white on all sides belong to Brihaspati;

those with spots on the limbs, small ones, or large ones, belong to Mitra and Varuna.

(All these should be pressesd into service.)

3. (Ashvins and Others Devata, Prajapati Ṛshi)

शुद्धवालः सर्वशुद्धवालो मणिवालस्तऽआश्विनाः श्येतः श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा यामाऽअवलिप्ता रौद्रा नभोरूपाः पार्जन्याः ॥३॥

Śuddhavālaḥ sarvaśuddhavālo maṇivālasta' āśvināḥ śyetaḥ syetākṣo'ruṇaste rudrāya paśupataye karṇā yāmā'avaliptā raudrā nabhorūpāḥ pārjanyāḥ.

The animals with bright hair, wholly bright hair, and jewel-bright hair belong to the Ashvins. The white, the white eyed, and the red ones are for Rudra, lord of the animals. Those which are specially serviceable belong to Yama. Those of strong limbs belong to the pranas. And those which are sky-grey belong to the clouds.

4. (Maruts etc. Devata, Prajapati Ṛshi)

पृश्निस्तिरश्चीनपृश्निरूर्ध्वपृश्निस्ते मारुताः फल्गूर्लोहितोर्णी पलक्षी ताः सारस्वत्यः प्लीहाकर्णः शुण्ठाकर्णोऽध्यालोहकर्णस्ते त्वाष्ट्राः कृष्णग्रीवः शितिकक्षोऽञ्जिसक्थस्तऽऐन्द्राग्नाः कृष्णाञ्जिरल्पाञ्जिर्महाञ्जिस्तऽउषस्याः ॥४॥

Pṛśnistiraścīnapṛśnirūrdhvapṛśniste mārutāḥ phalgūrlohitorṇī palakṣī tāḥ sārasvatyaḥ plīhākarṇaḥ śuṇṭhākarṇo'dhyālohakarṇaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo'ñjisakthasta' aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista' uṣasyāḥ.

Soft and dappled ones, those with transverse speckles, or upward speckles are of the quality and character of the Maruts; fruit-lovers, those with red hair, and those of quick quivering eyes belong to Sarasvati. The spleen-eared, white-eared, and the golden eared belong to Tvashta. Those of black neck, white flanks and heavy thighs are of the quality and character of Indra and Agni, wind and electric energy. And those of average or dark brilliance, little brilliance or great brilliance belong to the dawns.

5. (Vishvedevas Devata, Prajapati Ṛshi)

शिल्पा वैश्वदेव्यो रोहिण्यस्त्र्यवयो वाचेऽविज्ञाताऽअदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥५॥

Śilpā vaiśvadevyo rohiṇyastryavayo vāce' vijñātā'adityai sarūpa dhātre vatsataryo devānāṁ patnībhyaḥ.

The animals useful in arts belong to all the noble people, all the divinities. Three kinds of mountain sheep used in climbing high are for knowledge and speech. The unknown breeds are for Aditi, the earth. Those of similar form are for the Protector, and the young calves are for the wives of the learned to look after.

6. (Agni etc. Devata, Prajapati Ṛshi)

कृष्णग्रीवाऽआग्नेयाः शितिभ्रवो वसूनाᳬंरोहिता रुद्राणाᳬं- श्वेताऽअवरोकिणऽआदित्यानां नभोरूपाः पार्जन्याः ॥६॥

Kṛṣṇagrīvā'āgneyāḥ śitibhravo vasūnāṁ rohitā rudrāṇāṁ śvetā'avarokiṇa'ādityānāṁ nabhorūpāḥ pārjanyāḥ.

Black-necked animals have the quality and character of fire. Those with white brows are of the

Vasus such as earth. The red ones are of the quality and energy of pranas. The white ones and brilliant ones are of the nature of Adityas. And those of the colour of water and the sea are of the element of the clouds.

7. (Indra and Others Devata, Prajapati Ṛshi)

उन्नतऽऋषभो वामनस्तऽऐन्द्रावैष्णवाऽउन्नतः शितिबाहुः शितिपृष्ठस्तऽऐन्द्राबार्हस्पत्याः शुकरूपा वाजिनाः कल्माषाऽऽग्निमारुताः श्यामाः पौष्णाः ॥७॥

Unnata'ṛṣabho vāmanasta'aindrāvaiṣṇavā' unnataḥ śitibāhuḥ śitipṛṣṭhasta'aindrā-bārhaspatyāḥ śukarūpā vājināḥ kalmāṣā" āgnimārutāḥ śyāmāḥ pauṣṇāḥ.

The tall, strong animals with supple and tortuous limbs are of the quality Indra and Vishnu, electricity and wind. The tall ones of razor-sharp stroke and adamantine back have the quality of Indra and Brihaspati, wind and the sun. Those of the form and colour of the parrot, fast as horse, white and black have the quality of Agni and Maruts, fire and the winds. The black ones have the quality of Pushan, energising as the cloud.

8. (Indragni etc. Devata, Prajapati Ṛshi)

एताऽऐन्द्राग्ना द्विरूपाऽअग्नीषोमीया वामनाऽअनड्वाहऽ आग्नावैष्णवा वशा मैत्रावरुण्योऽन्यतऽएन्यो मैत्र्यः ॥८॥

Etā'aindrāgnā dvirūpā'agnīṣomīyā vāmanā' anaḍvāha"āgnāvaiṣṇavā vaśā maitrā-varuṇyo'nyata'enyo maitryaḥ.

These animals of two colours or qualities are of the nature of Indra and Agni, wind and electric energy. Those of supple and tortuous limbs and the sturdy

bullocks are of the nature of Agni and Soma, and of Agni and Vishnu. The barren cow is of the nature of Mitra and Varuna, pranic energy. The rest anywhere are of friendly nature, wherever they are and wherever they go.

9. (Agni & Others Devata, Prajapati Ṛshi)

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याः श्वेता वायव्याऽअविज्ञाताऽअदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः॥९॥

Kṛṣṇagrīvā'āgneyā babhravaḥ saumyāḥ śvetā vāyavyā'avijñātā'adityai sarūpā dhātre vatsataryo devānāṁ patnībhyaḥ.

The black-necked animals are fiery, the brown ones are cool and gentle as soma, the white ones are airy. The unknown are for the earth, those of like form for the Protector, the young calves for the wives of the divines and for the sun-rays to foster.

10. (Antariksha etc. Devata, Prajapati Ṛshi)

कृष्णा भौमा धूम्राऽआन्तरिक्षा बृहन्तो दिव्याः शबला वैद्युताः सिध्मास्तारकाः ॥१०॥

Kṛṣṇā bhaumā dhūmrā'āntarikṣā bṛhanto divyāḥ śabalā vaidyutāḥ sidhmāstārakāḥ.

The black ones, the farming animals, are for the earth. The brown ones are for the sky. The big, wonderful, whitish are live wires like electricity. The gentle ones are for the alleviation of suffering.

11. (Vasanta etc. Devata, Prajapati Ṛshi)

धूम्रान् वसन्तायालभते श्वेतान् ग्रीष्माय कृष्णान् वर्षाभ्योऽरुणाञ्छरदे पृषतो हेमन्ताय पिशङ्गाञ्छिशिराय ॥११॥

Dhūmrān vasantāyālabhate śvetān grīṣmāya kṛṣṇān varṣābhyo'ruṇāñcharade pṛṣato hemantāya piśaṅgāñchiśirāya.

For the spring season, you get the brown ones; for summer, whites; for the rains, black ones; for autumn, red ones; for freezing winter, thick ones; and for the cool season, you get yellow and orange.

12. (Agni & Others Devata, Prajapati Ṛshi)

त्र्यवयो गायत्र्यै पञ्चावयस्त्रिष्टुभे दित्यवाहो जगत्यै त्रिवत्साऽअनुष्टुभे तुर्यवाहऽउष्णिहे ॥१२॥

Tryavayo gāyatryai pañcāvayastriṣṭubhe dityavāho jagatyai trivatsā'anuṣṭubhe turyavāha' uṣṇihe.

Animals of three six month periods of life are for the gayatri metre to sing; those of five periods are for trishtup; the burden bearing ones are for jagati; those with three calves are for anushtup; and those of the fourth stage of life are for the ushnih metre to sing.

13. (Virajadaya metres Devata, Prajapati Ṛshi)

पष्ठवाहो विराजऽउक्षाणो बृहत्याऽऋषभाः ककुभेऽनड्वाहः पङ्क्त्यै धेनवोऽतिछन्दसे ॥१३॥

Paṣṭhavāho virāja'ukṣāṇo bṛhatyā'ṛṣabhāḥ kakubhe'naḍvāhaḥ paṅktyai dhenavo' ticchandase.

Those which bear the burdens on their back are for the virat metre to sing; the virile bulls are for brihati; the sturdy and most excellent bulls are for kakup; the cart-bullocks are for the pankti; and the cows are for the ati-chhanda metre to sing of.

14. (Agni etc. Devata, Prajapati Ṛshi)

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याऽउपध्वस्ताः सावित्रा वत्सतर्यः सारस्वत्यः श्यामाः पौष्णाः पृश्नयो मारुता बहुरूपा वैश्वदेवा वशा द्यावापृथिवीयाः ॥१४॥

Kṛṣṇagrīvā'āgneyā babhravaḥ saumyā'upadhvastāḥ sāvitrā vatsataryaḥ sārasvatyaḥ śyāmāḥ pauṣṇāḥ pṛśnayo mārutā bahurūpā vaiśvadevā vaśā dyāvāpṛthivīyāḥ.

Black-necked animals are fiery. The brown and generous ones are gentle. The weak ones close at hand are of Savita, children of the sun. The cows with young calves are of Sarasvati. The dark ones are darlings of the cloud. The dappled cows are favourites of the Maruts. The multi-coloured ones are for Vishvedevas, the noblest people. And the brilliant domestic animals are gifts of earth and heaven.

15. (Indra & Others Devata, Prajapati Ṛshi)

उक्ताः सञ्चराऽएताऽऐन्द्राग्नाः कृष्णा वारुणाः पृश्नयो मारुताः कायास्तूपराः ॥१५॥

Uktāḥ sañcarā'etā' aindrāgnāḥ'kṛṣṇā vāruṇāḥ pṛśnayo mārutāḥ kāyāstūparāḥ.

These animals described here and moving around are of Indra and Agni, airy and fiery. The black ones are of Varuna, most excellent lord of choice. The richly speckled ones are of the Maruts and for the stormy people. And the violent ones are for and of Prajapati.

16. (Agni etc. Devata, Prajapati Ṛshi)

अग्नयेऽनीकवते प्रथमजानालभते मरुद्भ्यः सान्तपनेभ्यः सवात्यान् मरुद्भ्यो गृहमेधिभ्यो बष्किहान् मरुद्भ्यः क्रीडिभ्यः सꣳसृष्टान् मरुद्भ्यः स्वतवद्भ्योऽनुसृष्टान् ॥१६॥

Agnaye'nīkavate prathamajānālabhate marudbhyaḥ sāntapanebhyaḥ savātyān marudbhyo gṛhamedhibhyo baṣkihān marudbhyaḥ krīḍibhyaḥ saṁsṛṣṭān marudbhyaḥ svatavadbhyo' nusṛṣṭān.

The man of wisdom and discrimination favours and selects first-born heroes for admirable Agni, fiery commander of the army, acclimatised animals for the disciplined heroes of the speed of the winds, well reared animals for the homely yajnic people, well-trained animals for the sportive fun-loving people, and domesticated animals for the quiet settled people.

17. (Indragni & Others Devata, Prajapati Ṛshi)

उक्ताः सञ्चराऽएताऽऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा बहुरूपा वैश्वकर्मणाः ॥१७॥

Uktāḥ sañcarā'etā'aindrāgnāḥ prāśṛṅgā māhendrā bahurūpā vaiśvakarmanāḥ.

Described are these animals and the ways of raising and training them. Of divine care and purpose, they are of varied hue and beautiful horns, favourites of divinities and for divine purpose. Of Indra and Agni they are, of Mahendra and Vishvakarma.

18. (Pitarah Devata, Prajapati Ṛshi)

धूम्रा बभ्रुनीकाशाः पितृणाꣳसोमवतां बभ्रवो धूम्रनीकाशाः पितृणां बर्हिषदां कृष्णा बभ्रुनीकाशाः पितृणामग्निष्वात्तानां कृष्णाः पृषन्तस्त्रैयम्बकाः ॥१८॥

Dhūmrā babhrunīkāśāḥ pitṛṇām̐ somavatāṁ babhravo dhūmranīkāśāḥ pitṛṇāṁ barhiṣadāṁ kṛṣṇā babhrunīkāśāḥ pitṛṇāmagniṣvāttānāṁ kṛṣṇāḥ pṛṣantastraiyambakāḥ.

Smoky grey and dark brown animals are for kind and loving soma-natured parents and seniors. Brown and smoky dark are for the senior councillors. Black and brown are for those seniors who are experts of the science of fire. And black and spotted are for those who have three-fold responsibilities. (Honour the seniors with pet-gifts and protect the animals for them.)

19. (Vayu Devata, Prajapati Ṛshi)

उक्ताः सञ्चराऽएताः शुनासीरीयाः श्वेता वायव्याः श्वेताः सौर्याः ॥१९॥

Uktāḥ sañcarā' etāḥ śunāsīrīyāḥ śvetā vāyavyāḥ śvetāḥ sauryāḥ.

Described are these animals, white, beautiful, moving around, dedicated to the plough and the share, sustaining as the air, bright as the sunlight. They have the elements and virtues of the air and the sun.

20. (Vasanta Devata, Prajapati Ṛshi)

वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान् वर्षाभ्य-स्तित्तिरींञ्छरदे वर्त्तिका हेमन्ताय ककराञ्छिशिराय विककरान् ॥२०॥

Vasantāya kapiñjalānālabhate grīṣmāya kalaviṅkān varṣābhyastittirīñcharade varttikā hemantāya kakarāñchiśirāya vikakarān.

The bird specialist takes up the sparrow for the season of spring, the cuckoo for summer, the partridge for the rains, the quail for autumn, the kakara for freezing cold, and vikakara for the frosty season.

21. (Varuna Devata, Prajapati Ṛshi)

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकानद्भ्यो मत्स्यान् मित्राय कुलीपयान् वरुणाय नाक्रान् ॥२१॥

Samudrāya śiśumārānālabhate parjanyāya maṇḍūkān adbhyo matsyān mitrāya kulīpayān varuṇāya nākrān.

The water-life specialist takes up the alligator in relation to the sea, frogs for the clouds, fish for the waters of lakes and rivers, kulipaya in relation to the sun and waters, and crocodile in relation to the oceans.

22. (Soma & Others Devata, Prajapati Ṛshi)

सोमाय हुꣳसानालभते वायवे बलाकाऽइन्द्राग्निभ्यां क्रुञ्चान् मित्राय मद्गून् वरुणाय चक्रवाकान् ॥२२॥

Somāya haṁsānālabhate vāyave balākā' indrāgnibhyāṁ kruñcān mitrāya madgūn varuṇāya cakravākān.

The bird-expert takes up the hansa, geese, in relation to Soma, beauty and joy, the she-crane in relation to Vayu, breeze and pleasure, the krauncha in relation to Indragni, the warmth of fire and vibrations of energy, the madgu in relation to Mitra, sun and water, and the chakravaka in relation to Varuna, the love and vastness of space.

23. (Agni etc. Devata, Prajapati Ṛshi)

अग्नये कुटरूनालभते वनस्पतिभ्यऽउलूकानग्नीषोमाभ्यां चाषानश्विभ्यां मयूरान् मित्रावरुणाभ्यां कपोतान् ॥२३॥

Agnaye kuṭarūnālabhate vanaspatibhya'ulūkān-agnīṣomābhyāṁ cāṣān aśvibhyāṁ mayūrān mitrāvaruṇābhyāṁ kapotān.

The specialist in birds and bird behaviour takes up the cocks for Agni, the owls for the Vanaspati, trees, the blue jays for Agni and Soma, the peacocks for the Ashvinis, and the pigeons for Mitra and Varuna.

24. (Soma etc. Devata, Prajapati Ṛshi)

सोमा॑य ल॒बाना॒लभ॑ते॒ त्वष्ट्रे॑ कौली॒कान् गोषा॒दीर्दे॒वाना॒ं पत्नी॑भ्यः कु॒लीका॑ देवजा॒मिभ्यो॒ऽग्नये॑ गृ॒हप॑तये पारु॒ष्णान् ॥२४॥

Somāya labānālabhate tvaṣṭre kaulīkān goṣādīrdevānāṁ patnībhyaḥ kulīkā devajāmibhyo' gnaye gṛhapataye pāruṣṇān.

He takes up the laba birds for Soma, kaulikas for Tvashta, goshadis which hurt the cows for the wives of the nobles, kulikas for the sisters of the nobles, and parushnas for Agni of the homestead.

25. (Kalavayavah, periods of time Devata, Prajapati Ṛshi)

अह्ने॑ पा॒राव॑ता॒नाल॑भते॒ रात्र्यै॑ सीचा॒पूर॑होरा॒त्रयोः॑ स॒न्धिभ्यो॑ ज॒तूर्मासे॑भ्यो दात्यौ॒हान्त्सं॑वत्स॒राय॑ मह॒तः सु॑प॒र्णान् ॥२५॥

Ahne pārāvatānālabhate rātryai sīcāpūrahorātrayoḥ sandhibhyo jatūrmāsebhyo dātyauhāntsaṁvatsarāya mahataḥ suparṇān.

He takes up pigeons for the day, sichapus for the night, jatus for the morning and evening twilight, the crow for the months, and the big suparnas for the year.

26. (Bhumi etc. Devata, Prajapati Ṛshi)

भूम्या॑ऽआ॒खूनाल॑भते॒ऽन्तरि॑क्षाय पा॒ङ्क्तान् दि॒वे कशा॑न् दि॒ग्भ्यो न॑कु॒लान् बभ्रु॑कानवान्तरदि॒शाभ्यः॑ ॥२६॥

Bhūmyā'ākhūnālabhate'ntarikṣāya pāṅktān dive kaśān digbhyo nakulān babhrukān avāntaradiśabhyaḥ.

The expert studies the rodent holes for the earth, the rows of flying birds for the sky, the kasha birds for the light, the mungoose for the directions and the ichneumon for the interdirections.

27. (Vasus etc. Devata, Prajapati Ṛshi)

वसुभ्य॒ऽऋश्या॒नाल॑भते रु॒द्रेभ्यो॒ रुरू॑नादि॒त्येभ्यो॒ न्यङ्कू॒न् विश्वैभ्यो दे॒वेभ्य॑ः पृष॒तान्त्सा॒ध्येभ्य॑ः कुलु॒ङ्गान् ॥२७॥

Vasubhya' ṛśyānālabhate rudrebhyo rurūn ādityebhyo nyaṅkūn viśvebhyo devebhyaḥ pṛṣatāntsādhyebhyaḥ kuluṅgān.

For the Vasu order of scholars, take up the study of the white footed rishya antelopes; for the Rudra scholars, take up the ruru antelopes; for the Aditya scholars, take up the nyanku antelopes; for the eminent and generous scholars, take up the prishata antelopes; and for the advanced researchers on yoga, the sadhyas, take up the kulunga antelopes.

28. (Ishana etc. Devata, Prajapati Ṛshi)

ईशा॑नाय॒ त्वा पर॑स्वत॒ आ ल॑भते मि॒त्राय॑ गौ॒रान् वरु॑णाय महि॒षान् बृह॒स्पत॑ये गव॒याँस्त्वष्ट्र॒ऽउष्ट्रा॑न् ॥२८॥

Īśānāya tvā parasvata ā labhate mitrāya gaurān varuṇāya mahiṣān bṛhaspataye gavayāňstvaṣṭra' uṣṭrān.

For the man of ruling power take up the parasvan antelopes of the forest, gauras for Mitra, the buffaloes for Varuna, wild cows for Brihaspati, and camels for Tvashta.

29. (Prajapati and Others Devata, Prajapati Ṛshi)

प्रजापतये पुरुषान् हस्तिन आ लभते वाचे प्लुषींश्चक्षुषे मशकाञ्छ्रोत्राय भृङ्गाः ॥२९॥

Prajāpataye puruṣān hastina ā labhate vāce pluṣīṅścakṣuṣe maśakāñchrotrāya bhṛṅgāḥ.

Take up male elephants for Prajapati, flying white ants for speech, mosquitoes for the eye and moths for the ear.

30. (Prajapati etc. Devata, Prajapati Ṛshi)

प्रजापतये च वायवे च गोमृगो वरुणायारण्यो मेषो यमाय कृष्णो मनुष्यराजाय मर्कटः शार्दूलाय रोहिदृषभाय गवयी क्षिप्रश्येनाय वर्तिका नीलङ्गोः कृमिः समुद्राय शिशुमारो हिमवते हस्ती ॥३०॥

Prajāpataye ca vāyave ca gomṛgo varuṇāy-āraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya markaṭaḥ śārdūlāya rohidṛṣabhāya gavayī kṣipraśyenāya vartikā nīlaṅgoḥ kṛmiḥ samudrāya śiśumāro himavate hastī.

For Prajapati and Vayu, the wild cow; for Varuna, the wild ram; for Yama, black deer; for the ruler of people, the monkey; for the lion, red deer; for the bull, the wild cow; for the swift eagle, the partridge; for the blue-bodied, the insects; for the sea, crocodile; and for the snowy mountainous region, the elephant.

31. (Prajapatya etc. Devata, Prajapati Ṛshi)

मयुः प्राजापत्यऽउलो हलिक्ष्णो वृषदꣳशस्ते धात्रे दिशां कङ्को धुङ्क्षाग्नेयी कलविङ्को लोहिताहिः पुष्करसादस्ते त्वाष्ट्रा वाचे क्रुञ्चः ॥३१॥

Mayuḥ prājāpatya' ulo halikṣṇo vṛṣadaṁśaste dhātre diśāṁ kaṅko dhuṅkṣāgneyī kalaviṅko lohitāhiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ.

The wild human (gorilla, yati, etc.) is the care of Prajapati; the little creatures, lion and wild cat for Dhata, master controller; the heron is for the directions; dhunksha bird is fiery; the sparrow, red snake and tank-creatures are for Tvashta; and the crane is for speech.

32. (Soma & Others Devata, Prajapati Ṛshi)

सोमा॑य कुलु॒ङ्ग आ॑र॒ण्यो॒ऽजो न॑कु॒लः शका॒ ते पौ॒ष्णाः क्रो॒ष्टा मा॒योरिन्द्र॑स्य गौरमृ॒गः पि॒द्वो न्यङ्कुः कक्क॒टस्तेऽनुम॑त्यै प्रति॒श्रुत्का॑यै चक्रवा॒कः ॥३२॥

Somāya kuluṅga āraṇyo'jo nakulaḥ śakā te pauṣṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ pidvo nyaṅkuḥ kakkaṭaste'numatyai pratiśrutkāyai cakravākaḥ.

The antelope is for Soma; the forest-goat, mungoose and the bee are for Pusha; the jackal is for the wild human; the white deer is for Indra; the pidva, nyanku and kakkata are for Anumati; and the chakravaka is for Echo.

33. (Mitra & Others Devata, Prajapati Ṛshi)

सौ॒री ब॒लाका॑ शा॒र्गः सृ॒ज॒यः श॒याण्ड॑क॒स्ते मै॒त्राः सर॑स्वत्यै॒ शारिः॑ पुरुष॒वाक् श्वा॒विद्भौ॒मी शा॑र्दू॒लो वृ॒कः पृदा॑कु॒स्ते म॒न्यवे॒ सर॑स्वते॒ शुकः॑ पुरुष॒वाक् ॥३३॥

Saurī balākā śargaḥ sṛjayaḥ śayāṇḍakaste maitrāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ pṛdākuste manyave sarasvate śukaḥ puruṣavāk.

The female crane is for the sun; the sharga, the srijaya and the shayandaka, these birds are for Mitra; the human voiced parrot is for Sarasvati; the porcupine is for the earth; the lion, the wolf, and the snake, these are for Manyu (anger); and the human voiced male parrot is for the sea.

34. (Agni & Others Devata, Prajapati Ṛshi)

सुपर्णः पार्जन्यऽआतिर्वाहसो दर्विदा ते वायवे बृहस्पतये वाचस्पतये पैङ्गराजोऽलज आन्तरिक्षः प्लवो मद्गुर्मत्स्यस्ते नदीपतये द्यावापृथिवीयः कूर्मः ॥३४॥

Suparṇaḥ pārjanya' ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paiṅgarājo' laja āntarikṣaḥ plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmaḥ.

The eagle is for the cloud; the aati (an aquatic bird), the serpent and the wood-pecker, these are for Vayu, the air; the paingaraja is for Vachasapati Brihaspati; alaja is for the sky; the pelican, the cormorant and the fish, these are for the lord of streams; and the tortoise is for the earth and light.

35. (Chandra & Others Devata, Prajapati Ṛshi)

पुरुषमृगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हꣳसो वातस्य नाक्रो मकरः कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः ॥३५॥

Puruṣamṛgaścandramaso godhā kālakā dārvāghāṭaste vanaspatīnāṁ kṛkavākuḥ sāvitro haṁso vātasya nākro makaraḥ kulīpayaste'kūpārasya hriyai śalyakaḥ.

The buck belongs to the moon; the alligator, the kalaka, the wood pecker, these belong to the trees; the

peacock belongs to Savita, the sun; the hansa is of the air; the iguana, crocodile, and the dolphin, they are of the sea, and the porcupine is for timidity.

36. (Ashvinis & Others Devata, Prajapati Ṛshi)

एण्यह्नो मण्डूको मूषिका तित्तिरिस्ते सर्पाणां लोपाशऽ-आश्विनः कृष्णो रात्र्याऽऋक्षो जतूः सुषिलीका तऽइतरजनानां जहका वैष्णवी ॥३६॥

Eṇyahṇo maṇḍūko mūṣikā tittiriste sarpāṇāṁ lopāśa'āsvinaḥ kṛṣṇo rātryā'ṛkṣo jatūḥ suṣilīkā ta itarajanānāṁ jahakā vaiṣṇavī.

The doe is of the day; the frog, mouse and partridge, these are of the serpents; the lopasha is Ashvins'; black animal is for the night; the bear, the bat and the sushilika are for other people; and the hedgehog is for Vishnu.

37. (Ardhamasa etc. Devata, Prajapati Ṛshi)

अन्यवापोऽर्द्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासान् कश्यपो रोहित्कुण्डृणाची गोलत्तिका तेऽप्सरसां मृत्यवेऽसितः ॥३७॥

Anyavāpo'rdhamāsānāmṛśyo mayūraḥ suparṇaste gandharvāṇāmapāmudro māsān kaśyapo rohitkuṇḍṛṇācī golattikā te' psarasāṁ mṛtyave' sitaḥ.

The cockoo belongs to the fortnights; the rishya deer, the peacock and the swan belong to the gandharvas (musicians); the crab belongs to the waters; the tortoise belongs to the months; the red deer, the house lizzard and the golattika belong to the water nymphs and the sunbeams; and the black deer is for death.

38. (Varsha & Others Devata, Prajapati Ṛshi)

वर्षाहूर्ऋतूनामाखुः कशो मान्थालस्ते पितृणां बलायाजगरो वसूनां कपिञ्जलः कपोतऽउलूकः शशस्ते निर्ऋत्यै वरुणायारण्यो मेषः ॥३८॥

Varṣāhūrṛtūnāmākhuḥ kaśo mānthālaste pitṝṇāṁ balāyājagaro vasūnāṁ kapiñjalaḥ kapota'ulūkaḥ śaśaste nirṛtyai varuṇāyāraṇyo meṣaḥ.

The frog is for the seasons; the mouse, the rodents and the flying fox, these are of the pitaras; the serpent is for strength; the partridge is for the Vasus; the pigeon, the owl and the hare are for adversity; the wild ram is for Varuna.

39. (Aditya and Others Devata, Prajapati Ṛshi)

श्वित्रऽआदित्यानामुष्ट्रो घृणीवान् वार्ध्रीनसस्ते मत्याऽअरण्याय सृमरो रुरू रौद्रः क्वयिः कुटरुर्दात्यौहस्ते वाजिनां कामाय पिकः ॥३९॥

Śvitra'ādityānāmuṣṭro ghṛṇīvān vārdhrīnasaste matyā'araṇyāya sṛmaro rurū raudraḥ kvayiḥ kuṭarurdātyauhaste vājināṁ kāmāya pikaḥ.

The white domestic animal is of the Adityas; the camel, the bright and tender animal and a big goat with streaks on nose are for intelligence; the wild cow is for the forest; the red deer is of Rudra; the kvayi, the cock and the crow, these are for the Vajins (speed); and the cuckoo is for love and desire.

40. (Vishvedevas etc. Devata, Prajapati Ṛshi)

खड्गो वैश्वदेवः श्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिꣳहो मारुतः कृकलासः पिप्पका शकुनिस्ते शरव्यायै विश्वेषां देवानां पृषतः ॥४०॥

Khaḍgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo gardabhastarakṣuste rakṣasāmindrāya sūkaraḥ siṁho mārutaḥ kṛkalāsaḥ pippakā śakuniste śaravyāyai viśveṣāṁ devanāṁ pṛṣataḥ.

The rhino is for Vishvedevas; black dog, long-eared ass, the tiger, these are for the demons; the boar is for the king; the lion is for the winds; the chameleon, pippaka and the vulture are for the marksman; the spotted deer is favourite of the noblest persons.

इति चतुर्विंशोऽध्यायः ॥

CHAPTER–XXV

1. (Sarasvati & Others Devata, Prajapati Ṛshi)

शादं दद्भिरवकां दन्तमूलैर्मृदं बर्स्वैस्ते गां दꣳष्ट्राभ्याꣳ- सरस्वत्याऽ अग्रजिह्वं जिह्वायाऽउत्सादमवक्रन्देन तालु वाजꣳ- हनुभ्यामपऽआस्येन वृषणमाण्डाभ्याम् आदित्यान् श्मश्रुभिः पन्थानं भ्रूभ्यां द्यावापृथिवी वर्त्तोभ्यां विद्युतं कनीनकाभ्याꣳ- शुक्लाय स्वाहा कृष्णाय स्वाहा पार्याणि पक्ष्माण्यवार्याऽ- इक्षवोऽवार्याणि पक्ष्माणि पार्याऽइक्षवः ॥१॥

Śādaṁ dadbhiravakāṁ dantamūlairmṛdaṁ barsvaiste gāṁ daṁṣṭrābhyāṁ sarasvatyā' agrajihvaṁ jihvāyā'utsādamavakrandenā tālu vājaṁ hanubhyāmapa'āsyena vṛṣaṇamāṇḍ-ābhyāmādityāň śmaśrubhiḥ panthānaṁ bhrūbhyāṁ dyāvāpṛthivī vartobhyāṁ vidyutaṁ kanīnakābhyāṁ śuklāya svāhā kṛṣṇāya svāhā pāryāṇi pakṣmāṇyavāryā' ikṣavo'vāryāṇi pakṣmāṇi pāryā' ikṣavaḥ.

By the teeth, test the efficiency of chewing and the texture of food, the strength of the teeth by the roots and gums, the protective enamel by the cavities, biting force by the fangs, the ease and elegance of speech by the fluent sweetness and suppleness of the tongue at the tip, the palate by the roll of the voice, the sweetness and energy by the action of the jaws, the deliciousness of drinks by the mouth, the maturity of manhood by the scrotum, the roll of years of maturity by the beard and moustache, the paths and manners of living by the eyebrows, the sense of heaven and earth by the orbits of movement, the inner light and energy by the pupils

of the eyes.

For the perfection of brahmacharya observe sexual and mental discipline. For the completion of the acquisition of knowledge observe the discipline of study.

The actions for going across the river of life are indispensable like the lovely sugar-cane at hand this side of the river. And the actions this side of the river of life too must be like the lovely sugar-cane across the river.

2. (Pranas etc. Devata, Prajapati Ṛshi)

वातं॑ प्रा॒णेना॑पा॒नेन॒ नासि॑केऽउपया॒मम॑ध॒रे॒णौष्ठे॑न॒ सदुत्त॑रेण प्रकाशेनान्त॑रमनूका॒शेन॒ बाह्यं॑ निवे॒ष्यं मू॒र्ध्ना स्त॑नयि॒त्नुं निर्बा॒धेना॒शनिं॑ म॒स्तिष्के॑ण वि॒द्युतं॑ क॒नीन॑काभ्यां॒ कर्णा॑भ्या॒ᳫं॑-श्रोत्र॒ᳫं॑श्रोत्रा॑भ्यां॒ कर्णौं॑ तेद॒नीम॑धरक॒ण्ठेना॒पः शुष्कक॒ण्ठेन॑ चि॒त्तं मन्या॑भि॒रदि॑तिᳫं॑शी॒र्ष्णा निर्ऋ॑तिं॒ निर्जं॑र्जल्पेन शी॒र्ष्णा संक्रो॒शैः प्रा॒णान् रे॒ष्माणᳫं॑स्तु॒पेन॑ ॥२॥

Vātaṁ prāṇenāpānena nāsike'upayāmama-dhareṇauṣṭhena saduttareṇa prakāśenāntara-manūkāśena bāhyaṁ niveṣyaṁ mūrdhna stanayitnuṁ nirbādhenāśaniṁ mastiṣkeṇa vidyutaṁ kanīnakābhyāṁ karṇābhyām̐ śrotram̐ śrotrābhyāṁ karṇau tedanīmadhara-kaṇṭhenāpaḥ śuṣkakaṇṭhena cittaṁ manyābhi-raditim̐ śīrṣṇā nirṛtiṁ nirjarjalpena śīrṣṇā saṁkrośaiḥ prāṇān reṣmāṇam̐ stupena.

Receive the energy of the winds by the incoming breath of prana and the outgoing breath of apana by the nostrils. With the lower and upper lips observe the self-control of truth and the discipline of yama and niyama. With the light of higher knowledge illumine the inner

personality. With cleanliness, purify the outer personality. Take in the light of divinity by the brahma-randhra, top aperture of the head. Hear the voice of thunder (of omnipotence) without interruption. Create the flash of lightning with the brain. Let the light shine by the pupils of the eyes. Develop hearing by the ears and the ears by hearing. Take in the food smoothly by the lower throat. Value the drinks by the parched throat. Develop the mind and memory by reflection and meditation. Realize the boundless in freedom with the imagination. Move on to the existential void with the head and speech unimpaired.

Develop the pranas with invocations to universal energy, facing the storm with shouts of joy.

3. (Indra & Others Devata, Prajapati Ṛshi)

मशकान् केशैरिन्द्रꣳस्वपसा वहेन बृहस्पतिꣳशकुनिसादेन कूर्माञ्छफैराक्रमणꣳस्थूराभ्यामृक्षलाभिः कपिञ्जलाञ्जवं जङ्घाभ्यामध्वानं बाहुभ्यां जाम्बीलेनारण्यमग्निमतिरुग्भ्यां पूषणं दोर्भ्यामश्विनावꣳसाभ्याꣳरुद्रꣳरोराभ्याम् ॥३॥

Maśakān keśairindraṁ svapasā vahena bṛhas-patiṁ śakunisādena kūrmañchaphairā-kramaṇaṁ sthūrābhyāmṛkṣalābhiḥ kapiñja-lāñjavaṁ jaṅghābhyāmadhvānaṁ bāhubhyāṁ jāmbīlenaraṇyamagnimatirugbhyāṁ pūṣaṇaṁ dorbhyāmaśvināvaṁsābhyāṁ rudraṁ rorābhyām.

Ward off mosquitoes and insects with hair. Achieve the power and greatness of Indra with hard work and great action. Reach Brihaspati, great lord of knowledge and wisdom, by the ordeal of fire and patience. Get to the tortoise and the earth with the speed

of the eagle. Shoot to the target on the hoofs of a horse and power of arms. Get to the kapinjala birds by stout action and double speed. Get to speed and cover the road with strong legs. Get to the forest with the grape fruit. Get to Agni, fire, by will and desire, to Pusha, good health, by strong arms, to Ashvins, ruler and people, by strong shoulders, and to Rudra, power of justice, by listening and discussion.

4. (Agni & Others Devata, Prajapati Ṛshi)

अ॒ग्नेः प॑क्ष॒तिर्वा॒योर्निप॑क्ष॒तिरिन्द्र॑स्य तृ॒तीया॒ सोम॑स्य चतु॒र्थ्य᳖दि॑त्यै पञ्च॒मीन्द्रा॒ण्यै ष॒ष्ठी म॒रुता॑ᳫं सप्त॒मी बृह॒स्पते॑रष्ट॒म्य᳖र्य॒म्णो न॑व॒मी धा॒तुर्द॑श॒मीन्द्र॑स्यैकाद॒शी वरु॑णस्य द्वाद॒शी य॒मस्य॑ त्रयोद॒शी ॥४॥

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya caturthyadityai pañcamīndrāṇyai ṣaṣṭhī marutām̐ saptamī bṛhaspaterasṭa-myaryamṇo navamī dhāturdaśamīndrasyai-kādaśī varuṇasya dvādaśī yamasya trayodaśī.

The body-politic of the nation of humanity has thirteen ribs on the right side of the chest. The first is Agni's for light and fire. The second is Vayu's for air energy. The third is Indra's for sunlight and energy. The fourth is Soma's for coolness and life of vegetation. The fifth is Aditi's for the vastness and generosity of the sky. The sixth is Indrani's for electric energy. The seventh is Marut's for the winds. The eighth is Brihaspati's for cosmic energy. The nineth is Aryaman's for the working people. The tenth is Dhatri's for the cosmic law. The eleventh is Indra's for national honour, power and prosperity. The twenfth is Varuna's for the enlightened citizens. The thirteenth is Yama's for justice

and administration.

(The world system thus is organismic. Every part is a living member, and every man, woman and community should play their part in the life of the system.)

5. (Indra & Others Devata, Prajapati Ṛshi)

इन्द्राग्न्योः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां चतुर्थी निर्ऋत्यै पञ्चम्यग्नीषोमयोः षष्ठी सर्पाणाᳬं सप्तमी विष्णोरष्टमी पूष्णो नवमी त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यम्यै त्रयोदशी द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥५॥

Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatir-mitrasya tṛtīyāpāṁ caturthī nirṛtyai pañca-myagnīṣomayoḥ ṣaṣṭhī sarpāṇāṁ saptamī viṣṇoraṣṭamī pūṣṇo navamī tvaṣṭurdaśamī-ndrasyaikādaśī varuṇasya dvādaśī yamyaī trayodaśī dyāvāpṛthivyordakṣiṇaṁ pārśvaṁ viśveṣāṁ devānāmuttaram.

The body-politic of the nation has thirteen ribs on the left side of the chest. The first belongs to Indragni for air and fire. The second belongs to Sarasvati for speech and education. The third belongs to Mitra for friendship. The fourth belongs to Aps, waters. The fifth belongs to Nir-riti, the earth. The sixth belongs to Agni-soma for fire and water. The seventh belongs to Sarpas, subterranean creatures. The eighth belongs to Vishnu, cosmic spirit. The nineth belongs to Pusha, health and nourishment. The tenth is Tvashta's for brilliance and refinement. The eleventh belongs to Indra, the soul, for self-culture. The twelfth belongs to Varuna, enlightened people. The thirteenth belongs to Yami, nation's women. The right side is for Dyava-prithivi, heaven and earth

for light and life. The left side belongs to all the nobilities of nature and humanity for the joy of enlightenment.

6. (Maruts etc. Devata, Prajapati Ṛshi)

मरुतांᳬस्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां द्वितीयाऽऽदित्यानां तृतीया वायोः पुच्छमग्नीषोमयोर्भासदौ क्रुञ्चौ श्रोणिभ्यामिन्द्राबृहस्पतीऽऊरुभ्यां मित्रावरुणा-वल्गाभ्यामाक्रमणᳬस्थूराभ्यां बलं कुष्ठाभ्याम् ॥६॥

Marutāṁ skandhā viśveṣāṁ devānāṁ prathamā kīkasā rudrāṇāṁ dvitīyā''dityānāṁ tṛtīyā vāyoḥ pucchamagnīṣomayorbhāsadau kruñcau śroṇibhyāmindrābṛhaspatī' ūrubhyāṁ mitrā-varuṇāvalgābhyāmākramaṇaṁ sthūrābhyāṁ balaṁ kuṣṭhābhyām.

The shoulders of the nation belong to the Maruts, that is, the stormy troops of defence are the shoulders of the nation. The first and top part of the spine belongs to Vishvedevas, that is, the generous and enlightened people are the top of the nation's spine. The second part of the spine belongs to the Rudras, men of law and justice. The third part belongs to the Adityas, brilliant people and children of the earth. The tail end belongs to Vayu, breath and fragrance of the nation. The hips of the nation belong to Agni and Soma, the heat of fire and coolness of water in the national mind. The poets and artists, two beautiful hansa birds, are comparable to the loins of the nation. Indra and Brihaspati, ruler and teachers, are comparable to the thighs. Mitra and Varuna, friendship and discrimination, are comparable to the groins. Develop force and advancement by the strength and suppleness of the thighs. Judge the strength and vitality of the nation by the slopes of the groin.

(Note here that the rashtra/nation/Samraat purusha is compared to the individual purusha (Eka-raat purusha), and also to the universal purusha, i.e., the Viraat Purusha. Life thus is an organism at every stage from the individual to the universe.)

7. (Pusha etc. Devata, Prajapati Ṛshi)

पूषणं वनिष्ठुनान्धाहीन्त्स्थूलगुदया सर्पान् गुदाभिर्विह्रुतऽ-आन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां वाजिनꣳशेपेन प्रजाꣳ-रेतसा चाषान् पित्तेन प्रदरान् पायुना कूश्माञ्छकपिण्डैः ॥७॥

Pūṣaṇaṁ vaniṣṭhunā'ndhāhīntsthūlagudayā sarpān gudābhirvihruta'āntrairapo vastinā vṛṣaṇamāṇḍābhyāṁ vājinaṁ śepena prajāṁ retasā cāṣān pittena pradarān pāyunā kūśmāñchakapiṇḍaiḥ.

Compare national health to food digestion and assimilation, blind serpents to large intestines, snakes to the bowels, crooked people to the intestines, water storages to the bladder and lower abdomen, vital rains and clouds to the scrotum, passion to the virile seed, food consumption to the bile, clearances to wind discharges, and judge the force of governance by the concentrations of power.

8. (Indra and Others Devata, Prajapati Ṛshi)

इन्द्रस्य क्रोडोऽदित्यै पाजस्यं दिशां जत्रवोऽदित्यै भसज्जीमूतान् हृदयौपशेनान्तरिक्षं पुरीतता नभऽउदर्येण चक्रवाकौ मतस्नाभ्यां दिवं वृक्काभ्यां गिरीन् प्लाशिभिरुपलान् प्लीह्ना वल्मीकान् क्लोमभिर्ग्लौभिर्गुल्मान् हिराभिः स्त्रवन्तीर्ह्रदान् कुक्षिभ्याꣳसमुद्रमुदरेण वैश्वानरं भस्मना ॥८॥

Indrasya kroḍo'dityai pājasyaṁ diśāṁ jatravo'dityai bhasajjīmūtān hṛdayaupaśenāntarikṣaṁ purītatā nabha' udaryeṇa cakravākau matasnābhyāṁ divaṁ vṛkkābhyāṁ girīn plāśibhirupalān plīhnā valmīkān klomabhirglaubhirgulmān hirābhiḥ sravantīrhradān kukṣibhyāṁ samudramudareṇa vaiśvānaraṁ bhasmanā.

You are in the bosom of Indra, father of light, let not the light sink into darkness.

Stand firm, the food and fertility of the earth is where you stand. The meeting of the directions of space is in the joints of the ribs. The light within is the light of heaven. Know the shower of the clouds by the joy of the soul in the blood, the broadness of the skies by the coronary artery, the soothing liquidity of atmospheric water by the serum juices of the belly, the energy of life, like the love of chakravaka birds, by the pulmonary arteries, the purity of light by the cleansing action of the excretory organs, the hardness of mountains by digestion and assimilation, the cloud-generosity by the spleen, the paths of movement by the blood vessels, concentrations and enlargements by the veins, streams and rivers by the blood-streams, gulfs and bays by the womb and ovaries, the sea by the stomach, and universal fire by the heat of the body system.

(Note the correspondence of the microcosm (ekaraat-purusha) and the macrocosm (Viraat-purusha) and the correspondence of the working of the two systems. The individual system works within the universal system as a unit. And this correspondence is worth knowing. The human individual is in the bosom of the universal Indra.)

9. (Pusha & Others Devata, Prajapati Ṛshi)

विधृ॑तिं नाभ्या॑ घृ॒तꣳरसे॑ना॒पो यू॒ष्णा मरी॑चीर्वि॒प्रुड्भि॑र्नी॒-हा॒रमू॒ष्मणा॑ शी॒नं वस॑या॒ प्रुष्वा॒ऽअश्रु॑भिर्ह्रा॒दुनी॑र्दू॒षीका॑भिर॒स्ना रक्षा॑ꣳसि चि॒त्राण्यङ्गै॒र्नक्ष॑त्राणि रू॒पेण॑ पृथि॒वीं त्व॒चा जु॒म्ब॒काय॒ स्वाहा॑ ॥९॥

Vidhṛtiṁ nābhyā ghṛtaṁ rasenāpo yūṣṇā marīcīrvipruḍ-bhirnīhāramūṣmaṇā śīnaṁ vasayā pruṣvā'aśrubhirhrādunīrdūṣīkābhirasna rakṣāṁsi citrāṇyaṅgairnakṣatrāṇi rūpeṇa pṛthivīṁ tvacā jumbakāya svāhā.

Know the centre-hold of the universe by the navel, liquid life of existence by the sap of nature, the waters of life by soup and decoctions, particles of light in rays by drops in a streams of oblations, the morning mist by vapours of steam, solid energy by frozen fat, precipitation of clouds by the tear glands, hail storms by shocks of disturbance, natural protections by immunity in the blood, wonders and mysteries by the limbs of the body, stars and planets by light and form, the crust of the earth by the skin of the body.

Honour and homage to the Lord Supreme with surrender in truth of word and deed.

10. (Hiranyagarbha Devata, Prajapati Ṛshi)

हि॒र॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ऽआसीत्। स दा॑धार पृथि॒वीं द्यामु॒तेमां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥१०॥

Hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmu-temāṁ kasmai devāya haviṣā vidhema.

The Great Golden Womb of the brilliant forms of existence, sole lord of the universe, existed by Himself

long before the world was born. He it is who holds this earth and Heaven. To Him we offer our homage and worship in libations of praise in words and deeds in truth.

11. (Ishvara Devata, Prajapati Ṛshi)

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव । य ईशेऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥११॥

Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īśe'asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.

It is He who was and is the sole lord of the living, breathing and moving world of the eye (and ear). It is He who, by His own might, rules over the world of the humans and the animals. To that same lord of power and bliss we offer our homage and worship in libations of praise and fragrant havi in truth of word and deed.

12. (Ishvara Devata, Prajapati Ṛshi)

यस्येमे हिमवन्तो महित्वा यस्य समुद्रꣳरसया सहाहुः। यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥१२॥

Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū kasmai devāya haviṣā vidhema.

By whose might, they say, these snow-covered mountains have come into existence and the oceans roll with floods of water, and who by His arms of omnipotence wields these quarters of space, to Him we offer our homage and worship with oblations of praise and havi.

13. (Paramatma Devata, Prajapati Ṛshi)

यऽआत्मदा बलदा यस्य विश्वऽउपासते प्रशिषं यस्य देवाः। यस्य छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.

The Lord who is the giver of birth to the soul with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to Him we offer our homage and worship in hymns with havi.

14. (Yajna Devata, Prajapati Ṛshi)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासोऽअपरीतासऽ-उद्भिदः। देवा नो यथा सदमिद् वृधेऽअसन्नप्रायुवो रक्षितारो दिवेदिवे ॥१४॥

Ā no bhadrāḥ kratavo yantu viśvato' dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive.

May thoughts of wisdom and acts of yajna come to us from all directions—thoughts and actions noble and auspicious, pure and free from violence, irresistible and unobstructed, bursting forth and fruitful, so that young, energetic and brilliant people of divinity may arise in this assembly of ours and be the protectors and promoters of our advancement.

15. (Vidvans Devata, Prajapati Ṛshi)

देवानां भद्रा सुमतिर्ऋजूयतां देवानाᳬं रातिरभि नो निवर्त्तताम्। देवानाᳬं सख्यमुपसेदिमा वयं देवा नऽआयुः प्रतिरन्तु जीवसे ॥१५॥

Devānāṁ bhadrā sumatirṛjūyatāṁ devānām̐ rātirabhi no nivarttatām. Devānām̐ sakhya-mupasedimā vayaṁ devā na'āyuḥ pratirantu jīvase.

May the auspicious wisdom of brilliant visionaries come to us. May the wealth and knowledge of simple, sincere and generous people come to us from all sides. May we enjoy the favour and friendship of noble and dedicated people of faith and excellence. And may all these nobilities thrive and promote our life for good and joyous living.

16. (Vishvedeva Devata, Prajapati Ṛshi)

तान् पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षम्-स्रिधम् । अर्यमणं वरुणꣳसोममश्विना सरस्वती नः सुभगा मयस्करत् ॥१६॥

Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitramaditiṁ dakṣamasridham. Aryamaṇaṁ varuṇam̐ somamaśvinā sarasvatī naḥ subhagā mayaskarat.

Those we invoke and honour in yajna with the ancient, eternal and self-proclaimed voice of the Veda: Bhaga, giver of glory, Mitra, universal friend, Aditi, mother of indestructible wisdom, Daksha, lord versatile and inviolable, Aryama, sustainer of creation, Varuna, best and highest, Soma, giver of peace, prosperity, knowledge and happiness, Ashvinis, givers of health and well-being, and all the teachers and scholars of the world.

May mother Sarasvati, benevolent and beatific, give us all the good and gracious gifts of life.

17. (Vayu Devata, Gotama Ṛshi)

तन्नो॒ वातो॑ मयो॒भु वा॑तु भेष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्यौः । तद् ग्रावा॑णः सोम॒सुतो॑ मयो॒भुव॒स्तद॑श्विना शृणुतं धिष्ण्या युवम् ॥१७॥

Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tatpitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.

May the joyous wind blow for us with the breath of life. May mother earth be green and fruitful for her children. May the fatherly sun bless us with light and brilliance. May the blissful clouds replete with the waters of life be generous with showers. And may you, Ashvinis, both sustaining powers of all round growth of body, mind and spirit, listen to our prayers and be kind and gracious.

18. (Ishvara Devata, Gotama Ṛshi)

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑ धियञ्जि॒न्वमव॑से हूमहे व॒यम्। पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द् वृ॒धे र॑क्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये॑॥१८॥

Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyañjinvamavase hūmahe vayam. Pūṣā no yathā'-vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.

For our protection, we invoke and worship the lord and ruler of the moving and the unmoving world who inspires our intelligence, dedication and devotion, so that He, lord supreme inviolable, may be the protector, sustainer and promoter of all our wealth of life for the sake of advancement and well-being.

19. (Ishvara Devata, Gotama Ṛshi)

स्व॒स्ति न॒ऽइन्द्रो॑ वृ॒द्धश्र॑वाः स्व॒स्ति नः॑ पू॒षा वि॒श्ववे॑दाः । स्व॒स्ति न॒स्तार्क्ष्यो॒ऽअरि॑ष्टनेमिः स्व॒स्ति नो॒ बृह॒स्पति॑र्दधातु ॥१९॥

Svasti na'indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti nastārkṣyo'ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.

May Indra, great is His glory, be kind and grant us honour and greatness. May Pusha, lord sustainer and wielder of universal wealth, be generous and bring us health and wealth. May the inviolable lord of speed and security be watchful and grant us progress and freedom. And may Brihaspati, lord of the great world of existence, be gracious and bless us with all the good and well-being in life.

20. (Vidvans Devata, Gotama Ṛshi)

पृष॑दश्वा म॒रुतः॒ पृश्नि॑मातरः शुभं॒ यावा॑नो वि॒दथे॑षु॒ जग्म॑यः। अ॒ग्नि॒जि॒ह्वा मन॑वः॒ सूर॑चक्षसो॒ विश्वे॑ नो दे॒वाऽअव॒सा ग॑मन्नि॒ह॥२०॥

Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁ yāvāno vidatheṣu jagmayaḥ. Agnijihvā manavaḥ sūracakṣaso viśve no devā'avasāgamanniha.

Great are the scholars, vibrant as the winds and brilliant as children of sunbeams. Riding on flying horses, they are ever on the move to goodness and glory in the battles of life.

Fiery is their tongue and blazing are their eyes, and yet they are human, dedicated to thought and reflection.

May all the scholars of the world come to bless us with protection and progress to our goal here in this life itself.

21. (Vidvans Devata, Gotama Ṛshi)

भुद्रं कर्णेभिः शृणुयाम देवा भुद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥२१॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairaṅgaistuṣṭuvām̐sastanūbhirvyaśemahi devahitaṁ yadāyuḥ.

Devas, men of knowledge and divinity, dedicated to yajna, may we hear only good with our ears, may we see only good with our eyes. Singing songs of praise with strong and stable limbs, may we live our full span of life, enjoying with strong and healthy bodies in the service of God and the divines.

22. (Vidvans Devata, Gotama Ṛshi)

शतमिन्नु शरदोऽअन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः॥२२॥

Śataminnu śarado'anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.

Scholars of knowledge and wisdom, while we are close to you, help us to live a full life of hundred years in good health of body wherein our children too may grow to be fathers of their children. Let not our life be hurt or injured. Let it not perish on the way in the middle of the course.

23. (Dyau etc. Devata, Prajapati Ṛshi)

अदि॑ति॒र्द्यौरदि॑तिर॒न्तरि॑क्ष॒मदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः।
विश्वे॑ दे॒वाऽअदि॑तिः॒ पञ्च॒ जना॒ऽअदि॑तिर्जा॒तमदि॑ति॒-र्जनि॑त्वम्॥२३॥

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā'aditiḥ pañca janā' aditirjātamaditirjanitvam.

In the essence: Light is indestructible; sky is indestructible; mother Prakriti (matter-energy-thought) is indestructible; Father, the Cosmic Spirit is indestructible; Son, the soul (jiva), is indestructible; all the divinities of nature and humanity are indestructible; five people, Brahmana, Kshatriya, Vaishya, Shudra, others, are indestructible; whatever is born is indestructible; whatever will be born is indestructible. (All that was, is and shall be is indestructible in the essence.)

24. (Mitra & Others Devata, Gotama Ṛshi)

मा नो॑ मि॒त्रो वरु॑णोऽअर्य॒मायुरिन्द्र॑ऽऋभु॒क्षा म॒रुतः॒ परि॑ख्यन्।
यद्वा॒जिनो॑ दे॒वजा॑तस्य॒ सप्तेः॑ प्रव॒क्ष्यामो॑ वि॒दथे॑ वी॒र्या॑णि॥२४॥

Mā no mitro varuṇo'aryamāyurindra'ṛbhukṣā marutaḥ parikhyan.Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.

May Mitra, friend, Varuna, great, Aryama, guide and leader, Indra, ruler, Ribhuksha, mighty, and Maruts, powers of the world, never overlook and ignore our life. And we shall praise and celebrate the warlike exploits of the divine-born and tempestuous hero of the world of yajnic character.

25. **(Vidvans Devata, Gotama Ṛshi)**

यन्निर्णिजा रेक्णंसा प्रावृंतस्य रातिं गृभीतां मुंखतो नयन्ति। सुप्राङ्जो मेम्यंद्विश्वरूंपऽइन्द्रापूष्णोः प्रियमप्येति पार्थः ॥२५॥

Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅajo memyadviśvarūpa' indrāpūṣṇoḥ priyamapyeti pāthaḥ.

The persons who gratefully receive the gifts of the lord giver and with that pure and sacred wealth move the cycle of charity on ward; and also the self-developing man of immortal spirit with initiative and versatile potential in many fields; they all go forward on the favourite path of Indra and Pusha, blest with power and progress.

26. **(Yajna Devata, Gotama Ṛshi)**

एष छागंः पुरोऽअश्वेंन वाजिना पूष्णो भागो नीयते विश्वदेंव्यः। अभिप्रियं यत्पुरोडाशमर्वंता त्वष्टेदेंनंः- सौश्रवसायं जिन्वति ॥२६॥

Eṣa chāgaḥ puro' aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yatpuro-ḍāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati.

When this aggressive leader, distinguished among equals of divine quality and loved of Pusha (the President), is advanced to the front by the dynamic nation, then Tvashta, maker of men and nations, receives him as a lovely gift of national yajna and, alongwith the nation, refines him with sanctification for honour and glory.

27. **(Yajna Devata, Prajapati Ṛshi)**

यद्धंविष्य्मृतुशो देंवयानं त्रिर्मानुंषाः पर्यश्वं नयन्ति । अत्रा पूष्णः प्रंथमो भागऽएति यज्ञं देवेभ्यंः प्रतिवेदयंन्नजः ॥२७॥

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga'eti yajñaṁ devebhyaḥ prativedayannajaḥ.

When three orders of people take the man at the head of national yajna round the national vedi (the land) according to the seasons and circumstances of the country, then the man of immortal spirit, prime agent of the divinities of progress and development, Pushan, speaking in loud accents, takes the yajna forward for all the noble citizens.

28. (Yajna Devata, Gotama Ṛshi)

होताऽध्वर्युरावया॑ऽअग्निमिन्धो ग्रावग्राभऽउत शꣳस्ता सुविप्रः। तेन॑ यज्ञेन स्वरङ्कृतेन स्विष्टेन वक्षणाऽआ पृणध्वम् ॥२८॥

Hotā'dhvaryurāvayā' agnimindho grāvagrābha' uta śaṁstā supraḥ. Tena yajñena svaraṅ-kṛtena sviṣṭena vakṣaṇā'ā pṛṇadhvam.

By the national yajna, cherished and well performed with dedication and grace, may all the functionaries, the hota with oblations, adhvaryu with meticulous organisation, agnimindha with lighting of the fire, gravagrabha with handling of soma stones, shansta with invocations, expert suvipra with vedic hymns, and all the other participants refresh, replenish and overfill all the streams of national life.

29. (Yajna Devata, Gotama Ṛshi)

यूपव्रस्काऽउत ये यूपवाहाश्चषालं येऽअश्वयूपाय तक्षति। ये चार्वते पचनꣳसुम्भरन्त्युतो तेषामभिगूर्त्तिर्नऽइन्वतु ॥२९॥

Yūpavraskā'uta ye yūpavāhāścaṣālaṁ ye' aśvayūpāya takṣati. Ye cārvate pacanaṁ sambharantyuto teṣāmabhigūrttirna'invatu.

(We thank) the cutters of wood for the yajna post, the carriers of the post, the shapers of the ring for the post and all those who collect the materials and complete the preparations for yajna, and, (we pray), may all their efforts be for our good and success.

30. (Vidvans Devata, Gotama Ṛshi)

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशाऽउप वीतपृष्ठः । अन्वेनं विप्राऽऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥३०॥

Upa prāgātsumanme'dhāyi manma devānāmāśā'upa vītapṛṣṭhaḥ. Anvenaṁ viprā'ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.

May the man of broad yajnic potential, the man able to realise the hopes of the learned, come to us spontneously and bear the wisdom of knowledge for us, so that the visionaries and intellectuals may rejoice with him and we may create a community of brotherhood among the brilliant scholars.

31. (Yajna Devata, Gotama Ṛshi)

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य। यद्वा घास्य प्रभृतमास्ये तृणꣳसर्वा ता तेऽअपि देवेष्वस्तु॥३१॥

Yadvājino dāma sandānamarvato yā śirṣaṇyā raśana rajjurasya. Yadvā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te'api deveṣvastu.

Whatever the waistband or the leg fetter or the bridle, or the reins over the head or strings of control, and whatever kind of grass is held in the mouth of the

fast and powerful horse (of national yajna), all these too should be under the control of the learned and the wise people, for you.

32. (Yajna Devata, Gotama Ṛshi)

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता तेऽअपि देवेष्वस्तु॥३२॥

Yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhitau riptamasti. Yaddhastayoḥ śamitur-yannakheṣu sarvā tā te'api deveṣvastu.

Whatever fly stings and eats of the flesh of the fast running horse of the yajna of the nation, whatever smears the tempered steel, or whatever soils the hands and nails of the performers of ritual, all these too should be under the control of the learned and the wise for you.

33. (Yajna Devata, Gotama Ṛshi)

यदूवध्यमुदरस्यापवाति यऽआमस्य क्रविषो गन्धोऽअस्ति।
सुकृता तच्छमितारः कृण्वन्तूत मेधꣳशृतपाकं पचन्तु ॥३३॥

Yadūvadhyamudarasyāpavāti ya'āmasya kraviṣo gandho'asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu.

Whatever undigested waste is discharged from the stomach, and whatever are the gases of the half digested food, all that the expert yajamana (physicians) should relieve and rectify and they should also have delicious foods and fragrant materials prepared.

34. (Yajna Devata, Gotama Ṛshi)

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद् भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रात-
मस्तु ॥३४॥

Yatte gātrādagninā pacyamānādabhi śūlaṁ nihatasyāvadhāvati. Mā tadbhūmyāmāśriṣanmā tṛṇeṣu devebhyastaduśadbhyo rātamastu.

If your person is on the stake being developed and matured by fire, and you feel strained, exhausted, almost dead, then whatever cry of pain escapes your lips, let it not fall into the dust, nor let it be lost in the straw, but let it be a valuable subject of study for the noble scholars who are keen to rectify it.

35. (Vishvedevas Devata, Gotama Ṛshi)

ये वाजिनं परिपश्यन्ति पक्वं यऽईमाहुः सुरभिर्निर्हरेति । ये चार्वतो माꣳसभिक्षामुपासतऽउतो तेषामभिगूर्त्तिर्नऽ- इन्वतु ॥३५॥

Ye vājinaṁ paripaśyanti pakvaṁ ya'īmāhuḥ surabhirnirhareti. Ye cārvato māṅsabhikṣā-mupāsata'uta teṣāmabhigūrtirna' invatu.

Those who watch the nation's food grow to ripeness, and those who say: It is fragrant, harvest it, and those who serve their share in the growth of the nation on the move, may all their effort be for the benefit of us all.

36. (Yajna Devata, Gotama Ṛshi)

यन्नीक्षणं माँस्पचन्याऽउखाया या पात्राणि यूष्णऽआसेचनानि। ऊष्मण्याऽपिधाना चरूणामङ्काः सूनाः परिभूषन्त्यश्वम् ॥३६॥

Yannīkṣaṇaṁ māṁspacanyā'ukhāyā yā pātrāṇi yūṣṇa'āsecanāni. Ūṣmaṇyā'pidhānā carūṇā-maṅkāḥ sūnāḥ pari bhūṣantyaśvam.

Watchful stirring (replenishment) of the earth's fertility for the growth of grain and fruit, whatever containers and reservoirs of water there be for growth

and irrigation, the clouds for showers and alleviation of heat, and beauty spots from place to place: these beautify and add to the grace of a nation on the march.

37. (Vidvans Devata, Gotama Ṛshi)

मा त्वाऽग्निर्ध्वनयीद् धूमगन्धिर्मोखा भ्राजन्त्यभिविक्त जघ्रिः। इष्टं वीतमभिगूर्त्तं वषट्कृतं तं देवासः प्रतिगृभ्णन्त्यश्वम् ॥३७॥

Mā tvā'gnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam.

May the fire enveloped in smoke never extinguish or diminish your light. May the shining and fragrant dawn never disturb you into isolation. The noblest generous divinities accept and honour you as a hero, dear, brilliant, industrious, sanctified and marching forward.

38. (Yajna Devata, Gotama Ṛshi)

निक्रमणं निषदनं विवर्त्तनं यच्च पड्वीशमर्वतः । यच्च पपौ यच्च घासिं जघास सर्वा ता तेऽअपि देवेष्वस्तु॥३८॥

Nikramaṇaṁ niṣadanaṁ vivarttanaṁ yacca paḍvīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te'api deveṣvastu.

The start and gallop of your horse, the stop and sitting, turning round and rolling, halting and the fetters, what it drinks and the grass that it eats, may all these be good and graceful, and may they be appreciated by the noblest people.

39. (Vidvansah Devata, Gotama Ṛshi)

यदश्वाय वासऽउपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै । सन्दानमर्वन्तं पड्वीशं प्रिया देवेष्वायामयन्ति ॥३९॥

Yadaśvāya vāsa'uapastṛṇantyadhīvāsaṁ yā hiraṇyānyasmai. Sandānamarvantaṁ paḍvīśaṁ priyā deveṣvāyāmayanti.

The cloth for the horse, the overcloth and the golden ornaments which adorn it, the head-band, and the fetters which control this fast-moving steed, may all these be beautiful, good and appreciable among the noblest people.

40. (Yajna Devata, Gotama Ṛshi)

यत्ते सादे महसा शूकृतस्य पार्ष्ण्या वा कशया वा तुतोद। स्रुचेव ता हविषोऽअध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥४०॥

Yatte sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo'adhvareṣu sarvā tā te brahmaṇā sūdayāmi.

Swift and brilliant as you are with mighty strength and power, still if ever you feel weak and weary and someone hits you from the back with a whip (to hurt you or spur you on), then I replenish all your weaknesses and animate you to full form with the Vedic wealth just as we rekindle the fire in yajnas with ladlefuls of holy materials.

41. (Yajna Devata, Gotama Ṛshi)

चतुस्त्रिꣳशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति। अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त॥४१॥

Catustriṁśadvājino devabandhorvaṅkrī-raśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā vi śasta.

Just as a man of innate expertise and intelligence controls the thirty-four movements of a tempestuous horse, which is a favourite friend of the nobles, so should the leader, a man of innate and rightful intelligence and power, a friend of the noble and brilliant people, control the dynamic governance of a vibrant nation and maintain all the parts of the national machine in a faultless order of efficiency, having examined the system step by step and declared, every part as perfect and approved.

42. (Yajamana Devata, Gotama Ṛshi)

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथऽऋतुः। या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥४२॥

Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavat-astatha'ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tā tā piṇḍānāṁ pra juhomyagnau.

One is the marker of the sun's horse/chariot of time, that is the year, the annual cycle of seasons. Two are the guiding controllers, the summer solstice and the winter solstice. I take the divisions of your course, O sun, O ruler, O nation, according to the seasons, and I dedicate them to the fire of national yajna according to the seasons and the circumstances of the nation.

43. (Atma Devata, Gotama Ṛshi)

मा त्वा तपत्प्रियऽआत्मापियन्तं मा स्वधितिस्तन्वऽआतिष्ठिपत्ते। मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥४३॥

Mā tvā tapatpriya' ātmāpiyantaṁ māsvadhitistanva'ā tiṣṭhipatte. Mā te gṛdhnuraviśastātihāya chidrā gātrāṇyasinā mithū kaḥ.

While you are on your way up in life, may your dear soul not forsake you, nor torment you. May no tempered steel fix itself in your person, nor your own power arrest you. Nor must the covetous pervert mutilate your limbs, nor tear your body asunder with the sword, for no cause or weakness whatsoever.

44. (Atma Devata, Gotama Ṛshi)

न वाऽउंऽएतन्म्रियसे न रिष्यसि देवाँ२।।ऽइदेषि पथिभिः सुगेभिः। हरी ते युञ्जा पृषतीऽअभूतामुपास्थाद्वाजी धुरि रासभस्य ।।४४।।

Na vā'u'etanmriyase na riṣyasi devāň'ideṣi pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtāmupāsthādvāji dhuri rāsabhasya.

This way, with this knowledge, you will not die, nor suffer wrong. Instead, you would rise to the state of the immortals by the straight paths of the divinities. Yoke your strong horses to the chariot, and let the fast horse be close to the bearer of the burden.

45. (Praja Devata, Gotama Ṛshi)

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ२।।ऽउत विश्वापुषंरयिम्। अनागास्त्वं नोऽअदितिः कृणोतु क्षत्रं नोऽअश्वो वनताᳬहविष्मान् ।।४५।।

Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāň'uta viśvāpuṣaṁ rayim. Anāgāstvaṁ no' aditiḥ kṛṇotu kṣatraṁ no' aśvo vanatāň haviṣmān.

May our dynamic ruler work and provide for the

development of cows, horses, men and women, children and all round health and wealth of the nation.

May the freedom of the land and abundance of the earth lead us to a state of freedom from sin and crime. May the leader, high-priest of national yajna, ever ready and well-provided with holy materials, build a great social order for humanity.

46. (Vishvedeva Devata, Gotama Ṛshi)

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः । आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् । यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधाति ॥४६॥

Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Ādityairindraḥ sagaṇo marudbhi-rasmabhyaṁ bheṣajā karat. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhāti.

Just as the sun and all the divinities of nature hold, sustain and bless these worlds, so may the ruler and the noblest powers of humanity govern and sustain the regions of the world. May they and we all realise the joy of life.

Just as the sun with its light and planets and the winds through the months and seasons of the year blesses us with herbs and juices for health and vitality, so may the physician with all his aids, light and air provide us with tonics and medication for health.

Just as the sun and cosmic energy through the movement of the months and seasons carry on the creative and restorative yajna of nature for the earth and her children, so may the ruler with the brilliant leaders

of the nation carry on and accomplish the social yajna for the health of the body-politic and the children of the nation.

47. (Agni Devata, Gotama Ṛshi)

अग्ने॒ त्वं नो॑ऽअन्त॑मऽउ॒त त्रा॒ता शि॒वो भ॑वा वरू॒थ्यः॑। वसु॑र॒ग्निर्वसु॑श्रवा॒ऽअच्छा॑ नक्षि द्यु॒मत्त॑मꣳ र॒यिं दाः॑ ॥४७॥

Agne tvaṁ no' antama'uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā'acchā nakṣi dyumattamaṁ rayiṁ dāḥ.

Agni, light of life, closest friend and saviour, be good to us, be the very spirit of our home. Pure and immaculate, warmth and vitality of life, rest and haven of all, universal creator and giver of wealth, come and bless us with the most brilliant knowledge and wealth of life.

48. (Agni Devata, Gotama Ṛshi)

तं त्वा॑ शोचिष्ठ दीदिवः सु॒म्नाय॑ नू॒नमी॑महे॒ सखि॑भ्यः। स नो बोधि श्रुधी हवम् उरुष्या णोऽअघायतः सम-स्मात् ॥४७॥

Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havam uruṣyā ṇo' aghāyataḥ samasmāt.

Lord of the universe, most briliant power, blazing with the light of knowledge and Dharma, we pray to you for the good and well-being of life sincerely for our friends and for ourselves. Such as you are, enlighten us, listen to our prayers, save and protect us from all sin and crime against Dharma and Society.

इति पञ्चविंशोऽध्यायः ॥

CHAPTER–XXVI

1. (Agni & Others Devata, Yajnavalkya Ṛshi)

अ॒ग्निश्च॑ पृ॒थि॒वी च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दो वा॒युश्चा॒न्तरि॑क्षं च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दऽआ॑दि॒त्यश्च॒ द्यौश्च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दऽआप॑श्च॒ वरु॑णश्च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दः। स॒प्त स॒ꣳसदो॑ऽ अष्ट॒मी भू॒तसाध॑नी। सका॑माँ॒२॥ऽअध्व॑नस्कुरु सं॒ज्ञान॑मस्तु मे॒ऽमुना॑ ॥१॥

Agniśca pṛthivī ca sannate te me saṁ namatāmado vāyuścāntarikṣaṁ ca sannate te me saṁ namatāmada'ādityaśca dyauśca sannate te me saṁ namatāmada'āpaśca varuṇaśca sannate te me saṁ namatāmadaḥ. Sapta saṁsado aṣṭamī bhūtasādhanī. Sakāmāň'adhvanaskuru saṁjñānamastu me'munā.

Agni, vital heat, and Prithivi, earth, go together in harmony (for this side of life, for Dharma, righteous living, Artha, earthly prosperity, Kama, worldly fulfilment). May they be harmonious and favourable for me for the other side too (Moksha, ultimate freedom).

Vayu, the air, and Antariksha, the sky, go together in harmony for this side of life. May they be favourable for me for the other side too.

Aditya, the sun, and Dyau, heaven, go together in harmony for this side. May they be favourable for me for the other side too.

Apah, spatial waters, and Varuna, the oceans, go together in harmony for me this side of life, may they be favourable for the other side too.

Seven are the conjunctions between oceans, waters, sun, heaven, air, sky, heat and earth, which hold the world. The eighth, mother earth, sustains the forms of life. May all the conjunctions and the sustaining mother's lap help us realise our aims of life.

O ruler, act well so that our aims of life be fulfilled and the paths of life be straight and clear.

By dedication to the other side, may I have full knowledge of existence and beyond.

2. (Ishvara Devata, Laugakshi Ṛshi)

यथेमां वाचं कल्याणीमावदानि जनेभ्यः। ब्रह्मराजन्याभ्याᳬं शूद्राय चार्याय च स्वाय चारणाय च । प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुपमादो नमतु ॥२॥

Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyaḥ. Brahmarājānyābhyām̌ śūdrāya cāryāya ca svāya cāraṇāya ca. Priyo devānāṁ dakṣiṇāyai dāturiha bhūyāsamayaṁ me kāmaḥ samṛdhyatāmupa mādo namatu.

Just as this blessed Word of the Veda I speak for the people, all without exception, Brahmana, Kshatriya, Shudra, Vaishya, master and servant, one's own and others, so do you too.

May I be dear and favourite with the noble divinities and the generous people for the gift of the sacred speech.

May this noble aim of mine be fulfilled here in this life. May the others too follow and come my way beyond this life.

3. (Ishvara Devata, Gritsamada Ṛshi)

**बृह॑स्पते॒ऽअति॒ यद॒र्योऽअर्हा॑द् द्यु॒मद्वि॒भाति॒ क्रतु॑म॒ज्जने॑षु ।
यद्दी॒दय॒च्छव॑सऽ ऋतप्रजात॒ तद॒स्मासु॒ द्रवि॑णं धेहि चि॒त्रम्।
उ॒प॒या॒मगृ॑हीतोऽसि॒ बृह॒स्पत॑ये त्वै॒ष ते॒ योनि॒र्बृह॒स्पत॑ये त्वा॥३॥**

Bṛhaspate'ati yadaryo'arhād dyumadvibhāti kratumajjaneṣu. Yaddīdayacchavasa'ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram. Upayāmagṛhīto'si bṛhaspataye tvaiṣa te yonirbṛhaspataye tvā.

Brihaspati, lord of the great universe, master of universal wealth, lord of light and yajnic actions among humanity, you shine by virtue of your own glory. Manifest in the law and order of existence and in the Veda, you blaze with your own omnipotence. Such as you are, Lord, bless us with the wonderful knowledge and wealth of the world.

Man of knowledge, consecrated you are in the yajna of knowledge as if you are an oblation in the sacrificial ladle, upayama. I accept you in the service of Brihaspati, lord of the world and its knowledge, for the sake of Brihaspati, enlightenment of the scholars with divine knowledge. This now is your haven and home, your end and aim of life.

4. (Indra Devata, Ramyakshi Ṛshi)

**इन्द्र॒ गोम॑न्नि॒हाया॑हि॒ पिबा॒ सोम॑ꣳशतक्रतो । वि॒द्यद्भि॒र्ग्राव॑भिः
सु॒तम् । उ॒प॒या॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा॒ गोम॑तऽए॒ष ते॒ योनि॒रिन्द्रा॑य
त्वा॒ गोम॑ते ॥४॥**

Indra gomannihāyāhi pibā somaṁ śatakrato. Vidyadbhirgrāvabhiḥ sutam. Upayāmagṛhīto'sīndrāya tvā gomata'eṣa te yonirindrāya tvā gomate.

Indra, lord of the earth and the divine Word, highpriest of a hundred yajnas of life, come here and drink of the soma extracted by the existent scholars with the sacred stones and distilled by the clouds.

Man of divine knowledge, master of your mind and senses, consecrated you are to Indra, lord of earth and Veda. I accept you for the service of Indra and education of the people. This service and dedication is now your haven and home, the end and aim of your life.

5. (Surya Devata, Ramyakshi Ṛshi)

इन्द्रायाहि वृत्रहन् पिबा सोमꣳशतक्रतो । गोमद्भिर्ग्रावभिः सुतम्। उपयामगृहीतोऽसीन्द्राय त्वा गोमतऽएष ते योनिरिन्द्राय त्वा गोमते ॥५॥

Indrāyāhi vṛtrahan pibā somaṁ śatakrato. Gomadbhirgrāvabhiḥ sutam. Upayāmagṛhīto' sīndrāya tvā gomata' eṣa te yonirindrāya tvā gomate.

Indra, lord of sunbeams, breaker of the clouds and high-priest of a hundred yajnas of creation, come and drink of the soma extracted by brilliant men of knowledge and wealth of self-control with the voice of thunder and showers of clouds.

Man of brilliance and knowledge, accepted and consecrated you are like an oblation held in the sacrificial ladle for the service of Indra, lord of the sun and clouds. This service and dedication now is your haven and home, the very reason and justification of your existence. I accept you for Indra and the man of wealth and self-control.

6. (Vaishvanara Devata, Pradurakshi Ṛshi)

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममीमहे। उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा ॥६॥

Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim. Ajasraṁ gharmamīmaḥe. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

We love Vaishvanara, eternal fire, lord of the laws of truth and light of the world, and we pray for the vital fire of life acting on waters within the laws of nature.

Man of knowledge and science, you are consecrated like an oblation held in the sacrificial ladle for service to Vaishvanara, fiery vitalizer of life. I accept you for service to the fire and waters of nature. This service and dedication now is your very haven and home, the very meaning of your life.

7. (Vaishvanara-Agni Devate, Kutsa Ṛshi)

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः । इतो जातो विश्वमिदं विचष्टे वैश्वानरो यतते सूर्येण । उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा ॥७॥

Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

Let us abide by the laws and wisdom of Vaishvanara, leader of the universe. Glorious light of the world, He creates the joy, beauty and glory of the worlds in existence. Manifesting from the world itself, He

watches and energises this whole universe and, as the vital heat energy of life, works with the sun for the sustenance of life and growth.

Man of science and knowledge, accepted and consecrated you are by the laws of life and nature for the service of Vaishvanara. This service now is your haven and home. I accept you for the sake of Vaishvanara, science of heat and energy.

8. (Vaishvanara Devata, Kutsa Ṛshi)

वैश्वानरो नऽऊतयऽआ प्र यातु परावतः । अग्निरुक्थेन वाहसा। उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनि-र्वैश्वानराय त्वा ॥८॥

Vaiśvānaro na'ūtaya'ā pra yātu parāvataḥ. Agnirukthena vāhasā. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

Vaishvanara Agni, brilliant power of light and knowledge, come from afar for our protection and advancement, with the Uktha Vedic verses, by a beautiful chariot.

Brilliant man of knowledge and science, consecrated and dedicated you are like an oblation in the ladle for Vaishvanara, the fire of social yajna. This dedication is now your life and aim. I accept you for the sake of advancement in the field of science and technology.

9. (Vaishvanara Devata, Kutsa Ṛshi)

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् । उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे ॥९॥

Agnirṛṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ. Tamīmahe mahāgayam. Upayāmagṛhīto'syagnaye tvā varcasa eṣa te yonir- agnaye tvā varcase.

We worship Agni that is the light and vision of the world and knowledge, purifier of life, friend and protector of universal humanity, front leader of the yajnas of existence, and lord of wealth and home of all.

Man of knowledge, vision and leadership, consecrated and dedicated you are to Agni, lord of light and life and advancement. This dedication is your haven and home. I accept you for the sake of enlightenment and progress of knowledge, purity and prosperity of life and all sections of society.

10. (Indra Devata, Vasishtha Ṛshi)

महाँ२॥ऽइन्द्रो वज्रहस्तः षोडशी शर्म यच्छतु । हन्तु पाप्मानं योऽस्मान् द्वेष्टि । उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥१०॥

Mahāň'indro vajrahastaḥ ṣodaśī śarma yacchatu. Hantu pāpmānaṁ yo'samān dveṣṭi. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonir-mahendrāya tvā.

Indra, great and glorious ruler of the world, perfect with full sixteen virtues of nature and spirit, may, we pray, grant us peace and joy. Thunderbolt in hand, may He strike off and remove him who commits the sin of hate and hostility against us.

Leader of power and perfection, consecrated and dedicated you are to Indra, Supreme ruler, like an oblation for the yajna of peace and friendship. This

dedication now is your end and aim of life. I accept and honour you for the sake of the unity of humanity and conquest of hate and fear.

11. (Agni Devata, Nodha Gotama Ṛshi)

तं वो द॒स्मम्मृ॑ती॒षह॒ं वसो॑र्मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु धे॒नव॒ऽइन्द्रं॑ गी॒र्भिर्न॑वामहे ॥११॥

Taṁ vo dasmamṛtīṣahaṁ vasormandāna-mandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava' indraṁ gīrbhirnavāmahe.

Just as cows in their stalls every day call forth the calf for the feed and rejoice, so do we, for you all, in songs of love and joy, invoke and celebrate Indra, the ruler, dynamic lord of wondrous deeds and felicity who takes delight in the food and nourishment of his people and loves to see them settled in good homes in a state of comfort and prosperity.

12. (Agni Devata, Nodha Gotama Ṛshi)

यद्वाहि॑ष्ठ॒ं तद॒ग्नये॑ बृ॒हद॑र्च विभावसो ।
महि॑षीव॒ त्वद्र॒यिस्त्वद्वाजा॒ऽउदी॑रते ॥१२॥

Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso. Mahiṣīva tvadrayistvadvājā'udīrate.

Vibhavasu, lord of brilliance and power, ruler of the world, honour and celebrate him who carries the highest and heaviest burdens of the state in the service of Agni, self-refulgent glory of the human nation. Like the queen of magnificence, all the wealth of food, power and prosperity of the nation issues forth from your palace and personality. Honour Him (Agni), let us honour Him.

13. (Agni Devata, Bharadvaja Ṛshi)

एह्यू षु ब्रवाणि तेऽग्नऽइत्थेतरा गिरः ।
एभिर्वर्द्धासऽइन्दुभिः ॥१३॥

Ehyū ṣu bravāṇi te'gna' itthetarā giraḥ. Ebhirvardhāsa'indubhiḥ.

Agni, seeker of light, come gently without reservation. I would speak to you other words (than I have yet spoken) and you would then advance with these sparks of light and drops of soma (in health and wisdom).

14. (Samvatsara Devata, Bharadvaja Ṛshi)

ऋतवस्ते यज्ञं वितन्वन्तु मासा रक्षन्तु ते हविः।
संवत्सरस्ते यज्ञं दधातु नः प्रजां च परिपातु नः॥१४॥

Ṛtavaste yajñaṁ vi tanvantu māsā rakṣantu te haviḥ. Saṁvatsaraste yajñaṁ dadhātu naḥ prajāṁ ca pari pātu naḥ.

Man of knowledge, seeker of light, may the seasons expand your yajna. May the months protect and increase your holy materials of yajna. And may the year uphold your yajna, and may it sustain and advance our people in all directions.

15. (Vidvan Devata, Vatsa Ṛshi)

उपह्वरे गिरीणाᳬं सङ्गमे च नदीनाम् ।
धिया विप्रोऽअजायत ॥१५॥

Upahvare girīṇām̆ saṅgame ca nadīnām. Dhiyā vipro'ajāyata.

In the lap of mountains where flow the streams to meet and join, there with the dawn of holy intelligence the man of light is born.

16. (Agni Devata, Mahiyava Ṛshi)

उ॒च्चा ते॑ जा॒तमन्ध॑सो दि॒वि सद्भूम्याऽऽद॑दे ।
उ॒ग्रꣳ शर्म॒ महि॒ श्रवः॑ ॥१६॥

Uccā te jātamandhaso divi sadbhūmyādade.
Ugraṁ śarm mahi śravaḥ.

Man of knowledge, up on high is your home in the light of heaven risen from holy food and soma juice, blazing, great and admirable. I watch it with reverence and pray it be as firm with the earth as it is in the light of heaven.

17. (Indra Devata, Mahiyava Ṛshi)

स न॒ऽइन्द्रा॑य॒ यज्य॑वे॒ वरु॑णाय म॒रुद्भ्यः॑ ।
व॒रि॒वो॒वित्परि॑स्रव ॥१७॥

Sa na'indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit pari srava.

Man of knowledge, light and power, knowing what is good and disposed to oblige, come overflowing like soma for elevating company for the sake of Indra, man of power and dominion, Varuna, man of excellence, and the Maruts, men of tempestuous speed.

18. (Vidvan Devata, Mahiyava Ṛshi)

ए॒ना विश्वा॑न्य॒र्यऽआ द्यु॒म्नानि॒ मानु॑षाणाम् ।
सिषा॑सन्तो वनामहे ॥१८॥

Enā viśvānyarya'ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.

The lord and master of the world rules and watches all these powers, wealths and honours of men and women. Wishing to serve the master and humanity,

we pray for His grace and favour for all these.

19. (Vidvanso Devata, Mudgala Ṛshi)

अनु वीरैरनु पुष्यास्म गोभिरन्वश्वैरनु सर्वेण पुष्टैः । अनु द्विपदाऽनु चतुष्पदा वयं देवा नो यज्ञमृतुथा नयन्तु ॥१९॥

Anu vīrairanu puṣyāsma gobhiranvaśvairanu sarveṇa puṣṭaiḥ. Anu dvipadā'nu catuṣpadā vayaṁ devā no yajñamṛtuthā nayantu.

May the powers of divinity and the noblest people guide and conduct our yajna according to the seasons so that we may grow strong and powerful with healthy children and brave heroes, with fertile cows, with strong horses, with all other things, with all men and animals as our own.

20. (Vidvan Devata, Medhatithi Ṛshi)

**अग्ने पत्नीरिहावह देवानामुशतीरुप ।
त्वष्टारꣳसोमपीतये ॥२०॥**

Agne patnīrihāvaha devānāmuśatīrupa. Tvaṣṭāraṁ somapītaye.

Agni, master of knowledge and power, bring up the nobles' wives, women of love and desire, bring Tvashta, lord maker of human forms, here to the yajna for a life-giving drink of soma.

21. (Vidvan Devata, Medhatithi Ṛshi)

**अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिबऽऋतुना ।
त्वꣳहि रत्नधाऽअसि ॥२१॥**

Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba'ṛtunā. Tvaṁ hi ratnadhā'asi.

Man of holy speech, leader and high-priest of yajna, drink the soma and praise and celebrate our yajna alongwith the season. You alone are the creator and giver of the wealth of the world.

22. (Soma Devata, Medhatithi Ṛshi)

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥२२॥

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata.

The generous man of wealth and honour wants to drink the soma of health from the flask with humility according to the seasons. Feel the desire, you too search and you shall find the juice. Perform the homa, abide and win honour and settlement.

23. (Vidvan Devata, Medhatithi Ṛshi)

तवायꣳसोमस्त्वमेह्यर्वाङ् शश्वत्तमꣳसुमनाऽअस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठरऽइन्दुमिन्द्र ॥२३॥

Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā'asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ'jaṭhara' indumindra.

Indra, man of knowledge in search of honour and power, this soma is yours. Come straight on here and, happy at heart, protect, preserve and advance this eternal Dharma of joy in action.

In this yajna, sit on the holy seats of blessed grass, take this nectar of life and light and hold it in your vital being.

24. (Vidvan Devata, Gritsamada Ṛshi)

अमेवं नः सुहवाऽआ हि गन्तन नि बर्हिषि सदतना रणिष्टन । अथा मन्दस्व जुजुषाणोऽअन्धसस्त्वष्टर्देवेभि-र्जनिभिः सुमद्गणः ॥२४॥

Ameva naḥ suhavā'ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā madasva jujuṣāṇo' andhasastvaṣṭardevebhirjanibhiḥ sumadgaṇaḥ.

Tvashta, man of knowledge, maker and shaper of men, centre of a happy company of scholars, loved, honoured and cordially invited, accept our hospitality and enjoy with the generous and brilliant people of divine birth.

Come ye all, feel at home, sit on the holy seats of grass in our yajna and rejoice. Rejoice and enlighten us with knowledge and wisdom.

25. (Soma Devata, Madhucchanda Ṛshi)

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।
इन्द्राय पातवे सुतः ॥२५॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.

Soma, come, spirit of life, distilled for the drink as well as the protection of Indra, leading powers of knowledge, honour, peace and prosperity, flow in in the most delicious and inspiring streams of nectar. Flow on and on freely.

26. (Agni Devata, Madhucchanda Ṛshi)

रक्षोहा विश्वचर्षणिरभि योनिमयोहते ।
द्रोणे सधस्थमासदत् ॥२६॥

Rakṣohā viśvacarṣaṇirabhi yonimayohate.
Droṇe sadhasthamāsadat.

Agni, man of fire and yajna, destroyer of evil and watchful saviour of the world with light, finds his haven and home safe and secure with others on the golden altar of yajna consecrated by the showers of soma from the clouds.

इति षड्विंशोऽध्यायः ॥

CHAPTER–XXVII

1. (Agni Devata, Agni Ṛshi)

समास्त्वाऽग्नऽऋतवो वर्द्धयन्तु संवत्सराऽऋषयो यानि सत्या । सं दिव्येन दीदिहि रोचनेन विश्वाऽ आ भाहि प्रदिशश्चतस्त्रः॥१॥

Samāstvā'gna'ṛtavo vardhayantu saṁvatsarā' ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā' ā bhāhi pradiśaścatasraḥ.

Agni, man of knowledge and light of the world, may the years, seasons, year cycles, visionaries of truth and acts of absolute truth whatever and wherever they be: may all these take you forward in life. Shine with celestial light and illuminate all the directions and interdirections of the world with your knowledge and brilliance.

2. (Samidhenis Devata, Agni Ṛshi)

सं चेध्यस्वाग्ने प्र च बोधयैनमुच्च तिष्ठ महते सौभगाय। मा च रिषदुपसत्ता तेऽअग्ने ब्रह्माणस्ते यशसः सन्तु माऽन्ये॥२॥

Saṁ cedhyasvāgne pra ca bodhayainamucca tiṣṭha mahate saubhagāya. Mā ca riṣadupasattā te'agne brahmāṇaste yaśasaḥ santu mā'nye.

Agni, brilliant power of knowledge, light up and rise and enlighten this yajamana, seeker of light and knowledge, and rise and stay up high for honour and glory.

Agni, never shall your devotees suffer violence,

while scholars of the Veda and your admirers, not others, shall win honour and brilliance.

3. (Agni Devata, Agni Ṛshi)

त्वाम॑ग्ने वृणते ब्राह्म॒णा ऽ इ॒मे शि॒वो ऽअ॑ग्ने सं॒वर॑णे भवा नः। स॒प॒त्न॒हा नो॑ऽअभिमाति॒जिच्च॒ स्वे गये॑ जागृ॒ह्य- प्र॑युच्छन् ॥३॥

Tvāmagne vṛṇate brāhmaṇā'ime śivo'agne saṁvaraṇe bhavā naḥ. Sapatnahā no' abhimātijicca sve gaye jāgṛhyaprayucchan.

Agni, brilliant lord of light and knowledge, these Brahmanas, dedicated scholars of divinity, choose and elect you as guide and leader.

Agni, in this position of eminence, be good to us. Destroyer of negativities, subduer of the proud and insidious, you are watchful, awake and alert in your own home. Keep us too awake, alert and ever watchful.

4. (Agni Devata, Agni Ṛshi)

इ॒हैवाग्ने॒ऽअधि॑धारया र॒यिं मा त्वा॒ निक्र॑न्पूर्व॒चितो॑ निका॒रिण॑ः। क्ष॒त्रम॑ग्ने सु॒यम॑मस्तु॒ तुभ्य॑मुपस॒त्ता व॑र्द्धतां ते॒ऽअनि॑ष्टृतः॥४॥

Ihaivāgne'adhi dhārayā rayiṁ mā tvā ni kranpūrvacito nikāriṇaḥ. Kṣatramagne suyamamastu tubhyamupasattā vardhatāṁ te' aniṣṭṛtaḥ.

Agni, brilliant lord of light and power, here itself hold and rule over the power and prosperity you have. Let not the veterans, experienced, alert and watchful of yajna, either ignore or denigrate you. May the social order be well-governed for your sake so that you and your devotees, supreme and unviolated, may move

forward and rise high.

5. (Agni Devata, Agni Ṛshi)

क्षत्रेणाग्ने स्वायुः सꣳरभस्व मित्रेणाग्ने मित्रधेये यतस्व । सजातानां मध्यमस्थाऽएधि राज्ञामग्ने विहव्यो दीदिहीह॥५॥

Kṣatreṇāgne svāyuḥ saṁ rabhasva mitreṇāgne mitradheye yatasva. Sajātānāṁ madhyamasthā' edhi rājñamagne vihavyo dīdihīha.

Agni, bright and blazing like light and fire, youthful and golden is your age. Take over and start well here with this world-order of humanity.

Agni, mighty intelligent ruler, rule and work with the spirit of friendship in the world state which is a covenant of friends. Go forward, seated in the centre of an assembly of equals who are like brothers and sisters.

Agni, elected, invited and installed in office by the sovereign nations of the world, rule, shine and illuminate the world here.

6. (Agni Devata, Agni Ṛshi)

अति निहोऽअति स्त्रिधोऽत्यचित्तिमत्यरातिमग्ने । विश्वा ह्यग्ने दुरिता सहस्वाथास्मभ्यꣳसहवीराꣳरयिं दाः ॥६॥

Ati niho'ati śridho'tyacittimatyarātimagne. Viśvā hyagne duritā sahasvāthāsmabhyaṁ sahavīrāṁ rayiṁ dāḥ.

Agni, lord of light and wealth, repelling the false, eliminating the wicked, dispelling darkness and ignorance and fighting out all the evils of the world, give us a republic of brave good heroes overflowing with plenty, prosperity and generosity.

7. (Agni Devata, Agni Ṛshi)

अनाधृष्यो जातवेदाऽअनिष्टृतो विराडग्ने क्षत्रभृद्दीदिहीह । विश्वाऽआशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिरद्य परिपाहि नो वृधे ॥७॥

Anādhṛṣyo jātavedā'aniṣṭṛto virāḍagne kṣatra-bhṛddīdihīha. Viśvā'āśāḥ pramuñcan mānuṣīr-bhiyaḥ śivebhiradya pari pāhi no vṛdhe.

Agni, lord and ruler of the world, undaunted, omniscient, inviolable, self-refulgent, holder and sustainer of the world-order, remove all human fear, hate, disease etc., shine and illuminate all the regions of the world, and now protect us for advancement with peace and benevolence.

8. (Vishvedeva Devata, Prajapati Ṛshi)

बृहस्पते सवितर्बोधयैनꣳसꣳशितं चित्सन्तराꣳसꣳशिशाधि। वर्धयैनं महते सौभगाय विश्वऽएनमनुमदन्तु देवाः ॥८॥

Bṛhaspate savitarbodhayainaṁ saṁśitaṁ citsantarāṁ saṁ śiśādhi. Vardhayainaṁ mahate saubhagāya viśva'enamanu madantu devāḥ.

Brihaspati, guardian of all, Savita, giver of light and knowledge, educate and enlighten this intelligent and honourable ruler as well as the people in every way. Let him grow and advance for the greatness and prosperity of the nation. Let all the noble powers of divinity and humanity rejoice with him.

9. (Ashvinis etc. Devata, Prajapati Ṛshi)

अमुत्र भूयादध यद्यमस्य बृहस्पते ऽ अभिशस्तेरमुञ्चः। प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने भिषजा शचीभिः॥९॥

Amutra bhūyādadha yadyamasya bṛhaspate' abhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmāddevānāmagne bhiṣajā śacībhiḥ.

Brihaspati, lord and saviour of all, guard the ruler against any curse or calumny or evil that may tarnish him in the life to come, and save him from any accusation or damnation of the law or constitution or Yama, the supreme and universal judge of human performance.

Agni, lord of life and light, may the Ashvinis, nature's powers of health, teachers, preachers and physicians, with their best actions and research, keep off the onslaughts of ill-health and fatality from him.

10. (Surya Devata, Agni Ṛshi)

उद्वयं तम॑सस्परि॒ स्वः॒ पश्य॑न्त॒ऽउत्त॑रम् ।
दे॒वं दे॑व॒त्रा सूर्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥१०॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark, watching the heavenly light above, high and higher, and reach to the sun, highest light and most generous divinity of the saviour divinities of the world.

11. (Agni Devata, Agni Ṛshi)

ऊ॒र्ध्वाऽअ॑स्य स॒मिधो॑ भवन्त्यू॒र्ध्वा शु॒क्रा शो॒चीᳫंष्य॒ग्नेः ।
द्यु॒मत्त॑मा सु॒प्रती॑कस्य सू॒नोः ॥११॥

Ūrdhvā'asya samidho bhavantyūrdhvā śukrā śocīm̐ṣyagneḥ. Dyumattamā supratīkasya sūnoḥ.

May the holy fuels of fire be great and best, may the flames of fire be blazing high and pure—fire, most

brilliant in splendour, most beautiful of form, dynamic impeller of life and life's growth.

12. (Vishvedeva Devata, Agni Ṛshi)

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः ।
पथोऽअनक्तु मध्वा घृतेन ॥१२॥

Tanūnapādasuro viśvavedā devo deveṣu devaḥ. Patho'anaktu madhvā ghṛtena.

Vayu/Agni, which allows not the body to fall, which is breath of life, replete with universal vitalities, divine among divinities, and most generous, may that Vayu/Agni sprikle our path of life with the sweetest nectar of ghrta.

13. (Yajna Devata, Agni Ṛshi)

मध्वा यज्ञं नक्षसे प्रीणानो नराशꣳसो अग्ने ।
सुकृद्देवः सविता विश्ववारः ॥१३॥

Madhvā yajñaṁ nakṣase prīṇāno narāśaṁso agne. Sukṛddevaḥ savitā viśvavāraḥ.

Agni, with honey sweets you come to yajna, Agni, loved and inspiring, celebrated by yajniks, benevolent, brilliant, creator and sustainer, and universal treasure of life's wealth.

14. (Vahni Devata, Agni Ṛshi)

अच्छायमेति शवसा घृतेनेडानो वह्निर्नमसा ।
अग्निꣳस्रुचोऽअध्वरेषु प्रयत्सु ॥१४॥

Acchāyameti śavasā ghṛteneḍāno vahnirnamasā. Agniṁ sruco'adhvareṣu prayatsu.

In the yajnas conscientiously conducted with love

and non-violence, the high-priest comes gracefully to the fire holding the ladle, celebrating Agni, the deity, with brilliant power of knowledge, water and ghee, and food for the fire.

15. (Vayu Devata, Agni Ṛshi)

स यक्षदस्य महिमानमग्नेः सऽईं मन्द्रा सुप्रयसः ।
वसुश्चेतिष्ठो वसुधातमश्च ॥१५॥

Sa yakṣadasya mahimānamagneḥ sa'īṁ mandrā suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca.

Let the high-priest, seated and seating others in yajna, conscientious and richest in yajna materials, worship the grandeur of generous Agni and offer fragrant exhilarating oblations into the fire. And he would know and feel and enjoy the gift of bliss.

16. (Devyah Devata, Agni Ṛshi)

द्वारो देवीरन्वस्य विश्वे व्रता ददन्तेऽअग्नेः ।
उरुव्यचसो धाम्ना पत्यमानाः ॥१६॥

Dvāro devīranvasya viśve vratā dadante' agneḥ. Uruvyacaso dhāmnā patyamānāḥ.

By the light and splendour of this expansive fire emanating from its abode (vedi), the scholars of yajna, dedicated to the protection and promotion of life and nature, open the celestial doors, and reveal the laws and functions of this universal power.

17. (Yajna Devata, Agni Ṛshi)

तेऽअस्य योषणे दिव्ये न योनाऽउषासानक्ता ।
इमं यज्ञमवतामध्वरं नः ॥१७॥

Te'asya yoṣaṇe divye na yonā' uṣāsānaktā. Imaṁ yajñamavatāmadhvaraṁ naḥ.

May the two divine mothers, the morning and the evening (the twilight, and the dawn), guard and expand this holy non-violent yajna of ours in the home of this fire in the vedi.

18. (Agni Devata, Agni Ṛshi)

दैव्या होताराऽऊर्ध्वमध्वरं नोऽग्नेर्जिह्वामभिगृणीतम् ।
कृणुतं नः स्विष्टिम् ॥१८॥

Daivyā hotārā' ūrdhvamadhvaraṁ no'-gnerjihvāmabhi gṛṇbītam. Kṛṇutaṁ naḥ sviṣṭim.

May the two divine priests (seeker and teacher, fire and air) expand our holy non-violent yajna to the heights, raise and praise the flames of fire and propitiously do us the desired good.

19. (Ida & Others Devata, Agni Ṛshi)

तिस्रो देवीर्बर्हिरेदꣳसदन्त्विडा सरस्वती भारती ।
मही गृणाना ॥१९॥

Tisro devīrbarhiredaṁ sadantviḍā sarasvatī bhāratī. Mahī gṛṇānā.

Three divine excellencies, Ida, potential speech of omniscience in the eternal mind in heaven, Sarasvati, speech of eternal knowledge of the Veda flowing across the space, and Bharati, actualized speech of knowledge articulated in the shastras, may these, great and holy, adoring the Supreme Lord and highly adored by us, consecrate our seats of yajna and the home.

20. (Tvashta Devata, Agni Ṛshi)

तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् ।
रायस्पोषं विष्यतु नाभिमस्मे ॥२०॥

Tannasturīpamadbhutaṁ purukṣu tvaṣṭā suvīryam. Rāyaspoṣaṁ vi ṣyatu nābhimasme.

May Tvashta, divine artist of the world, generous to all, gain for us fast-maturing, wonderful and virile health, wealth and noursihment, place it at the hub of the nation's movement and relieve us of want and suffering.

21. (Scholars Devata, Prajapati Ṛshi)

वनस्पतेऽवसृजा ररांणस्त्मनां देवेषु ।
अग्निर्हव्यꣳशमिता सूदयाति ॥२१॥

Vanaspate'va sṛjā rarāṇastmanā deveṣu. Agnirhavyaǹ śamitā sūdayāti.

Vanaspati, scholar and researcher of the science of yajna, just as the holy fire of peaceful yajna refines and universalizes the holy materials, so you, rejoicing at heart among noble and generous scholars, create refined and powerful holy materials for the fire of natioinal yajnas of production and purification.

22. (Indra Devata, Prajapati Ṛshi)

अग्ने स्वाहां कृणुहि जातवेदऽइन्द्राय हुव्यम् ।
विश्वे देवा हुविरिदं जुंषन्ताम् ॥२२॥

Agne svāhā kṛṇuhi jātaveda'indrāya havyam. Viśve devā haviridaṁ juṣantām.

Agni, lord of world knowledge, take this holy offering and, in truth of word and deed, refine and raise

it to the grace and glory of Indra, spirit of power and prosperity of the world. And may all the noble people of the world and divinities of nature share this holy gift and rejoice.

23. (Vayu Devata, Vasishtha Ṛshi)

पीवोऽअन्ना रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः।
ते वायवे समनसो वितस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः॥२३॥

Pīvo'annā rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthurviśvennaraḥ svapatyāni cakruḥ.

All the leading scholars of the world, well-provided for living, of equal mind and noble intelligence, concentrating on the knowledge of Vayu, wind and energy, promote the wealth of the world and produce a new generation of noble descendants. And Vayu, pure and immaculate spirit and essence of life, blesses these dynamic enterprising people with grace and dignity.

24. (Vayu Devata, Vasishtha Ṛshi)

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम्।
अध वायुं नियुतः सश्चत स्वाऽउत श्वेतं वसुधितिं निरेके ॥२४॥

Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ saścata svā' uta śvetaṁ vasudhitiṁ nireke.

The Heavan and the earth generate Vayu for the wealth of energy. The divine intelligence activates Vayu to reveal the wealth of the divine Word. And then, that same Vayu, pure treasure of energy, all the living beings in existence together seek, enjoy and pursue (for the

sake of wealth and energy).

25. (Prajapati Devata, Hiranyagarbha Ṛshi)

आपो ह यद् बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम्। ततो देवानाᳫंसमवर्त्ततासुरेकः कस्मै देवाय हविषा विधेम ॥२५॥

Āpo ha yad bṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragniṁ. Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā vidhema.

When the cosmic waters of existence (that is, tanmatras, subtle elements of Prakriti, material cause of the universe, or, we can say, Mahan, the existential form of Prakriti) appear on the cosmic scene, holding the vishva-garbha, seed form of the universe in their womb, and give birth to Agni (vital heat of nature and mother of stars such as the sun), then arises Vayu, the one life-breath of the divine forms of existence. To that divine breath of life, let us pay homage with love and action in faith.

26. (Prajapati Devata, Hiranyagarbha Ṛshi)

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् । यो देवेष्वधि देवऽएकऽआसीत् कस्मै देवाय हविषा विधेम ॥२६॥

Yaścidāpo mahinā paryapaśyaddakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva' eka'āsīt kasmai devāya haviṣā vidhema.

The One Supreme Lord over all the divine forms of Prakriti, who overwatches the cosmic waters with His own might of immanence and omniscience — waters (tanmatras) conducting the great yajna of

evolution and producing various forms of life, to that One Lord of Bliss let us pay homage and offer worship with acts of love and faith in yajna.

27. (Vayu Devata, Vasishtha Ṛshi)

प्र याभिर्यासि दाश्वाꣳसमच्छा नियुद्भिर्वायविष्टये दुरोणे। नि नो रयिꣳसुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥२७॥

Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvā-yaviṣṭaye duroṇe. Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ.

Vayu, by the waves of your own energy you fly so gracefully to the house of the generous yajamana for the desired objects. Bless us with enjoyable gifts of wealth and food. Bless us with brave heroes, wealth of cows and horses, and the power and dignity of life.

28. (Vayu Devata, Vasishtha Ṛshi)

आ नो नियुद्भिः शतिनीभिरध्वरꣳसहस्त्रिणीभिरुप याहि यज्ञम्। वायोऽअस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥२८॥

Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇī-bhirupa yāhi yajñam. Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ.

Vayu, tempestuous power of divine nature, by a hundred modes of action and a thousand currents of energy in this mighty yajna of creative evolution, you come to our holy yajna of love and action in the world. Come, rejoice in this yajna and bless us too with joy.

Sages of knowledge and yajna, you too protect us with your knowledge and your blessings for peace,

prosperity and well-being.

29. (Vayu Devata, Gritsamada Ṛshi)

नियुत्वान् वायवा गह्ययꣳशुक्रोऽअयामि ते ।
गन्तासि सुन्वतो गृहम् ॥२९॥

Niyutvān vāyavā gahyayaṁ śukro'ayāmi te. Gantāsi sunvato gṛham.

Divine Vayu, One universal inmanent life-breath of the universe, primary leading light of nature and humanity, just as this wind, pure and immaculate, moves and blesses the house of a devotee of soma and yajna, so you, pure and immaculate, come in response to my invocation. Here I come to you.

30. (Vayu Devata, Purumeedha Ṛshi)

वायो शुक्रोऽअयामि ते मध्वोऽअग्रं दिविष्टिषु ।
आयाहि सोमपीतये स्पार्हो देव नियुत्वता ॥३०॥

Vāyo śukro'ayāmi te madhvo'agraṁ diviṣṭiṣu. Ā yāhi somapītaye spārho deva niyutvatā.

Vayu, brilliant power divine, honey-sweet and pure, worthy of emulation and admiration, I come, invoke and invite you, leading light of holy gatherings of yajna. Come at the speed of the wind, and join here for a drink of soma.

31. (Vayu Devata, Ajameedha Ṛshi)

वायुरग्रेगा यज्ञप्रीः साकं गन्मनसा यज्ञम् ।
शिवो नियुद्भिः शिवाभिः ॥३१॥

Vāyuragregā yajñaprīḥ sākaṁ ganmanasā yajñam. Śivo niyudbhiḥ sivābhih.

Vayu, leader ever in the forefront of the noble

activities of life, lover of yajna, come with your heart and soul to the yajna. Blissful you are, come with all your sagely acts and blessed powers.

32. (Vayu Devata, Gritsamada Ṛshi)

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि ।
नियुत्वान्त्सोमपीतये ॥३२॥

Vāyo ye te sahasriṇo rathāsastebhirā gahi. Niyutvāntsomapītaye.

Vayu, leader and scholar of the speed of the winds, thousands are the paths and modes of your movement forward. Take them all and come for a wonder-work of joy with a holy drink of soma.

33. (Vayu Devata, Gritsamada Ṛshi)

एकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विंशती च ।
तिसृभिश्च वहसे त्रिंशता च नियुद्भिर्वायविह ता विमुञ्च ॥३३॥

Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye viṁśatī ca. Tisṛbhiśca vahase triṁśatā ca niyudbhirvāyaviha tā vi muñca.

Vayu, master of your own innate powers and knowledge, you conduct the yajna of life by one and ten, two and twenty, three and thirty paths and modes and speeds for the desired end and aim of life. Come here and conduct the yajna, and then release everything and be free.

34. (Vayu Devata, Angirasa Ṛshi)

तव वायवृतस्पते त्वष्टुर्जामातरद्भुत ।
अवांस्या वृणीमहे ॥३४॥

Tava vāyavṛtaspate tvaṣṭurjāmātaradbhuta. Avām̆syā vṛṇīmah.

Vayu, sustainer of truth and the laws of nature, wonderful power, maker of new forms and shaper of the new generations for Tvashta, lord creator, we pray for your gifts of protection, sustenance and advancement.

35. (Vayu Devata, Vasishtha Ṛshi)

अभि त्वा शूर नोनुमोऽदुग्धा ऽ इव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥३५॥

Abhi tvā śura nonumo'dugdhā'iva dheṇavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ.

Indra, fearless and brave, lord and ruler of the moving and the unmoving world, it is bliss to see you! Like unmilked cows yearning for their calves, we invoke you to pay homage to you.

36. (Parameshvara Devata, Shamyubarhaspatya Ṛshi)

न त्वावाँ२॥ऽअन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥३६॥

Na tvāvāň'anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe.

Indra, supreme lord of power and glory, destroyer of pain and suffering, there is none other like you on earth or in heaven ever born or yet to be born in future. Blest with horse and speed, food and power, cows and wealth of holy Word, still yearning to move faster and higher, we come and offer homage and worship to you.

37. (Indra Devata, Shamyubarhaspatya Ṛshi)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥३७॥

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvaṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.

Indra, lord of power and commander of the forces, sun among the clouds and defender of truth, we, leaders of men and achievers of success, invoke you in the battles of science and knowledge and do homage to you advancing into all directions like a horse on the wing.

38. (Indra Devata, Shamyubarhaspatya Ṛshi)

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानोऽअद्रिवः।
गामश्वꣳरथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥३८॥

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno' adrivaḥ. Gāmaśvaṁ̐ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.

Indra, wonderful lord of the thunderbolt in hand, lord of the clouds and strong as adamant, highly praised and celebrated by virtue of your own glory, give us abundant wealth of cows, horses, chariot bullocks as well as true knowledge of science for the sake of victory.

39. (Agni Devata, Vamadeva Ṛshi)

कया नश्चित्रऽआ भुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥३९॥

Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.

Lord of light and knowledge, wonderful and awe-inspiring, be a friend of the progressive, bless us with

protection and help us join with blissful and powerful mode of action and advancement.

40. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा॑ स॒त्यो मदा॑नां॒ मꣳहि॑ष्ठो मत्स॒दन्ध॑सः ।
दृ॒ढा चि॑दा॒रुजे॒ वसु॑ ॥४०॥

Kastvā satyo madānāṁ maṁhiṣṭho matsad-andhasaḥ. Dṛḍhā cidāruje vasu.

Indra, the real soothing, genuine and most powerful essence of efficacious soma and herbal food which relieves and exhilarates you, that surely is the valuable and unfailing panacea for the cure of ill-health.

41. (Indra Devata, Vamadeva Ṛshi)

अ॒भी षु ण॒ः सखी॑नामवि॒ता ज॑रितॄ॒णाम् ।
श॒तं भ॑वास्यू॒तये॑ ॥४१॥

Abhī ṣu naḥ sakhīnāmavitā jaritṝṇām. Śatam bhavāsyūtaye.

Indra, lord of power and knowledge, you are the over-all saviour and protector of our friends and admirers. Be gracious to us in a hundred ways for our protection and well-being.

42. (Yajna Devata, Shamyu Ṛshi)

य॒ज्ञाय॑ज्ञा वोऽअ॒ग्नये॑ गि॒रागि॑रा च॒ दक्ष॑से ।
प्रप्र॑ व॒यम॒मृतं॑ जा॒तवे॑दसं प्रि॒यं मि॒त्रं न शꣳसिषम् ॥४२॥

Yajñā-yajñā vo'agnaye girā-girā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.

In every yajna, by every word, for the sake of Agni, power of light, energy, intelligence and expertise, we

invite, honour and celebrate you. Let us all together celebrate and sing in praise of Agni, immortal and omniscient lord, as a darling friend of ours.

43. (Agni Devata, Bhargava Ṛshi)

पाहि नोऽ अग्नऽ एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥४३॥

Pāhi no'agna'ekayā pāhyuta dvitīyayā. Pāhi gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso.

Agni, lord of knowledge, action, love and freedom, master of life, energy and food, home and shelter of all forms of existence, protect and promote us by one voice, voice of the Riks, for knowledge. Protect and promote us by the second voice, voice of the Yajus, for action. Protect and promote us by the three voices of Riks, Yajus and Samans for knowledge, action and worship. Protect and promote us by the four voices of Riks, Yajus, Samans and Atharvans, for Dharma, Artha, Kama and Moksha.

44. (Vayu Devata, Shamyu Ṛshi)

ऊर्जो नपातꣳस हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्ववि॒ता भुवद् वृधऽउत त्राता तनूनाम् ॥४४॥

Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvadvājeṣvavitā bhuvad vṛdha' uta trātā tanūnām.

Scholar, sage, teacher, learner, promote the child of life and energy, vayu, agni and knowledge, which allow not the grandeur of life to diminish, so that nature and knowledge may be our friends, protect us in the battles of life and continue to be the saviours of our persons and people. Friends as they are, we invoke them

for the oblations of holy offerings in yajna.

45. (Agni Devata, Shamyu Ṛshi)

संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि। उषसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामर्द्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्ताᳬसंवत्सरस्ते कल्पताम् । प्रेत्याऽएत्यै सं चाञ्च प्र च सारय । सुपर्णचिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवः सीद ॥४५॥

Saṁvatsaro'si parivatsaro'sīdāvatsaro'sīdvatsaro'si vatsaro'si. Uṣasaste kalpantāmahorātrāste kalpantāmardhamāsāste kalpantāṁ māsāste kalpantāmṛtavaste kalpantāṁ saṁvatsaraste kalpatām. Pretyā'etyai saṁ cāñca pra ca sāraya. Suparṇacidasi tayā devatayā' ṅgirasvad dhruvaḥ sīda.

Agni, brilliant scholar, teacher, learner, you move by the law of nature like the current year, give up the weaknesses like the year gone by. You are wide-awake and comprehensive like the universally present year, and definite like the year cycle. May the dawns flourish and be favourable to you. May the day-night cycle be flourishing and favourable to you. May the fortnights flourish and be favourable to you. May the months flourish, may the seasons flourish, may the years flourish and be favourable to you.

For coming and going, advancement and return, collect, expand, control and contain.

You are the winner of life's golden beauties. Move forward in unison with that divinity of Time like the breath of life and stay fast and firm with Dharma like the fixed stars.

इति सप्तविंशोऽध्यायः ॥

CHAPTER–XXVIII

1. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्समिधेन्द्रमिडस्पदे नाभा पृथिव्याऽअधि । दिवो वर्ष्मन्त्समिध्यतऽओजिष्ठश्चर्षणीसहां वेत्वाज्यस्य होतर्यज ॥१॥

Hotā yakṣatsamidhendramiḍaspade nābhā pṛthivyā'adhi. Divo varṣmantsamidhyata' ojiṣṭhaścarṣaṇīsahāṁ vetvājyasya hotaryaja.

Let the hota, man of yajna, offer faithful libations of holy materials, research and study in honour of Indra (agni, i.e., energy, heat and light) enshrined in the divine Word, latent at the centre of the earth, blazing on top of heaven and thundering in the clouds.

And such a yajna, shining with lustre and most brilliant among men of might and valour, would enjoy the most delicious gifts of life.

Man of yajna, carry on the yajna, never relent.

2. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्तनूनपातमूतिभिर्जेतारमपराजितम् । इन्द्रं देवꣳस्वर्विदं पथिभिर्मधुमत्तमैर्नराशꣳसेन तेजसा वेत्वाज्यस्य होतर्यज ॥२॥

Hotā yakṣattanūnapātamūtibhirjetāramaparājitam. Indraṁ devaṁ̆ svarvidaṁ pathibhirmadhumattamairnarāśaṁ̆sena tejasā vetvājyasya hotaryaja.

Let the man of yajna offer service and oblations

to Indra, ruling power of the world, preserver and protector of the forms of life, victorious, unviolated, brilliant and generous, and heavenly, with oblations of defensive actions along the sweetest paths of virtue ; and with his own lustre and valour, celebrated in songs of praise in society, and he would attain the best gifts of life.

Man of yajna, carry on the yajna in honour of Indra.

3. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षदिडाभिरिन्द्रमीडितमाजुह्वानममर्त्यम् । देवो देवैः सवीर्यो वज्रहस्तः पुरन्दरो वेत्वाज्यस्य होतर्यज ॥३॥

Hotā yakṣadiḍābhirindramīḍitamājuhvānamamartyam. Devo davaiḥ savīryo vajrahastaḥ purandaro vetvājyasya hotaryaja.

Let the man of yajna, with the holiest words and oblations offer yajna and service to Indra, immortal ruler of the world, honoured and worshipped by the noblest powers. And he, brilliant and generous, mighty of strength, wielder of the thunderbolt in hand, destroyer of the enemy forts, would lead you to the best and sweetest gifts of a prosperous society.

Man of yajna, maintain the yajna, don't relent.

4. (Rudra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षद् बर्हिषीन्द्रं निषद्वरं वृषभं नर्यापसम् । वसुभी रुद्रैरादित्यैः सयुग्भिर्बर्हिरासदद्वेत्वाज्यस्य होतर्यज ॥४॥

Hotā yakṣad barhiṣīndraṁ niṣadvaraṁ vṛṣabhaṁ naryāpasam. Vasubhī rudrairādityaiḥ sayugbhirbarhirāsadadvetvājyasya hotaryaja.

Let the devotee of national yajna offer service with yajna to Indra, virile hero of manly deeds and chief of the council, sitting on the vedi along-with his colleagues of the Vasu, Rudra and Aditya order of education and national discipline. And Indra would grace the yajna of the people and lead them to the highest state of power and prosperity.

Man of yajna, carry on the yajna, never relent.

5. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षदोजो न वीर्यँ सहो द्वारऽइन्द्रमवर्द्धयन् । सुप्रायणाऽ-अस्मिन् यज्ञे विश्रयन्तामृतावृधो द्वारऽइन्द्राय मीढुषे व्यन्त्वाज्यस्य होतर्यज ॥५॥

Hotā yakṣadojo na vīryaṁ saho dvāra'indram-avardhayan. Suprāyaṇā' asmin yajñe vi śray-antāmṛtāvṛdho dvāra' indrāya mīḍhuṣe vyantvājyasya hotaryaja.

Man of yajna, perform the yajna in honour of Indra, powerful and glorious personality of the nation. Just as wide open gates augment the flood of waters so may the doors of yajna augment the vigour, valour and brilliance of the nation. And in this national yajna, may the saints and sages going by the paths of rectitude and extending the bounds of truth open wide the gates of glory and advancement for the bountiful Indra.

Man of yajna, go on with the yajna, relent not.

6. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षदुषेऽइन्द्रस्य धेनू सुदुघे मातरा मही । सवातरौ न तेजसा वत्समिन्द्रमवर्द्धतां वीतामाज्यस्य होतर्यज ॥६॥

Hotā yakṣaduṣe'indrasya dhenū sudughe mātarā mahī. Savātarau na tejasā vatsamindrama-vardhatāṁ vītāmājyasya hotaryaja.

Let the hota, man of yajna, perform yajna in honour and service of the morning dawn and the evening twilight, which, like two great generous mother cows in the open air of universal energy, nourish Indra, the sun, like a calf and feed it with light and augment its glory.

Hota, do the yajna, increase and extend the beauty and glory of the world and enjoy. Never relent.

7. (Ashvinau Devate, Brihaduktha Vamadeva Ṛshi)

होता यक्षद्दैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः। कवी देवौ प्रचेतसाविन्द्राय धत्तऽइन्द्रियं वीतामाज्यस्य होतर्यज ।।७।।

Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendraṁ bhiṣajyataḥ. Kavī devau pracetasāvindrāya dhatta' indriyaṁ vītāmājyasya hotaryaja.

Let the hota offer the oblations in honour and service for the Ashvinis, two high-priests of nature in the fields of health and well-being. They are the physicians, friends, who carry on the yajna for the health of Indra, the soul in body. Both of them, wise visionaries, brilliant and generous, masters of divine science, work for and extend the health and well-being of Indra.

Hota, carry on the yajna, augment and extend the health and well-being of humanity and enjoy yourself too.

8. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपसऽइडा सरस्वती भारती महीः । इन्द्रपत्नीर्हविष्मतीर्व्यन्त्वाज्यस्य होतर्यज ॥८॥

Hotā yakṣattisro devīrna bheṣajaṁ trayastri-dhātavo' pasa'iḍā sarasvatī bhāratī mahīḥ Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja.

Let the hota, man of yajna, offer yajna for the sake of the health and happiness of the soul to the three great divinities, Ida, potential speech of divine omniscience, Saraswati, divine Word of knowledge, and Bharati, language of the world-knowledge of science.

Let the three, teacher, preacher and physician (agents of great actions and creators of three supreme humors of body-health), as three servants of the regions of earth, sky and heaven, serve with yajna the three divinities of Ida, Saraswati and Bharati.

And the three, teacher, preacher and the physician, and the three mother-sustainers of the soul, generous with the wealth of life, would bless the soul and the world with plenty of health and well-being.

Man of yajna, carry on the yajna, never relent.

9. (Indra Devata, Prajapati Ṛshi)

होता यक्षत्त्वष्टारमिन्द्रं देवं भिषजꣳसुयजं घृतश्रियम् । पुरुरूपꣳ सुरेतसं मघोनमिन्द्राय त्वष्टा दधदिन्द्रियाणि वेत्वाज्यस्य होतर्यज ॥९॥

Hotā yakṣattvaṣṭāramindraṁ devaṁ bhiṣajam̐ suyajaṁ ghṛtaśriyam. Pururūpam̐ suretasaṁ maghonamindrāya tvaṣṭā dadhadindriyāṇi vetvājyasya hotaryaja.

Let the hota, yajaka, offer yajna to Tvashta, maker of refined forms beyond weaknes. He blesses, Indra, valorous, glorious and generous, physician, honourable in yajna, abundant and graceful, versatile in various fields and nobly virile, lord of power and grandeur. And Tvashta would bless you with the excellence of mind and sense and create all the knowledge of sense and mind and culture for you.

Man of yajna, carry on the yajna, never relent.

10. (Brihaspati Devata, Prajapati Ṛshi)

होता यक्षद्वनस्पतिꣳशमितारꣳशतक्रतुं धियो जोष्टारमिन्द्रियम् । मध्वा समञ्जन् पथिभिः सुगेभिः स्वदाति यज्ञं मधुना घृतेन वेत्वाज्यस्य होतर्यज ॥१०॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ dhiyo joṣṭāramindriyam. Madhvā samañjan pathibhiḥ sugebhiḥ svadāti yajñaṁ madhunā ghṛtena vetvājyasya hotaryaja.

Let the man of yajna offer homage and honour to Vanaspati, lover of nature and brilliant as the lord of sunbeams, dedicated to peace, man of a hundred noble acts and admirer of intelligence and culture, and he would, thereby, moving ahead by the simple paths of honesty and virtue, adding sweetness and grace to the beauty and glory of life, he would taste the rapturous honey himself.

Let the man of yajna extend and expand the yajna of life with honey and sacred water and ghee and add to the prosperity of society for all and for himself too.

Man of yajna, carry on the yajna, relent not.

11. (Indra Devata, Prajapati Ṛshi)

होता॑ यक्ष॒दिन्द्र॒ꣳस्वाहाऽऽज्य॑स्य॒ स्वाहा॒ मेद॑सः॒ स्वाहा॑ स्तो॒काना॒ꣳस्वाहा॒ स्वाहा॑कृतीना॒ꣳस्वाहा॑ ह॒व्यसू॑क्तीनाम् । स्वाहा॑ दे॒वाऽआ॑ज्य॒पा जु॑षा॒णाऽइन्द्रऽआज्य॑स्य॒ व्यन्तु॒ होत॒र्यज॑ ॥११॥

Hotā yakṣadindraṁ svāhā''jyasya svāhā medasaḥ svāhā stokānāṁ svāhā svāhākṛtīnāṁ svāhā havyasūktīnām. Svāhā devā'ājyapā juṣāṇā'indra'ājyasya vyantu hotaryaja.

Let the noble man of yajna offer libations of richest materials of truth of word and deed for the sake of Indra, universal power and honour of the world, libations of oils and fats with the best of words and actions, of the truthful actions of the children, of the young generations, of the truth of social conduct and behaviour, with the sacred words of yajna according to the Vedas and Shastras.

And the noblest people, Indra and divinities enjoying the offerings in truth of word and deed with love and admiration would extend and expand the glories of life and humanity.

Hota, dedicated man, carry on the yajna.

12. (Indra Devata, Ashvinau Ṛshi)

दे॒वं ब॒र्हिरिन्द्र॒ꣳसुदे॒वं दे॒वैर्वी॒रव॑त् स्ती॒र्णं वेद्या॑मवर्द्धयत् । वस्तो॑र्वृ॒तं प्राक्तोर्भृ॒तꣳरा॒या ब॒र्हिष्म॒तोऽत्य॑गाद्वसुवने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥१२॥

Devaṁ barhirindraṁ sudevaṁ devairvīravat stīrṇaṁ vedyāmavardhayat. Vastorvṛtaṁ prāktorbhṛtaṁ rāyā barhiṣmato'tyagād-vasuvane vasudheyaysya vetu yaja.

Let the fire and splendour of yajna blazing in the vedi, invoked in the morning and preserved at night, advance Indra, power of world knowledge, divine among divines, surrounded by the noblest presences like a hero. Let the fire rise to the heavens across the air and waters in the sky and advance Indra with wealth and prosperity.

Hota, man of yajna, carry on the yajna, advance the wealth and knowledge of the world for the world of humanity and enjoy yourself too.

13. (Indra Devata, Ashvins Ṛshi)

देवीर्द्वारऽइन्द्रꣳसङ्घाते वीड्वीर्यामन्नवर्द्धयन् । आ वत्सेन तरुणेन कुमारेण च मीवतापार्वाणꣳ रेणुककाटं नुदन्तां वसुवने वसुधेयस्य व्यन्तु यज ॥१३॥

Devīrdvāra'indraṁ saṅghāte vīḍvīryāmanna-vardhayan. Ā vatsena taruṇena kumāreṇa ca mīvatāpārvāṇaṁ reṇukakāṭaṁ nudantāṁ vasuvane vasudheyasya vyantu yaja.

Let the strong and celestial doors of the nation's march open wide and advance Indra onward in the social dynamics of progress, removing the whirlwinds of the dust of time and urging him on like a horse spurred on by a darling youthful prince brilliant as the rising sun.

Man of yajna, carry on the yajna, let the wealth and honour of the nation rise for all, and enjoy.

14. (Ahoratre Devate, Ashvinau Ṛshi)

देवीऽउषासानक्तेन्द्रं यज्ञे प्रयत्यह्वेताम् । दैवीर्विशः प्रायासिष्टाꣳसुप्रीते सुधिते वसुवने वसुधेयस्य वीतां यज ॥१४॥

Devī uṣāsānaktendraṁ yajñe prayatyahvetām. Daivīrviśaḥ prāyāsiṣṭām̐ suprīte sudhite vasuvane vasudheyasya vītāṁ yaja.

May the brilliant dawn and the starry night inspire and call forth the youthful yajamana, Indra, to the yajnic endeavour of the world, and may the two, loving and beneficent, bless the noble people and help them create and expand the wealth of the earth for all the people.

Hota, man of yajna, carry on the creative endeavour. Never relent.

15. (Indra Devata, Ashvinau Ṛshi)

दे॒वी जोष्ट्री॒ वसु॑धिती दे॒वमिन्द्र॑मवर्द्धताम् । अया॑व्य॒न्याघा द्वेषा॒ꣳस्यान्या व॑क्ष॒द्वसु॒ वार्या॑णि॒ यज॑मानाय शिक्षि॒ते व॑सु॒वनै॑ वसु॒धेय॑स्य वीता॒ं यज ॥१५॥

Devī joṣṭrī vasudhitī devamindramavardhatām. Ayāvyanyāghā dveṣām̐syānyā vakṣadvasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja.

Two divine powers of nature, the dawn and the day, and the evening and the night augment the light and beauty of the sun. One, the evening, wards off the hate and sins of the mind and the other, the morning, proclaims and points to the choicest wealths of the world. May both create, promote, and bring down the wealth of heaven for the world and the yajamana.

Man of yajna, carry on the yajna.

16. (Indra Devata, Ashvinau Ṛshi)

दे॒वीऽऊ॒र्जाहु॑ती॒ दुघे॑ सु॒दुघे॒ पय॒सेन्द्र॑मवर्द्धताम् । इष॒मूर्ज॑म॒न्या व॑क्ष॒त्सग्धि॒ꣳ सपी॑तिम॒न्या नवे॑न॒ पूर्व॒ं दय॑माने पु॒रा॒णेन॒ नव॒म-धा॑ता॒मूर्ज॑मू॒र्जाहु॑तीऽऊ॒र्जय॑माने॒ वसु॒ वार्या॑णि॒ यज॑मानाय शिक्षि॒ते व॑सु॒वनै॑ वसु॒धेय॑स्य वीता॒ं यज ॥१६॥

Devī' ūrjāhutī dughe sudughe payasendrama-vardhatām. Iṣamūrjamanyā vakṣatsagdhiṁ sapītimanyā navena pūrvaṁ dayamāne purāṇena navamadhātāmūrjamūrjāhutī' ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja.

Two sacred divinities of nature, day and night, holding strength and energy, both generous and abundant in joy and fulfilment, nourish and advance Indra, spirit of humanity and prosperity of the world. One of them, the night, begets food and replenishment of energy and the other, the day, begets a common meal and common drink for us. Full of peace and joy, they hold and join the old with the new, and the new with the old.

Replete with the spirit and wisdom of divinity, blest with wealth of energy, blessing all with energy, they hold the choicest gifts of life in store for the yajamana, the human soul, and bring us showers of peace and grace of God upon the earth.

Man of yajna, carry on the yajna in unison with the night and day.

17. (Ashvinau Devate, Ashvinau Ṛshi)

दे॒वा दैव्या॒ होता॑रा दे॒वमिन्द्र॑मवर्द्धताम्। ह॒ताघ॑शꣳसा॒वाभा॑र्ष्टां॒ वसु॒ वार्या॑णि॒ यज॑मानाय शिक्षि॒तौ व॑सु॒वनै॑ वसु॒धेय॑स्य वीता॒ं यज ॥१७॥

Devā daivyā hotārā devamindramavardhatām. Hatāghaśaṁsāvābhārṣṭāṁ vasu vāryāṇi yajamānāya śikṣitau vasuvane vasudheyasya vītāṁ yaja.

Two high-priests of nature and yajna, wind and

fire, generous and brilliant, full of divine properties, feed the sun-beams with the fragrance of yajna and the smell of earth and add to the prosperity of the world. They eliminate the agents of sin and crime (by the elimination of poverty) and burn out the causes of disease. Full of the spirit of nature's wisdom, they beget choice gifts of wealth and water and promote the blessings of God upon the earth for the yajamana.

Man of yajna, carry on with the yajna in unison with nature, never relent.

18. (Indra Devata, Ashvinau Ṛshi)

देवीस्तिस्रस्तिस्रो देवीः पतिमिन्द्रमवर्द्धयन् । अस्पृक्षद्भारती दिवꣳ रुद्रैर्यज्ञꣳ सरस्वतीडा वसुमती गृहान् वसुवने वसुधेयस्य व्यन्तु यज ॥१८॥

Devīstisrastisro devīḥ patimindramavardhayan. Aspṛkṣadbhāratī divaṁ rudrairyajñaṁ sarasvatīḍā vasumatī gṛhān vasuvane vasudheyasya vyantu yaja.

Three divine powers serve, strengthen and elevate Indra, the human soul, their master and servant both, with three sacred processes of action: Bharati, the speech and light of sattva, with the energy of the Rudra pranas, reaches the light of heaven. Sarasvati, the speech and currents of nature's dynamics, with sacred chants through fire and wind, expands the yajna and refines the business of living. And Idā, the earth and holy libations, bear worldly wealth and bless the homes with prosperity. Thus the three divinities bring down the riches of the Divine Giver into the life of humanity, the receiver, on earth through yajna.

Hota, devotee of yajna, carry on the yajna in tune

with Ida, Sarasvati and Bharati.

19. (Indra Devata, Ashvinau Ṛshi)

**दे॒वऽइन्द्रो॒ नरा॒शꣳसस्त्रिवरू॒थस्त्रिबन्धु॒रो दे॒वमिन्द्रमवर्द्धयत्।
श॒तेन॑ शितिपृ॒ष्ठाना॒माहि॑तः स॒हस्रे॑ण॒ प्र व॑र्त्तते मि॒त्रावरु॒णेद॑स्य
हो॒त्रमर्ह॑तो॒ बृह॒स्पति॒ स्तो॒त्रम॒श्विनाध्व॑र्यवं वसु॒वने॑ वसु॒-
धेय॑स्य वेतु॒ यज॑ ॥१९॥**

Deva'indro narāśaṁsastrivarūthastribandhuro devamindramavardhayat. Śatena śitipṛṣṭhānā-māhitaḥ sahasreṇa pra vartate mitrāvaru-ṇedasya hotramarhato bṛhaspati stotram-aśvinādhvaryavaṁ vasuvane vasudheyasya vetu yaja.

The divine human soul, Indra, in pursuit of greatness, in love and admiration of humanity, in control of three councils, bound by three disciplines of knowledge, action and worship through Riks, Yajus and Samans, should dedicate himself in yajna to Indra, lord, life and energy of the universe. Such a person, favoured by a hundred forms of refined energy, moves forward in a hundred ways. His fastest food is the energy of prana and udana. Brihaspati, universal voice of sustenance is his song of divine praise. The Ashvinis, sun and moon, are the divine priests of his yajna. And these divine powers bring into the life of this devotee in search of wealth the blessings of the lord of the worlds.

Man of yajna, keep up the yajna, relent not.

20. (Indra Devata, Ashvinau Ṛshi)

**दे॒वो दे॒वैर्वन॒स्पति॒र्हिर॑ण्यपर्णो॒ मधु॑शाखः सुपिप्प॒लो
दे॒वमिन्द्रमवर्द्धयत्। दिव॒मग्रे॑णास्पृक्ष॒दान्तरि॑क्षं पृ॒थि॒वीम॑-
दृꣳहीद्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥२०॥**

Devo devairvanaspatirhiraṇyaparṇo madhu-śākhaḥ supippalo devamindramavardhayat. Divamagreṇāspṛkṣadāntarikṣaṁ pṛthivī-madṛm̐hīdvasuvane vasudheyasya vetu yaja.

The lord of sun-beams, the Tree of life, brilliant with its lustrous virtues, of golden leaves, honeyed branches and delicious fruit strengthens and elevates the divine Indra, power of generosity and eliminater of poverty. With its top it reaches the light of heaven, energises and expands the skies, and strengthens and enriches the earth. And thus it brings for the dedicated world of humanity the riches as blessings of the lord of the treasures of the universe.

Man of yajna, carry on the yajna in unison with the sun and the Tree, never relent.

21. (Indra Devata, Ashvinau Ṛshi)

दे॒वं ब॒र्हिर्वारि॑तीनां दे॒वमिन्द्र॑मवर्द्धयत् । स्वा॒स॒स्थ-मिन्द्रे॑णास॑न्नम॒न्या ब॒र्हीꣳष्य॒भ्य॑भूद्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥२१॥

Devaṁ barhirvāritīnāṁ devamindrama-vardhayat. Svāsasthamindreṇāsannamanyā barhīm̐ṣyabhyabhūdvasuvane vasudheyasya vetu yaja.

The divine ether worthiest among the choicest aspects of nature sustains and elevates Indra, brilliant human soul, as well as natural energy, well-nestled and happily placed with Indra, the Divine Presence. It holds, sustains and pervades the other parts of space and brings the wealth of the universe for the yearning human soul on earth.

Man of yajna, carry on the yajna in tune with space and nature and enjoy. Never relent.

22. (Agni Devata, Ashvinau Ṛshi)

दे॒वोऽअ॒ग्निः स्वि॑ष्ट॒कृद्दे॒वमिन्द्र॑मवर्द्धयत् । स्वि॑ष्टं कुर्वन्त्स्वि॑ष्ट॒कृत् स्वि॑ष्टम॒द्य क॑रोतु नो वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥२२॥

Devo'agniḥ sviṣṭakṛddevamindramavardhayat. Sviṣṭaṁ kurvantsviṣṭakṛt sviṣṭamadya karotu no vasuvane vasudheyasya vetu yaja.

Blessed Agni, brilliant and generous divine fire energy, which purifies and sanctifies everything, may bless and elevate Indra, the human soul, turning everything to good and auspicious for us today. Power of good and blessedness, may it bestow the wealth of the world on the dedicated man of yajna yearning for wealth.

Man of yajna, keep the fire burning.

23. (Agni Devata, Ashvinau Ṛshi)

अ॒ग्निम॒द्य होता॑रमवृणीता॒यं यज॑मान॒ः पच॒न् पक्तीः॒ पच॑न् पुरो॒डाशं॑ ब॒ध्नन्नि॒न्द्रा॑य छाग॑म् । सू॒प॒स्था॒ऽअ॒द्य दे॒वो वन॒स्पति॑रभव॒दिन्द्रा॑य॒ छाग॑ेन । अघ॒त्तं मे॑द॒स्तः प्रति॑पच॒ताग्र॑भी॒दवी॑वृधत्पुरो॒डाशे॑न त्वाम॒द्य ऋ॑षे ॥२३॥

Agnimadya hotaramavṛṇītāyaṁ yajamanaḥ pacan paktīḥ pacan puroḍāśaṁ badhnann-indrāya chāgam. Sūpasthā'adya devo vanaspatirabhavadindrāya chāgena. Adyattaṁ medastaḥ prati pacatāgrabhīdavīvṛdhat puroḍāśena. Tvāmadya ṛṣe.

This yajamana, cooking the foods, preparing the

delicacies, collecting the herbs and goat's milk, cleansing and strengthening, invokes the fire and selects the priest to-day.

The lord of sun-beams and herbs, the sun, joins in presence with the herbs and the goat milk for the honour of Indra (through the fire).

The fire receives the holy delicacies in response to the yajamana and advances his wealth and honour.

O Rshi, man of vision and knowledge, may Agni advance your wealth and honour too.

24. (Agni Devata, Sarasvati Ṛshi)

होता यक्षत्समिधानं महद्यशः सुसमिद्धं वरेण्यमग्निमिन्द्रं वयोधसम् । गायत्रीं छन्दऽइन्द्रियं त्र्यविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥२४॥

Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamiddhaṁ vareṇyamagnimindraṁ vayodhasam. Gāyatrīṁ chanda' indriyaṁ tryaviṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the man of piety offer yajna in dedication to Agni, lighted, blazing, great and glorious, worthy of choice, and to Indra, lord of power and grandeur, giver of good health and long life. Let him chant the Gayatri, treasure of joy and giver of the freedom of thought, and he would be blest with wealth of mind and senses, riches of the thrice protective earth mother, good health and long age.

Man of yajna, extend and expand the yajna and enjoy the best of knowledge and honour in the world.

25. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्ष॒त्तनू॒नपा॑तमु॒द्भिदं॒ यं गर्भ॒मदि॑तिर्द॒धे शुचि॒मिन्द्रं॑ वयो॒धस॑म् । उ॒ष्णिहं॒ छन्द॑ऽइन्द्रि॒यं दि॑त्य॒वाहं॒ गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज॑ ॥२५॥

Hotā yakṣattanūnapātamudbhidaṁ yaṁ garbhamaditirdadhe śucimindraṁ vayodhasam. Uṣṇihaṁ chanda'indriyaṁ dityavāhaṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the devotee of yajna, seeker of knowledge, perform yajna for Indra, light of the rising sun, bright and pure, life-giving, self-preserving and self-risen as if through the folds of the earth, whom Aditi, mother nature, had borne in the womb of the Night. Offer libations to Indra like the first feed of an innocent new-born baby and you would create, promote and enjoy wealth of knowledge, wisdom of the ushnik verses of the Veda, strength and joy, brilliance of mind and sense, self-regeneration, sweetness and power of speech, health and long age, and the very nectar of life.

Man of yajna, carry on the yajna. Relent not.

26. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्ष॒दी॒डेन्य॑मीडि॒तं वृ॑त्र॒हन्त॑म॒मिडा॑भि॒रीड्य॒ꣳसहः॒ सोम॒मिन्द्रं॑ वयो॒धस॑म् । अ॒नु॒ष्टुभं॒ छन्द॑ऽइन्द्रि॒यं प॑ञ्चा॒विं गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज॑ ॥२६॥

Hotā yakṣadīḍenyamīḍitaṁ vṛtrahantama-miḍābhirīḍyaṁ sahaḥ somamindraṁ vayo-dhasam. Anuṣṭubhaṁ chanda'indriyaṁ pañcāviṁ gaṁ vayo dadhadvetvājyasya hotaryaja.

Let the man of yajna offer oblations to Indra, the

Great Soul, worthy of love and praise, celebrated in sacred hymns, admirable breaker of the clouds of darkness, lord of courage and endurance, peace and bliss and the beauty and grace of life. And holding on to freedom and joy of the Anushtubh verses of the Veda, sensitivity of mind and senses, five streams of pranic energy and the beauty and poetry of life, the yajaka would create, promote and enjoy the wealth and prosperity of the world.

Man of yajna, carry on the yajna, relent not!

27. (Indra Devata, Sarasvati Ṛshi)

होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यꣳसीदन्तं बर्हिषि प्रियेऽमृतेन्द्रं वयोधसम् । बृहतीं छन्दऽइन्द्रियं त्रिवत्सं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥२७॥

Hotā yakṣatsubarhiṣaṁ pūṣaṇvantamamartyaṁ sīdantaṁ barhiṣi priye'mṛtendraṁ vayodhasam. Bṛhatīṁ chanda' indriyaṁ trivatsaṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the devotee of yajna offer yajna to Indra, the Great Soul, lord of vast spaces, everflowing with nourishments, indestructible, graceful on the seat of cosmic yajna, dear, immortal and ever young. And holding on to the grand Brihati verses of the Veda, joy of freedom, sensitivity of sense and intelligence, devotion to knowledge, action and worship of the divine, nobility of speech and awareness and the beauty of life, he would create, promote and enjoy the wealth and prosperity of life.

yajaka, carry on the yajna. Relent not.

28. (Indra Devata, Sarasvati Ṛshi)

होता यक्षद्व्यचस्वतीः सुप्रायणाऽऋतावृधो द्वारो देवीर्हिरण्ययीर्ब्रह्माणमिन्द्रं वयोधसम् । पङ्क्तिं छन्दऽइहेन्द्रियं तुर्यवाहं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥२८॥

Hotā yakṣadvyacasvatīḥ suprāyaṇā'ṛtāvṛdho dvāro devīrhiraṇyayīrbrahmāṇamindraṁ vayodhasam. Paṅktiṁ chanda' ihendriyaṁ turyavāhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja.

Let the man of yajna consecrate the wide, open and spacious golden gates of heavenly truth for the expansion of divine virtue, offer reverence to the scholar of the Vedas and do yajna in honour of Indra, lord of grandeur and knowledge. And, holding on to the scientific truth of Pankti verses of the Veda, freedom, worldly wealth, and strong fourfold burden bearing bulls for transport, create, promote and enjoy the beauty and graces of life in this world.

Man of yajna, keep up the yajna, never relent.

29. (Ahoratre Devate, Sarasvati Ṛshi)

होता यक्षत्सुपेशसा सुशिल्पे बृहतीऽउभे नक्तोषासा न दर्शते विश्वमिन्द्रं वयोधसम् । त्रिष्टुभं छन्दऽइहेन्द्रियं पष्ठवाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥२९॥

Hotā yakṣat supeśasā suśilpe bṛhatī'ubhe naktoṣāsā na darśate viśvamindraṁ vayodhasam. Triṣṭubhaṁ chanda' ihendriyaṁ paṣṭhavāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja.

Let the hota, devotee of yajna, join and consecrate the night and day, both well shaped, beautiful, great

and pleasing to the eye and, like them, offer yajna to Indra, lord of the world's life and age, and holding on to the wisdom of the Trishtubh verses, strength, speed of progress, wealth and sensitivity, and strong burden-bearing bulls in this world, create, promote and enjoy the beauty and grace of life as do the night and day.

Man of yajna, carry on the yajna in unison with the night and day.

30. (Ashvinau Devate, Sarasvati Ṛshi)

होता यक्षत्प्रचेतसा देवानामुत्तमं यशो होतारा दैव्या कवी सयुजेन्द्रं वयोधसम् । जगतीं छन्दऽइन्द्रियमनड्वाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥३०॥

Hotā yakṣatpracetasā devānāmuttamaṁ yaśo hotārā daivyā kavī sayujendraṁ vayodhasam. Jagatīṁ chanda'indriyamanaḍvāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja.

Let the hota join Prachetas, two wise and brilliant high-priests (such as the fire and the sun or the teacher and the disciple), both of divine nature, creative, and friendly as brothers, and offer yajna to Indra, most glorious among the generous powers of brilliance and giver of health, wealth and long age, and, holding on to the wisdom of jagati verses, freedom and joy of life, sensitivity and intelligence, bulls of the chariot and the wealth and beauty of life, create, promote and enjoy the sweetest graces of the world as the Prachetas do as friends.

Man of yajna, carry on the yajna in unison with the friendly divinities of nature and society.

31. (Vanyah Devata, Sarasvati Ṛshi)

होता यक्षत्पेशस्वतीस्तिस्रो देवीर्हिरण्ययीर्भारतीर्बृहतीर्महीः पतिमिन्द्रं वयोधसम् । विराजं छन्दऽइहेन्द्रियं धेनुं गां न वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥३१॥

Hotā yakṣatpeśasvatīstisro devīrhiranya-yīrbhāratīrbṛhatīrmahīḥ patimindraṁ vayo-dhasam. Virājaṁ chanda’ihendriyaṁ dhenuṁ gāṁ na vayo dadhadvyantvājyasya hotaryaja.

Let the hota invoke and join three divinities of the universal language of knowledge, beauteous, golden gracious, rich and elevating, vast and abundant as space, generous and compact as earth, and offer yajna to Indra, lord protector and giver of health and wealth in life, and, bearing the varied wisdom of virat verses, powerful joys of life, beauties and graces, good sense and intelligence, and wisdom of the universal Word like a generous cow, increase and enjoy the beauty and graces of knowledge, action and piety of life in this world as do the divinities of the Word.

Hota, carry on with the yajna and promote life in unison with the universal knowledge of the sacred Word.

32. (Indra Devata, Sarasvati Ṛshi)

होता यक्षत्सुरेतसं त्वष्टारं पुष्टिवर्द्धनꣳरूपाणि बिभ्रतं पृथक् पुष्टिमिन्द्रं वयोधसम् । द्विपदं छन्दऽइन्द्रियमुक्षाणं गां न वयो दधद्वेत्वाज्यस्य होतर्यज ॥३२॥

Hotā yakṣatsuretasaṁ tvaṣṭāraṁ puṣṭi-vardhanam̆ rūpāṇi bibhratam pṛthak puṣṭi-mindraṁ vayodhasam. Dvipadaṁ chanda’ indriyamukṣāṇaṁ gāṁ na vayo dadhadvet-vājyasya hotaryaja.

Let the hota offer yajna to Tvashta, generous creator, lord giver of growth, maker and bearer of fine forms and their sustenance in the various world, and let him do honour to Indra, lord of the beauty and wealth of the world, and, holding on to the wisdom of the two-part verses of the Veda, freedom, honour and fame and the joy and generosity of life like a virile bull, increase and enjoy the beauty of the world.

Man of yajna, carry on the yajna.

33. (Indra Devata, Sarasvati Ṛshi)

होता यक्षद्वनस्पतिँ शमितारँ शतक्रतुँ हिरण्यपर्णमुक्थिनँ रशनां बिभ्रतं वशिं भगमिन्द्रं वयोधसम् । ककुभं छन्दऽइहेन्द्रियं वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥३३॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ hiraṇyaparṇamukthinaṁ raśanāṁ bibhrataṁ vaśiṁ bhagamindraṁ vayodhasam. Kakubhaṁ chanda'ihendriyaṁ vaśāṁ vehataṁ gaṁ vayo dadhadvetvājyasya hotaryaja.

Let the hota do yajna in honour of Vanaspati, lord of sunbeams and greenery, inspiring hero of a hundred actions, golden winged, celebrated in Uktha verses, holding the reins of time, keeping the world to order, lord of glory, wielder of power and giver of life. And holding on to the kakubh verses, freedom of thought, power of sense and mind, dry cows and cows in season, and beauty of life, he may increase, promote and enjoy the wealth and sweetness of life.

Man of yajna, carry on the yajna.

34. (Agni Devata, Sarasvati Ṛshi)

होता यक्षत् स्वाहाकृतीरग्निं गृहपतिं पृथग्वरुणं भेषजं कविं क्षत्रमिन्द्रं वयोधसम् । अतिच्छन्दसं छन्दऽइन्द्रियं बृहदृषभं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥३४॥

Hotā yakṣatsvāhākṛtīragniṁ gṛhapatiṁ pṛthag-varuṇaṁ bheṣajaṁ kaviṁ kṣatramindraṁ vayodhasam. Aticchandasaṁ chanda' indriyaṁ bṛhadṛṣabhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja.

Let the hota, man of yajna, join and offer yajnic acts of piety for one and all of Agni, the light and fire of life, grihapati, master of the home, Varuna, the highest power of his choice, health and medicine, the man of wisdom and vision, the social order, Indra, ruler and master giver of life and joy. And, enjoying and holding on to the wisdom and knowledge of Atichhanda verses of the Veda, joy of freedom, great wealth of mind and sense, strong bulls and cows, and the health and vigour of living, may he and all increase, promote and sanctify the beauty and graces of life.

Hota, keep up the yajna.

35. (Indra Devata, Sarasvati Ṛshi)

देवं बर्हिर्वयोधसं देवमिन्द्रमवर्द्धयत् । गायत्र्या छन्दसेन्द्रियं चक्षुरिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥३५॥

Devaṁ barhirvayodhasaṁ devamindrama-vardhayat. Gāyatryā chandasendriyaṁ cakṣurindre vayo dadhadvasuvane vasudhe-yasya vetu yaja.

The splendid fire, the sacred grass around the vedi, and the wide space of the sky exalt the divine Indra,

sun, ruler of the world and giver of life and beauty, and, inspiring and investing Indra, the soul, with the joyous vision of the Gayatri verses of the Veda, freedom of spirit, wealth and sensitivity of mind and intelligence, vision of reality and the beauty and dignity of life, bring down the blessings of heaven to the earth for dedicated humanity.

Man of yajna, keep the fire burning. Let it never go out.

36. (Indra Devata, Sarasvati Ṛshi)

देवीर्द्वारो वयोधसꣳशुचिमिन्द्रमवर्द्धयन् । उष्णिहा छन्दसेन्द्रियं प्राणमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥३६॥

Devīrdvāro vayodhasaṁ śucimindrama-vardhayan. Uṣṇihā chandasendriyaṁ prāṇa-mindre vayo dadhadvasuvane vasudheyasya vyantu yaja.

The wide auspicious doors of yajna and the yajnic home bring in, vitalize and exalt Indra, divine air, pure and sacred, bearing the breath of life, and, inspiring and investing Indra, the soul, with pranic energy, health and good age, sensitivity and brilliance of mind and intelligence with the wisdom of the Ushnik verses and the beauty and joy of life, create and promote the beauty and graces of heaven on earth for the yearning soul.

Pious soul, carry on the yajna, never relent.

37. (Indra Devata, Sarasvati Ṛshi)

देवीऽउषासानक्ता देवमिन्द्रं वयोधसं देवी देवमवर्द्धताम्। अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसु-धेयस्य वीतां यज ॥३७॥

Devī uṣāsānaktā devamindraṁ vayodhasaṁ devī devamavardhatām. Anuṣṭubhā chandasendriyaṁ balamindre vayo dadhadvasuvanevītāṁ yaja.

The glorious dawn and the starry night, both divine of spirit, exalt the noble and generous Indra, the soul, blest with the light and love of living, and, vesting it (the soul) with strength of will and vision, beauty and dignity, by the freedom and joy of the Anushtubh verses of the Veda, create and promote the bliss of heaven on earth for the dedicated soul.

Man dedicated to yajna, carry on the yajna.

38. (Indra Devata, Sarasvati Ṛshi)

दे॒वी जोष्ट्री॒ वसु॑धिती दे॒वमिन्द्रं॑ वयो॒धसं॑ दे॒वी दे॒वम॑वर्द्धताम्। बृ॒ह॒त्या छन्द॑सेन्द्रि॒यꣳश्रोत्र॒मिन्द्रे॒ वयो॒ दध॑द्वसु॒वने॑ वसु॒धेय॑स्य वीता॒ं यज॑ ॥३८॥

Devī joṣṭrī vasudhitī devamindraṁ vayodhasaṁ devī devamavardhatām. Bṛhatyā chandasendriyaṁ śrotramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Two brilliant motherly powers of nature, earth and heaven, both loving, generous and rich with the treasures of life, cherish, advance and exalt Indra, great and liberal lord sustainer of life, good health and well-being of society. And vesting him with the gift of hearing of the Word and the beauty and dignity of life by the grandeur and beauty of the Brihati verses of the Veda create and promote the beauty, prosperity and sublimity of heaven on earth for the yearning humanity.

Dedicated man of yajna, carry on the yajna in

unison with the earth and the environment, relent not.

39. (Indra Devata, Sarasvati Ṛshi)

देवीऽऊर्जाहुती दुघे सुदुघे पयसेन्द्रं वयोधसं देवी देवम-वर्द्धताम् । पङ्क्त्या छन्दसेन्द्रियꣳशुक्रमिन्द्रे वयो दधद्वसु-वने वसुधेयस्य वीतां यज ॥३९॥

Devī ūrjāhutī dughe sudughe payasendraṁ vayodhasaṁ devī devamavardhatām. Paṅktyā chandasendriyaṁ śukramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Rich and generous oblations of refined and excellent holy materials into the fire like fertile motherly cows nourish and promote, with the rain of nectar-like water, Indra, brilliant and generous humanity blest with health and wealth. And vesting the soul with vitality and virility, beauty and dignity of life by the power and joy of Pankti verses, they create and promote the beauty and prosperity of heaven on earth for the dedicated soul.

Man of yajna, offer the richest oblations without neglect.

40. (Indra Devata, Sarasvati Ṛshi)

देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवौ देवमवर्द्धताम्। त्रिष्टुभा छन्दसेन्द्रियं त्विषिमिन्द्रे वयो दधद्वसुवने वसु-धेयस्य वीतां यज ॥४०॥

Devā daivyā hotārā devamindraṁ vayodhasaṁ devau devamavardhatām. Triṣṭubhā chanda-sendriyaṁ tviṣimindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Two divine priests, hota and adhvaryu (like fire and wind, sun and moon, the Ashvinis, the teacher and

preacher) both generous and brilliant, promote and exalt Indra, the living soul blest with the divine spirit, life and joy, and, vesting sensitivity of mind and intelligence, beauty and dignity, and the fire and brilliance of lightning into the soul by the freedom and power of Trishtubh verses of the Veda adorn the earth with the beauty and majesty of heaven for cherishing humanity.

Hota, keep up the blazing fire of yajna without let up.

41. (Indra Devata, Sarasvati Ṛshi)

दे॒वीस्ति॒स्रस्ति॒स्रो दे॒वीर्व॑यो॒धसं॑ प॒तिमिन्द्र॑मवर्द्धयन् । जग॑त्या॒ छन्द॑से॒न्द्रि॒यꣳशू॒षमिन्द्रे॒ वयो॒ दध॑द्वसु॒वने॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥४१॥

Devīstisrastisro devīrvayodhasaṁ patimindra-mavardhayan. Jagatyā chandasendriyaṁ̆ śūṣamindre vayo dadhadvasuvane vasudheyasya vyantu yaja.

Three divinities (Ida, Sarasvati, Mahi/Bharati), yes three divinities (Executive or Raja Sabha, Legislature or Dharma Sabha and Council of Education or Vidya Sabha) help, guide and exalt Indra, the ruler (Samrat), lord of dignity and regality, protector of the commonwealth of humanity, and, vesting him with power and prosperity, sensitivity of mind and intelligence, dignity of excellence and resounding songs of celebration by the felicity of the jagati verses of the Veda, create, promote and universalize the beauty and majesty of heaven on earth for the people.

Man of yajna, maintain the excellence of yajna and never neglect the sacred fire of the commonwealth.

42. (Indra Devata, Sarasvati Ṛshi)

दे॒वो न॒रा॒शꣳसो॑ दे॒वमिन्द्रं॑ वयो॒धसं॑ दे॒वो दे॒वम॑वर्द्धयत् । वि॒राजा छन्द॑सेन्द्रि॒यꣳरू॒पमिन्द्रे॒ वयो॒ दध॑द्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥४२॥

Devo naraśaṁso devamindraṁ vayodhasaṁ devo devamavardhayat. Virājā chandasendriyaṁ rūpamindre vayo dadhadvasuvane vasudheyasya vetu yaja.

The resounding songs of praise and the brilliant tributes of the noble scholars exalt Indra, the great ruler, lord of power and prosperity and protector of the world, and, vesting him with the vitality of body and mind, beauty and grace of person, and the dignity and majesty of living by the sublimity of the Virat verses of the Veda, create, promote and universalize the kingdom of heaven on earth for the people.

Noble citizen, sustain the yajna without rest or remiss.

43. (Indra Devata, Sarasvati Ṛshi)

दे॒वो व॒नस्पति॑र्दे॒वमिन्द्रं॑ वयो॒धसं॑ दे॒वो दे॒वम॑वर्द्धयत् । द्विप॑दा॒ छन्द॑सेन्द्रि॒यं भग॒मिन्द्रे॒ वयो॒ दध॑द्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥४३॥

Devo vanspatirdevamindraṁ vayodhasaṁ devo devamavardhayat. Dvipadā chandasendriyaṁ bhagamindre vayo dadhadvasuvane vasudheyasya vetu yaja.

The brilliant lord of sunbeams and the forests proclaim and exalt the great Indra, the ruler and the enlightened people blest with the wealth of health and

education, and, vesting the ruler and the people with sensitivity of mind and soul, beauty and prosperity of society and the art and excellence of happy living by the grace of the Dvipada verses of the Veda, they stimulate and advance the desire and dignity of the land from the earth to the heights of heaven for the dedicated humanity.

Noble citizen of the yajnic commonwealth, sustain and promote the fire of yajna without rest or remiss.

44. (Indra Devata, Sarasvati Ṛshi)

देवं बर्हिर्वारितीनां देवमिन्द्रं वयोधसं देवं देवमवर्द्धयत् । ककुभा छन्दसेन्द्रियं यशऽइन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४४॥

Devaṁ barhirvāritīnaṁ devamindraṁ vayodhasaṁ devaṁ devamavardhayat. Kakubhā chandasendriyaṁ yaśa'indre vayo dadhadvasuvane vasudheyasya vetu vaja.

The divine splendour of fire in the vedi, the sacred grass around the vedi, and the celestial oceans of water in the spaces of the skies sustain and exalt Indra, generous, brilliant and enlightened lord of life, and protector of the earth, and, vesting him and the people with the greatness of mind and soul, health and wealth for a long age, and honour and renown of life in life by the dignity of the kakubh verses of the Veda, create, promote and exalt the glories of heaven upon the earth itself for the dedicated souls.

Dedicated soul, keep the fire burning.

45. **(Indra Devata, Sarasvati Ṛshi)**

देवोऽअग्निः स्विष्टकृद्देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत्। अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४५॥

Devo'agniḥ sviṣṭakṛddevamindraṁ vayodhasaṁ devo devamavardhayat. Aticchandasā chandasendriyaṁ kṣatramindre vayo dadhadvasuvane vasudheyasya vetu yaja.

Agni, lord omniscient of light and life, who turns all our endeavours to good, may advance and exalt Indra, brilliant and pious living soul and ruler of divine potential and possibility, and, vesting that human power with the strength of body, mind and soul, wealth of existence and a grand social order of humanity by virtue of Atichhanda verses of value beyond the words, may invoke, create and promote the bliss of heaven on earth for the dedicated souls.

Dedicated soul, enlightened citizen, servant of Agni, keep the fire burning and blazing. Never relent, no rest, no remiss.

46. **(Indra Devata, Sarasvati Ṛshi)**

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन् पुरोडाशं बध्नन्निन्द्राय वयोधसे छागम् । सूपस्थाऽअद्य देवो वनस्पतिरभवदिन्द्राय वयोधसे छागेन । अघत्तं मेदस्तः प्रतिपचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥४६॥

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacanpaktīḥ pacan puroḍāśaṁ badhnannindrāya vayodhase chāgam. Sūpasthā'adya devo vanspatirabhavadindrāya vayodhase chāgena. Aghattaṁ medastaḥ pratipacatāgrabhīdavīvṛdhat purḍāśena. Tvāmadya ṛṣe.

To-day this yajamana, cooking the holy food, cooking the pudding, and tending and binding the goat for the holy milk of health for Indra, lord of life and wealth, may choose to honour the divine Agni, brilliant scholar, as the high-priest of yajna.

To-day may the divine Vanaspati, lord of sun-beams and the fascinating forest and meadow come close to grace the yajamana with the goat for milk and with catalytic holy materials of yajna in honour of Indra, lord of the commonwealth and the social order.

O Rshi, man of vedic vision, may the yajamana invite and entertain you to-day with the holy food being cooked and seasoned with delicacies.

And may the yajamana and the priest and the Rshi and you all partake of the holy food today and grow higher and ever higher.

इति अष्टाविंशोऽध्यायः ॥

CHAPTER–XXIX

1. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

समिद्धोऽअञ्जन् कृदरं मतीनां घृतमग्ने मधुमत् पिन्वमानः। वाजी वहन् वाजिनं जातवेदो देवानां वक्षि प्रियमा सधस्थम् ।।१।।

Samiddho' añjan kṛdaraṁ matīnāṁ ghṛtamagne madhumat pinvamānaḥ. Vājī vahan vājinaṁ jātavedo devānāṁ vakṣi priyamā sadhastham.

Agni, universal energy, well-lighted, proclaiming and materialising the ideas and imagination of the learned, consuming lots of precious fats and waters for fuel and, as carrier, bearing the rider at the speed of the wind, take us to the favourite assembly of the divines.

2. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

घृतेनाञ्जन्त्सं पथो देवयानान् प्रजानन् वाज्यप्येतु देवान् । अनु त्वा सप्ते प्रदिशः सचन्ताᳬस्वधामस्मै यजमानाय धेहि ।।२।।

Ghṛtenāñjantsaṁ patho devayānān prajānan vājyapyetu devān. Anu tvā sapte pradiśaḥ sacantāṁ svadhāmasmai yajamānāya dhehi.

Agni, fire energy, generated and fed on fuels and holy waters, lighting up and opening the paths traversed by generous and brilliant scholars, rises up at top speed to the divinities on high.

Scholar of the science of fire and energy, fast advancing like a winged horse in pursuit of knowledge, rise up to the heights of space in all directions and bring

wealth and power to this yajamana.

3. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

ईड्यश्चासि वन्द्यश्च वाजिन्नाशुश्चासि मेध्यश्च सप्ते । अग्निष्ट्वा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु जातवेदाः ॥३॥

Īḍyaścāsi vandyaśca vājinnāśūścāsi medhyaśca sapte. Agniṣṭvā devairvasubhiḥ sajoṣāḥ prītaṁ vahniṁ vahatu jātavedāḥ.

Vajin, scholar technologist of the speed of the winds, working restlessly like a restive courser, worthy of praise you are, a celebrity, quick in action and revered on the vedi of science-yajna. May Agni, lord omniscient of light and life, lover and admirer of His devotees, reveal to you the secrets of fire and energy cherished by you, alongwith the treasures of the powers of devas and Vasus such as earth, air and sky.

4. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम्। देवेभिर्युक्तमदितिः सजोषाः स्योनं कृण्वाना सुविते दधातु ॥४॥

Stīrṇaṁ barhiḥ suṣṭarīmā juṣāṇoru pṛthu prathamānaṁ pṛthivyām. Devebhiryuktamaditiḥ sajoṣāḥ syonaṁ kṛṇvānā suvite dadhātu.

We collect and develop in proper order the splendid fire-energy spread around, vast, great, expansive over the earth, and immanent in all the natural powers of the universe. May Aditi, infinite and eternal mother spirit of creativity, loving, loved and admired by her devotees, always doing good to her children,

strew our paths of progress with the energy sought for by us.

5. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

एताऽउ वः सुभगा विश्वरूपा वि पक्षोभिः श्रयमाणाऽउदातैः। ऋष्वाः सतीः कवषाः शुम्भमाना द्वारो देवीः सुप्रायणा भवन्तु ॥५॥

Etā'u vaḥ subhagā viśvarūpā vi pakṣobhiḥ śrayamāṇā'udātaiḥ. Ṛṣvāḥ satīḥ kavaṣāḥ śumbhamānā dvāro devīḥ suprāyaṇā bhavantu.

(By the grace of the Mother Spirit of the world) may these doors of movement along the paths of progress be divinely blest, various and manifold, wide open with flexible leaves, lofty, high and sublime, strong and stable, resounding, bright and beautiful, auspicious, and pleasant for easy movement, for all of you.

6. (Manushya Devata, Brihaduktho Vamadevya Ṛshi)

अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभिसंविदाने । उषासा वाꣳसुहिरण्ये सुशिल्पेऽऋतस्य योनाविह सादयामि ॥६॥

Antarā mitrāvaruṇā carantī mukhaṁ yajñā-nāmabhi saṁvidāne. Uṣāsā vāṁ suhiraṇye suśilpe'ṛtasya yonāviha sādayāmi.

The splendid dawn and the beauteous twilight, both rejoicing with the light of the day and resting in the oceanic womb of the starry night, and both heading towards the wide open doors of the yajna of humanity to join in the celebration, I consecrate you in the golden glorious divinely sculpted seat of nature's law in the vedi of eternity.

7. **(Ashvinau Devate, Brihaduktho Vamadevya Ṛshi)**

प्रथमा वांꣳसरथिना सुवर्णा देवौ पश्यन्तौ भुवनानि विश्वा। अपिप्रयं चोदना वां मिमाना होतारा ज्योतिः प्रदिशा दिशन्ता ॥७॥

Prathamā vām̐ sarathinā suvarṇā devau paśyantau bhuvanāni viśvā. Apiprayaṁ codanā vāṁ mimānā hotārā jyotiḥ pradiśā diśantā.

I love and admire you both, lights of the world (teachers like the Ashvins or like the dawn and the twilight), first and foremost to move, riding the same chariot, handsome of form, brilliant in bearing, watching the entire regions of the world, inspiring, measuring and ascertaining the facts of life, two high-priests of life and learning, and filling the quarters of space with light for both of you (learners).

8. **(Sarasvati Devata, Brihaduktho Vamadevya Ṛshi)**

आदित्यैर्नो भारती वष्टु यज्ञꣳ सरस्वती सह रुद्रैर्नऽआवीत्। इडोपहूता वसुभिः सजोषा यज्ञं नो देवीरमृतेषु धत्त ॥८॥

Ādityairno bhāratī vaṣṭu yajñam̐ sarasvatī saha rudairna āvīt. Iḍopahūta vasubhiḥ sajoṣā yajñaṁ no devīramṛteṣu dhatta.

May Bharati, voice of the knowledge of the world, alongwith the scholars and sages of the pre-eminent Aditya order, grace our yajna. May Sarasvati, voice of science and prayer, alongwith the scholars of the eminent Rudra order protect and promote our yajna. May Ida, voice of the spirit and meditation alongwith the sages of the noble Vasu order grace and extend our yajna. May the three divinities of the divine voice

invoked and worshipped elevate our yajna to the regions of the immortals.

9. (Tvashta Devata, Brihaduktho Vamadevya Ṛshi)

त्वष्टा वीरं देवकामं जजान त्वष्टुरर्वा जायतऽआशुरश्वः। त्वष्टेदं विश्वं भुवनं जजान बहोः कर्त्तारमिह यक्षि होतः ॥९॥

Tvaṣṭā vīraṁ devakāmaṁ jajāna tvaṣṭurarvā jāyata'āśuraśvaḥ. Tvaṣṭedaṁ viśvaṁ bhuvanaṁ jajāna bahoḥ kartāramiha yakṣi hotaḥ.

Tvashta, lord creator, creates and shapes the brave hero, lover and loved of the divines. The bright sun as the windy horse is born of Tvashta. Tvashta it is who creates the entire worlds of the universe.

Man of yajna, honour and serve the great creator by yajna — through worship, charity and good fellowship.

10. (Surya Devata, Brihaduktho Vamadevya Ṛshi)

अश्वो घृतेन त्मन्या समक्तऽउप देवाँ२॥ऽऋतुशः पाथऽएतु । वनस्पतिर्देवलोकं प्रजानन्नग्निना हव्या स्वदितानि वक्षत् ॥१०॥

Aśvo ghṛtena tmanyā samakta'upa devāň'ṛtuśaḥ pātha'etu. Vanaspatirdevalokaṁ prajānann-agninā havyā svaditāni vakṣat.

May Agni, in unison with ghrta and waters, moving at the speed of sunbeams and by virtue of being what it is in itself, carry food to the divinities according to the seasons. May Vanaspati, the sun and the sacred Tree, conscious of the regions of the divinities and nobilities of humanity, by subservience to the eternal

law, carry to them by agni delicious foods worthy of the sacred fire.

11. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

प्रजापतेस्तपसा वावृधानः सद्यो जातो दधिषे यज्ञमग्ने । स्वाहाकृतेन हविषा पुरोगा याहि साध्या हविरदन्तु देवाः ॥११॥

Prajāpatestapasā vāvṛdhānaḥ sadyo jāto dadhiṣe yajñamagne. Svāhākṛtena haviṣā purogā yāhi sādhyā haviradantu devāḥ.

Agni/brilliant and sagely scholar, rising and fast advancing by the austere discipline of Prajapati, lord of creation and the people, carry on the yajna by offers of refined and sanctified foods to the fire.

Go on, and may the noblest of humanity, leaders and pioneers, and the divinities of the higher regions of the world partake of the libations offered by you into the fire.

12. (Yajamana Devata, Bhargavo Jamadagni Ṛshi)

यदक्रन्दः प्रथमं जायमानऽउद्यन्त्समुद्रादुत वा पुरीषात् । श्येनस्य पक्षा हरिणस्य बाहूऽउपस्तुत्यं महि जातं तेऽ-अर्वन् ॥१२॥

Yadakrandaḥ prathamaṁ jāyamāna'udyant-samudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū'upastutyaṁ mahi jātaṁ te' arvan.

Man of knowledge of the speed of sun-beams, whether you emerge from the depths of meditation or from the consciousness of the Divine like energy of the wind, first-born of nature, then whatever you speak or

do becomes great and worthy of celebration like flights of the hawk or bounds of the deer.

13. (Agni Devata, Bhargavo Jamadagni Ṛshi)

य॒मेन॑ द॒त्तं त्रि॒तऽए॑नमायुन॒गिन्द्र॑ऽए॒णं प्र॑थ॒मोऽअध्य॑तिष्ठत् ।
ग॒न्ध॒र्वोऽअ॑स्य रश॒नाम॑गृभ्णा॒त्सूरा॒दश्वं॑ वसवो॒ निर॑तष्ट ॥१३॥

Yamena dattaṁ trita'enamāyunagindra'eṇaṁ prathamo adhyatiṣṭhat. Gandharvo'asya raśanāmagṛbhṇāt sūrādaśvaṁ vasavo niratasṭa.

The Vasus, abodes of life and life energy, receive the heat of sunbeams from the sun. Indra, universal electric energy, first controls this heat energy given by yama (vayu, wind) from three sources, i.e., earth, water and sky. Gandharva, the sun, which holds and supports the earth holds the reins of the flow. And the vasus, scholars of the first order of natural knowledge, receiving it from the sun, refine and develop it further for use in life.

14. (Agni Devata, Bhargavo Jamadagni Ṛshi)

असि॑ य॒मोऽअस्या॑दि॒त्योऽअ॑र्व॒न्नसि॑ त्रि॒तो गुह्ये॑न व्र॒तेन॑ ।
अ॒सि॒ सोमे॑न स॒मया॒ विपृ॑क्तऽआ॒हुस्ते॒ त्रीणि॑ दि॒वि
बन्ध॑नानि ॥१४॥

Asi yamo'asyāditya'arvannasi trito guhyena vratena. Asi somena samayā vipṛkta'āhuste trīṇi divi bandhanāni.

By the intrinsic law of your own existence, you are Yama, controller and judge; you are Aditya, sun and source of light; you are Arvan, moving fast as light. You arise from three because of three, earth, water and sky. You are one with, undivided from, Soma, peace,

prosperity and joy. And they say your bonds are three in heaven.

(You are Agni, the sun, therefore you have to be brilliant because you cannot be the sun without the light. You are at peace in security as one member of the galaxy family of suns and stars. And you are happy with the prosperity of your own solar family. You have to observe this triple bond.)

15. (Agni Devata, Bhargavo Jamadagni Ṛshi)

त्रीणि तऽआहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा तऽआहुः परमं जनित्रम् ॥१५॥

Trīṇi ta'āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśch-antsyarvanyatrā ta'āhuḥ paramaṁ janitram.

Arvan, lord of the dynamics of existence, three are your bonds in heaven, they say, three in the waters of space and three in the womb of the sea. Wherever, they say, your ultimate origin be, you declare your presence as Varuna, lord of our choice and lord of judgement and approval.

16. (Agni Devata, Bhargavo Jamadagni Ṛshi)

इमा ते वाजिन्नवमार्जनानीमा शफानाँ सनितुर्निधाना ।
अत्रा ते भद्रा रशनाऽअपश्यमृतस्य याऽअभिरक्षन्ति गोपाः ॥१६॥

Imā te vājinnavamārjanānīmā śaphānām̐ sani-turnidhānā. Atrā te bhadrā raśanā'apaśya-mṛtasya yā'abhirakṣanti gopāḥ.

Warlike hero, lord of spirit and speed, I see these tools of the cleansing and freshening of your war-horses.

I see the treasures of the beneficiaries of their hoofs. I see the auspicious reins of your power and force which are all-round defenders of truth and law and which protect the law-abiding.

17. (Agni Devata, Bhargavo Jamadagni Ṛshi)

आ॒त्मानं॑ ते॒ मन॑सा॒राद॑जाना॒मवो॒ दि॒वा प॒तय॑न्तं पत॒ङ्गम् ।
शिरो॑ऽअपश्यं प॒थिभि॑: सु॒गेभि॑ररे॒णुभि॒र्जेह॑मानं पत॒त्रि ॥१७॥

Ātmanāṁ te manasārādajānāmavo divā patayantaṁ pataṅgam. Śiro'apaśyaṁ pathibhiḥ sugebhirareṇubhirjehamānaṁ patatri.

Agni, fire energy, with my own mind and knowledge, I know your soul in body form so close being flown from down below through space to the sun. I see your head soaring up, voraciously sucking the air and struggling to ascend by clear and dustless paths of the sky.

18. (Agni Devata, Bhargavo Jamadagni Ṛshi)

अत्रा॑ ते रू॒पमु॑त्त॒मम॑पश्य॒ं जिगी॑षमाण॒मिष॒ऽआ प॒दे गोः ।
य॒दा ते॒ मर्त्तो॒ऽअनु॒ भोग॒मान॒डादिद् ग्रसि॑ष्ठ॒ऽओष॑धी-
रजीगः ॥१८॥

Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa' ā pade goḥ. Yadā te marto'anu bhogamānaḍādid grasiṣṭha'oṣadhīrajīgaḥ.

Agni, victorious power, here I see your most splendid form eager to win the wealth of food and energy of the earth. Only when your people have received their portion of the food, only then you, most voracious though, take your share of the nourishing foods and herbs.

19. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

अनु॑ त्वा॒ रथो॒ऽअनु॒ मर्यो॑ऽअर्व॒न्ननु॒ गावो॒ऽनु॒ भग॑: क॒नीना॑म्।
अनु॒ व्राता॑स॒स्तव॑ स॒ख्यमी॑यु॒रनु॑ दे॒वा म॑मिरे वी॒र्यं॑ ते ॥१९॥

Anu tvā ratho'anu maryo'arvannanu gāvo' nu bhagaḥ kanīnām. Anu vrātāsastava sakhya-mīyuranu devā mamire vīryaṁ te.

Arvan, tempestuous victorious hero, the chariot follows you. The humans and cows follow you. The power and passion of youth follows you. Multitudes of people love to be friends and followers with you. Even the divinities have watched, measured and admired your courage and valour.

20. (Agni Devata, Bhargavo Jamadagni Ṛshi)

हिर॑ण्यशृ॒ङ्गोऽयो॑ऽअस्य॒ पादा॒ मनो॑जवा॒ऽअव॑र॒ऽइन्द्र॑ऽआसीत्।
दे॒वाऽइद॑स्य ह॒वि॒रद्य॑माय॒न्योऽअर्व॑न्तं प्रथ॒मोऽअ॒ध्य-तिष्ठत् ॥२०॥

Hiraṇyaśṛṅgo'yo'asya pādā manojavā'avara' indra' āsīt. Devā'idasya haviradyamāyan yo' arvantaṁ prathamo'adhyatiṣṭhat.

(Who can ride and control the tempestuous horse that is agni, fire power of nature and humanity?)

Indra, master ruler, youthful and new. Golden is his crown. Of golden steel are his legs moving at the speed of mind. New and youthful, he is supreme. The noblest of humanity share power with him and partake of his holy food. First among all, he alone can ride and control the speed and power of agni.

21. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

ईर्मान्तासः सिलिकमध्यमासः सꣳशूरणासो दिव्यासोऽअत्याः। हꣳसाऽइव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥२१॥

Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso'atyāḥ. Haṁsā'iva śreṇiśo yatante yadākṣiṣurdivyamajmamaśvāḥ.

Warriors of horse, with steeds which are broad-chested, full-haunched and sensitively trained, slim in the middle, fiery, superb, of electric speed, when they are ranked like swans in battle array and fight, then they penetrate the enemy defences and clear the paths to wonder victories.

22. (Vayavah Devata, Bhargavo Jamadagni Ṛshi)

तव शरीरं पतयिष्ण्वर्वन्तव चित्तं वातऽइव ध्रजीमान् । तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति॥२२॥

Tava śarīraṁ patayiṣṇvarvantava cittaṁ vāta'iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.

Arvan, tempestuous hero, your body loves to soar like a bird's, your mind moves at the speed of the wind, the flames of your glory are various and blazing, and they range around steadily across distant lands.

23. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

उपप्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः । अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥२३॥

Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābhirasyānu paścāt kavayo yanti rebhāḥ.

The tempestuous horse, fast as the wind, worthy of the gods, fiery within and rushing to the heat of battle at the speed of mind, instant like a beam of the sun, is shot forth by the rider on the back, and then poets and singers follow with songs of praise.

24. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

उप॒ प्रागा॑त्पर॒मं यत्स॒धस्थ॒मर्वाँ॒२॥ऽअच्छा॑ पि॒तरं॑ मा॒तरं॑ च । अ॒द्या दे॒वाञ्जुष्ट॑तमो॒ हि ग॒म्याऽअथाशा॑स्ते दा॒शुषे॒ वार्यी॑णि ॥२४॥

Upa prāgātparamaṁ yatsadhasthamarvāň' acchā pitaraṁ mātaraṁ ca. Adyā devāñjuṣṭa-tamo hi gamyā'athāśāste dāśuṣe vāryāṇi.

The man of knowledge, will and action who goes to the highest assembly, who does homage to father, mother and brilliant holy people, and offers liberal gifts of service and reverence to generous teachers and philanthropists, is worthy of highest love and admiration.

O seeker of knowledge and virtue, such a person is worthy of company. Go straight and meet him.

25. (Vidvan Devata, Jamadagni Ṛshi)

समि॑द्धोऽअ॒द्य मनु॑षो दुरो॒णे दे॒वो दे॒वान्य॑जसि जातवेदः । आ च॒ वह मित्रमहश्चिकि॒त्वान्त्वं दू॒तः क॒विर॑सि॒ प्रचे॑ताः ॥२५॥

Samiddho'adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ.

You are the man, jataveda, light of the day as Agni, brilliant inspired and generous, in company with the

noblest at yajna in the home. Call upon the divinities, best of friends, bring them to the yajna. Wide awake you are, harbinger of light and good fortune, poet creator, wise and luminous.

26. (Vidvan Devata, Jamadagni Ṛshi)

तनूनपात्पथऽऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः॥२६॥

Tanūnapātpatha'ṛtasya yānān madhvā samañj-antsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.

Sagely scholar, self-preserver, protector of the good things of life, sweet of tongue and speech, sprinkling the paths of truth and modes of progress with honey, enjoy the march to freedom and prosperity. And, surrounded by the noblest saints and scholars, leading our plans and prayers to resounding success, render our yajna of life free from hate and violence with your guidance.

27. (Vidvan Devata, Jamadagni Ṛshi)

नराशꣳसस्य महिमानमेषामुपस्तोषाम यजतस्य यज्ञैः । ये सुक्रतवः शुचयो धियन्धाः स्वदन्ति देवाऽउभयानि हव्या॥२७॥

Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyandhāḥ svadanti devā'ubhayāni havyā.

We celebrate with songs of praise and yajnas the greatness of the man of universal honour and admiration and the greatness of these brilliant scholars of exceptional intelligence and noble action, pure at heart,

who taste the sweets of success in matters both material and spiritual (on way to freedom and prosperity by the paths of Truth and eternal Law).

28. (Agni Devata, Jamadagni Ṛshi)

आजुह्वानऽईड्यो वन्द्यश्चायाह्यग्ने वसुभिः सजोषाः । त्वं देवानामसि यह्व होता सऽएनान्यक्षीषितो यजीयान् ॥२८॥

Ājuhvāna'iḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa' enānyakṣīṣito yajīyān.

Agni, brilliant power of light and life, challenging and inviting, adorable, admirable, delighted to be with the generous lovers of life, you are the most fluent and dynamic of divinities, giving and sacrificing. Excellent power of yajna, cherished and implored, come and join these sacrificers at the yajna.

29. (Antariksha Devata, Jamadagni Ṛshi)

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यतेऽअग्रेऽ-अह्नाम् । व्यु प्रथते वितरं वरीयो देवेभ्योऽअदितये स्योनम् ॥२९॥

Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate'agre'ahnām. Vyu prathate vitaraṁ varīyo devebhyo'aditaye syonam.

Just as sacred grass, old and ancient, is gathered at dawn, in the early morning, before the rise of the day, from the sacred quarters of the earth, grows further, softer and more excellent for the yajnics and the earth, so realized awareness of Brahma, Eternal Spirit, vast as space, is distilled from the inspiring regions of silent nature in the sacred hours of dawn before the rising of

the day and, by the mystique of the Veda grows further, higher and more blissful for the pious souls for their rise towards Divinity and Infinity.

30. (Striyah Devata, Jamadagni Ṛshi)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥३०॥

Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīr-viśvaminvā devebhyo bhavata suprāyaṇāḥ.

Just as noble, beautiful, generous women provide ample unlimited joy and solace to the husbands, so may the divine doors of yajna, wide open, grand, all-embracing, provide free access and universal movement to the dedicated divines of yajna.

31. (Striyah Devata, Jamadagni Ṛshi)

आ सुष्वयन्ती यजतेऽउपाकेऽउषासानक्ता सदतां नि योनौ । दिव्ये योषणे बृहती सुरुक्मेऽअधि श्रियꣳशुक्रपिशं दधाने ॥३१॥

Ā suṣvayantī yajate'upāke'uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme'adhi śriyaṁ śukrapiśaṁ dadhāne.

The day and the night, like two heavenly women, wearing light and dark, inspiring and comforting, adorable, great and sublime, wielding and commanding the wealth of the world, may, we pray, come in unison and grace the vedi, seat of yajna.

32. (Vidvan Shilpis Devata, Jamadagni Ṛshi)

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै। प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥३२॥

Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśa diśantā.

Two divine high-priests of the first order, scholars of the language (of science and architecture), masters of measurement and design, and expert builders, pointing to the directions of the ancient and eternal light (of the Veda) inspire people to join in scientific yajnas of development and construction.

33. (Vag Devata, Jamadagni Ṛshi)

आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती । तिस्रो देवीर्बर्हिरेदꣳस्योनꣳसरस्वती स्वपसः सदन्तु ॥३३॥

Ā no yajñaṁ bhāratī tūyametviḍa manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu.

May Bharati (bearing the knowledge of science) come soon to advance our yajna of development. May Ida, the Vedic vision, shine, enlightening us like a human teacher. May Sarasvati, bearing the knowledge of the Shastras, come and inspire us.

May three supernal divinities of the Word of the Veda, light and inspiration of the Shastras, and knowledge of science and technology, Ida, Sarasvati, and Bharati, mothers of noble yajnic acts, come and grace this auspicious seat of yajna.

34. (Vidvan Shilpi Devata, Jamadagni Ṛshi)

यऽइमे द्यावापृथिवी जनित्री रूपैरपिꣳशद्भुवनानि विश्वा । तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥३४॥

Ya'ime dyāvāpṛthivī janitrī rūpairapiṁśad-bhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.

High-priest of shilpa (science and technology), scholar, inspired and dedicated, offer yajna here and now in honour of that divine artist, Tvashta, creator of the universe, who made all these worlds of existence, carved out the generative heaven and earth, and adorned them with all the beautiful forms of life and nature.

35. (Agni Devata, Jamadagni Ṛshi)

उपावसृज त्मन्या समञ्जन् देवानां पाथऽऋतुथा हवीꣳषि। वनस्पतिः शमिता देवोऽअग्निः स्वदन्तु हव्यं मधुना घृतेन ॥३५॥

Upāvasṛja tmanyā samañjan devānāṁ pātha' ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo'agniḥ svadantu havyaṁ madhunā ghṛtena.

Scholar, sprinkling and seasoning the holy materials of yajna, food for the divinities, with honey and ghrta, offer the libations yourself with your heart and soul so that Vanaspati, lord of light and vegetation, the sun, the generous cloud, giver of the showers of peace and prosperity, and Agni, the holy fire, may relish their food seasoned with delicacies.

36. (Agni Devata, Jamadagni Ṛshi)

स॒द्यो जा॒तो व्य॑मिमीत य॒ज्ञम॒ग्निर्दे॒वाना॑मभवत् पु॒रो॒गाः। अ॒स्य होतु॑ः प्र॒दिश्यृ॒तस्य॑ वा॒चि स्वाहा॑कृतꣳह॒विर॑दन्तु दे॒वाः ॥३६॥

Sadyo jāto vyamimīta yajñamagnirdevā-nāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.

Agni, lord of light and life, brilliant scholar, instantly responsive, ever young, going ahead of the divines, enacts and accomplishes the yajna of the business of life within the word and spirit of the laws of truth. May all the divinities of nature and humanity taste the sweets of the holy offerings of this sacrificer.

37. (Vidvan Devata, Madhuchhanda Ṛshi)

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्याऽअपे॒शसे॑ । सम॒ुषद्भि॑रजायथाः ॥३७॥

Ketuṁ kṛṇvannaketave peśo marya'apeśase. Samuṣadbhirajāyathāḥ.

Agni, lord of light and life, man of knowledge, creating light for the man in the dark, providing plenty for the man in adversity, as mortals do, you arise with the light of the dawns and the fires of the generous yajamanas.

38. (Vidvan Devata, Bharadvaja Ṛshi)

जी॒मूत॑स्येव भवति॒ प्रती॑कं॒ यद्व॒र्मी याति॑ स॒मदा॑मु॒पस्थे॑ । अना॑विद्धया त॒न्वा॒ जय॒ त्वꣳ स त्वा वर्म॑णो महि॒मा पि॑पर्त्तु ॥३८॥

Jīmūtasyeva bhavati pratīkaṁ yadvarmī yāti samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu.

A very image of the cloud he seems to be when the hero in armour goes forward to join the ardent warriors in the raging battle. Come victorious, warrior, with your body unscathed. May the mighty grandeur of the armour protect and promote you.

39. (Viras Warriors Devata, Bharadvaja Ṛshi)

धन्व॑ना॒ गा धन्व॑ना॒ऽऽजिं ज॑येम॒ धन्व॑ना ती॒व्राः स॒मदो॑ जयेम । धनुः॒ शत्रो॑रपका॒मं कृ॑णोति॒ धन्व॑ना॒ सर्वाः॑ प्र॒दिशो॑ जयेम ॥३९॥

Dhanvanā gā dhanvanā”jiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrora-pakāmaṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.

Let us win the earths by the bow, win the battle by the bow, win the violent wars by the bow. The bow it is that shatters the enemy's ambition for evil. Let us win in all directions by the bow.

40. (Viras, Devata, Bharadwaja Ṛshi)

व॒क्ष्यन्ती॒वेदा ग॑नीगन्ति॒ कर्णं॑ प्रि॒यꣳ सखा॑यं परिषस्व-जा॒ना । योषे॑व शिङ्क्ते॒ वित॒ताधि॒ धन्व॒ञ्ज्या इ॒यꣳ सम॑ने पा॒रय॑न्ती ॥४०॥

Vakṣyantīvedāganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanavañjyā iyaṁ samane pārayantī.

This string stretched on the bow is drawn close to the ear and, like a young woman embracing her dear husband and whispering love into his ear, twangs, carrying the warrior across the battle to victory.

41. (Viras Devata, Bharadvaja Ṛshi)

तेऽआचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे । अप शत्रून् विध्यताᳬसंविदानेऽआर्त्नीऽइमे विष्फुरन्तीऽ-अमित्रान् ॥४१॥

Te' ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatām̐ saṁvidāne'ārtnī'ime viṣphurantī'amitrān.

Behaving as a beloved wife one at heart with her husband, the two ends of the bow joined together by the string may hold the arrow like a mother holding her baby in her arms, and, shaking the enemies with fear, may pierce them with the arrow and scatter and drive them away with the twang.

42. (Viras Devata, Bharadvaja Ṛshi)

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य । इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥४२॥

Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanāśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.

Father protector of many forces, mighty are his sons. His arrow clangs when he engages the enemy. Hero of the bow and arrow and the quiver inspired and shooting forth, he takes on the once organized but now scattered forces of the enemy and comes out victorious.

43. (Viras Devata, Bharadvaja Ṛshi)

रथे तिष्ठन्नयति वाजिनः पुरो यत्र यत्र कामयते सुषारथिः। अभीशूनां महिमानं पनायत मनः पश्चादनुयच्छन्ति रश्मयः॥४३॥

Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ.

An able and expert driver sitting on the controls in the chariot drives the horses wherever he wants to. Know and admire the great value of the reins: the reins (controlled by the driver on the wheel), those which control the movement and direction of the mind from behind.

44. (Viras Devata, Bharadvaja Ṛshi)

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः। अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँ१॥ऽ-रनपव्ययन्तः ॥४४॥

Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti śatrūň'ranapavyayantaḥ.

Warriors Heroes of war manned with strong-hoofed horses flying by the chariots raise frightful cries of war while the horses, unremitting in their force, trampling upon the enemy with their hoofs, destroy his army.

45. (Viras Devata, Bharadvaja Ṛshi)

रथवाहनꣳ हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।
तत्रा रथमुप शग्मꣳ सदेम विश्वाहा वयꣳ सुमनस्यमानाः॥४५॥

Rathavāhaṇaň havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaň sadema viśvāhā vayaň sumanasyamānāḥ.

The warrior is 'Rathavahana', hero of the chariot, and the chariot is whereon the armour, arms and ammunition of this hero are safely kept. And that mighty protective chariot, we, people of positive and faithful mind, love, and wish to ride every day, all time.

46. (Viras Devata, Bharadvaja Ṛshi)

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः। चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः॥४६॥

Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto gabhīrāḥ. Citrasenā'iṣubalā' amṛdhrāḥ satovīrā'uravo vrātasāhāḥ.

Let us honour senior veterans of war, of pleasant company, mature and widely experienced, facing and challenging dangers, strong and brave, serious and wise, commanding wonderful armies, trained in powerful weapons, invincible of body, equally valiant, broad-chested and muscular, and conquering hosts of armies.

47. (Dhanurveda teachers Devata, Bharadvaja Ṛshi)

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा। पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥४७॥

Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvāpṛthivī'anehasā. Pūṣā naḥ pātu duritādṛtāvṛdho rakṣā mākirno'aghaśaṁsa' īśata.

May the Brahmanas, scholars of Veda and divine vision, parental seniors, lovers of peace, joy and yajna-soma, defenders and promoters of truth and Law, guide and protect us. May Heaven and earth, auspicious, pure

and sinless, be kind to bless us. May Pusha, lord giver of health and growth, protect us from sin and promote us. May no sinner and supporter of evil rule over us.

48. (Viras Devata, Bharadvaja Ṛshi)

सुपर्णं वस्ते मृगोऽअस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता । यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यꣳसन् ॥४८॥

Suparṇaṁ vaste mṛgo'asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyamiṣavaḥ śarma yaṁsan.

The army of the brave wears the battle array of a falcon. Its tooth, i.e., attack, strikes as a mriga, tiger, falls upon the game. Equipped with shields and mailed in armour, passionate for the kill, it falls upon the enemy. The warriors there fall upon the enemy in united strength as well as attack in different directions. May the arrows of this army bring us peace and well-being.

49. (Viras Devata, Bharadvaja Ṛshi)

ऋजीते परिवृङ्धि नोऽश्मा भवतु नस्तनूः। सोमोऽअधिब्रवीतु नोऽदितिः शर्म यच्छतु ॥४९॥

Ṛjīte parivṛṅdhi no'śmā bhavatu nastanūḥ. Somo'adhi bravītu no'ditiḥ śarma yacchatu.

May the spirit of health, peace and progress ward off ills from us all round. May our body be strong as granite. May soma, spirit of life, inspire us from above. May the earth as well as the sky bring us peace and happiness.

50. (Viras Devata, Bharadvaja Ṛshi)

आ जंङ्घन्ति सान्वेषां जघनाँ२॥ऽउपंजिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥५०॥

Ā jaṅghanti sānveṣāṁ jaghanāň'upajighnate. Aśvājani pracetaso'śvāntsamatsu codaya.

The warriors spur the horses on the sides and strike them with the goad on the shanks. Expert teacher, the horses are intelligent and responsive, train them in quick curves and movements of battle.

51. (Mahavira Devata, Bharadvaja Ṛshi)

अहिंरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान् पुमांसं परिपातु विश्वतः॥५१॥

Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ. Hastaghno viśvā vayunāni vidvān pumān pumaňsaṁ pari pātu viśvataḥ.

Like the hand-guard warding off the strikes of the bow-string with its coils and protecting the hand of the archer, the expert commander of the army and the man of laws and ways of the world, by the blows of his arms and himself facing the challenges, protects the people from all round and, like the cloud, showers all the peace and comfort on them.

52. (Suvira Devata, Bharadvaja Ṛshi)

वनस्पते वीड्वङ्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीडयस्वास्थाता ते जयतु जेत्वानि ॥५२॥

Vanaspate vīḍvaṅgo hi bhūyā'asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ sannaddho'asi vīḍayasvāsthātā te jayatu jetvāni.

Hero and protector of the land and forests, brilliant as the sun, our friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the earth and traditions of humanity. Grow stronger and expand in power. And may your commander win all the battles for you.

53. (Vira Devata, Bharadvaja Ṛshi)

दिवः पृथिव्याः पर्योजऽउद्भृतं वनस्पतिभ्यः पर्य्याभृतꣳ सहः। अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रꣳहविषा रथं यज ॥५३॥

Divaḥ pṛthivyāḥ paryoja'udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja.

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with the rays of the sun, and develop it further by sacrifice and investment.

54. (Vira Devata, Bharadvaja Ṛshi)

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः। सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥५४॥

Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya.

Brilliant leader and warrior, devoted to the thunderbolt of Indra, army of the winds, light of the sun and depth of the sky and the ocean as ideals, in love with the power of lightning, inner thoughts of friends, and conscience of the best man, and enjoying our love and trust, may now receive our gifts and homage for further growth and development.

55. (Viras Devata, Bharadvaja Ṛshi)

उप॑श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ मनुतां॒ विष्ठि॑तं॒ जग॑त्।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्दवी॑यो॒ऽअप॑सेध॒ शत्रू॑न् ॥५५॥

Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo'apa sedha śatrūn.

Heroic leader, loud and bold, let the war-drum of action, your clarion-call to the nation, resound over earth and sky. Let the wide world, moving and non-moving, know you and hear the call. And, in unison with the power and grandeur of the nation and the best of nobility, let the call drive off the enemies farthest away.

56. (Viras Devata, Bharadvaja Ṛshi)

आक्र॑न्दय॒ बल॒मोजो॑ न॒ऽआधा॒ निष्ट॑निहि दु॒रि॒ता बाध॑–मानः। अप॑प्रोथ दुन्दुभे दु॒च्छुना॑ऽइ॒तऽइन्द्र॑स्य मु॒ष्टिर॑सि वी॒डय॑स्व ॥५६॥

Ā krandāya balamojo na'ādhā niṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā' ita'indrasya muṣṭirasi vīḍayasva.

Thunderous hero, rally the forces with the beat of the war drum. Loud and bold, instil and inspire us with passion for action. Resisting and suppressing evil, let the call resound as thunder. Fight and throw off the dogged enemies far from here. You are the measure and concentration of the power and glory of Indra, lord of humanity. Grow, expand and glorify the human nation.

57. (Viras Devata, Bharadvaja Ṛshi)

आमूरंज प्रत्यावर्त्तयेमाः केतुमद्दुन्दुभिर्वावदीति । समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥५७॥

Āmūraja pratyāvarttayemāḥ ketumaddundubhirvāvadīti. Samaśvaparṇāścaranti no naro'smākamindra rathino jayantu.

Indra, mighty hero, rout those enemy forces to annihilation. Bring our armies back home with flying colours. The drum, with the flag flying, resounds. United, our men on the wings of horses fight on. May our heroes of the chariot be ever victorious.

58. (Vidvans Devata, Bharadvaja Ṛshi)

आग्नेयः कृष्णग्रीवः सारस्वती मेषी बभ्रुः सौम्यः पौष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः शिल्पो वैश्वदेवऽऐन्द्रोऽरुणो मारुतः कल्माषऽऐन्द्राग्नः सꣳहितोऽधोरामः सावित्रो वारुणः कृष्णऽएकशितिपात्पेत्वः ॥५८॥

Āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyāmaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva'aindro'ruṇo mārutaḥ kalmāṣa'aindrāgnaḥ saṁhito'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa'ekaśitipāt petvaḥ.

The animal with black neck is holy, it has the

qualities of fire immanent in nature, so it is the favourite love of Agni. So the sheep is the favourite love of Sarasvati. The brown one is favourite of Soma. The dark one is favourite of Pusha. The one with white back is favourite of Brihaspati. The one of varied colour is favourite of Vishvedevas. The red one is favourite of Indra. The black and white is favourite of Maruts. The strong-bodied is favourite of Indra and Agni. The one which is white below is favourite of Savita. And the black one with one leg white and swift of speed is favourite of Varuna. (Know this, and take advantage of nature.)

59. (Agni & Others Devata, Bharadvaja Ṛshi)

अग्नयेऽनीकवते रोहिताञ्जिरनड्वानधोरामौ सावित्रौ पौष्णौ रजतनाभी वैश्वदेवौ पिशङ्गौ तूपरौ मारुतः कल्माषऽआग्नेयः कृष्णोऽजः सारस्वती मेषी वारुणः पेत्वः ॥५९॥

Agnaye'nīkavate rohitāñjiranaḍvānadhorāmau sāvitrau pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ kalmāṣa'āgneyaḥ kṛṣṇo'jaḥ sārasvatī meṣī vāruṇaḥ petvaḥ.

The bull with a red mark on the forehead is for Agni, front rank of the army. Two animals with white below are for Savita. Two animals with silver navel are for the Pushas. Two animals of yellow colour and without horns are for Vishvedevas. The multicoloured is for Maruts. The black goat is for Agni. The sheep is for Sarasvati. And the fast one is for Varuna.

60. (Agni & Others Devata, Bharadvaja Ṛshi)

अ॒ग्नये॑ गाय॒त्राय॑ त्रि॒वृते॒ राथ॑न्तराया॒ष्टाक॑पाल॒ऽइन्द्रा॑य॒ त्रैष्टु॑भाय पञ्चद॒शाय॒ बार्ह॑ता॒यैका॑दशकपालो॒ विश्वे॑भ्यो दे॒वेभ्यो॒ जाग॑तेभ्यः सप्तद॒शेभ्यो॑ वैरू॒पेभ्यो॒ द्वाद॑शकपालो मि॒त्रा-वरु॑णाभ्या॒मानु॑ष्टुभाभ्यामेकवि॒ꣳशाभ्यां॑ वैरा॒जाभ्यां॑ पय॒स्या॒ बृह॒स्पत॑ये॒ पाङ्क्ता॑य त्रिण॒वाय॑ शाक्व॒राय॑ च॒रुः स॑वि॒त्रऽ-औष्णि॑हाय त्रयस्त्रि॒ꣳशाय॑ रैव॒ताय॒ द्वाद॑शकपालः प्राजा-प॒त्यश्च॒रुरदि॑त्यै॒ विष्णु॑पत्न्यै च॒रुर॒ग्नये॑ वैश्वान॒राय॒ द्वाद॑श-कपा॒लोऽनु॑मत्याऽअ॒ष्टाक॑पालः ॥६०॥

Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākapāla' indrāya traiṣṭubhāya pañcadaśāya bārhatāy-aikādaśakapālo viśvebhyo devebhyo jāgate-bhyaḥ saptadaśebhyo vairūpebhyo dvādaśaka-pālo mitrāvaruṇābhyāmanuṣṭubhābhyāme-kaviṁśābhyāṁ vairājābhyāṁ payasyā bṛhas-pataye pāṅktāya triṇavāya śākvarāya caruḥ savitra 'auṣṇihāya trayastriṁśāya raivatāya dvādaśakapālaḥ prājāpatyaścaruradityai viṣṇupatnyai caruragnaye vaiśvānarāya dvādaśakapālo'numatyā' aṣṭākapālaḥ.

For Agni, sung in Gayatri metre and worshipped in three-part Stoma Rathantara Sama, eight-bowl oblations.

For Indra, sung in Trishtubh metre and worshipped in fifteen part Stoma Brihat Sama, eleven-jar oblations.

For Vishvedevas, sung in jagati metre and worshipped in seventeen-part Stoma Vairupa Sama, twelve-bowl oblations.

For Mitra and Varuna, sung in Anushtubh metre and worshipped in twenty-one part Stoma Vairaja Sama,

milky oblations.

For Brihaspati, sung in Pankti verses and worshipped in twenty-seven part Stoma Shakvara Sama, charu oblations of rice, barley and pulses boiled in milk and butter.

For Savita, sung in Ushnik metre and worshipped in thirty-three part Stoma Raivata Sama, twelve-bowl oblations.

For Prajapati, caru oblations.

For Aditi, sustained by Vishnu, caru oblations.

For Vaishvanara Agni, twelve-bowl oblations.

For Anumati, eight-bowl oblations.

Note: For practical application, Swami Dayananda interprets the Devatas as:-

Agni: brilliant scholar of science with knowledge of matter, energy and mind, specialist in modes of travel over land, sea and sky.

Indra: man of power and glory who is dedicated to the power and glory of humanity.

Vishvedevas: generous brilliant people.

Mitra-Varuna: pranic energies.

Brihaspati: guardian of the great and seniors.

Shakvara: man of potential and action.

Raivata: relating to wealth.

Savita: creator, producer, sustainer.

Prajapatya: relating to the guardian of creation.

Aditi: earth and sky.

Vishnu: of extensive power and potential.

Vaishvanara Agni: universal vitality.

Anumati: social discussion, agreement, approval.

इत्येकोनत्रिंशोऽध्यायः ॥

CHAPTER–XXX

1. (Savita Devata, Narayana Ṛshi)

देव॑ सवितः॒ प्र सु॑व य॒ज्ञं प्र सु॑व य॒ज्ञप॑तिं॒ भगा॑य । दि॒व्यो ग॑न्ध॒र्वः के॑त॒पूः केत॑ नः पुनातु वा॒चस्पति॒र्वाचं॑ नः स्वदतु ॥१॥

Deva savitaḥ pra suva yajñaṁ pra suva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu.

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech.

2. (Savita Devata, Narayana Ṛshi)

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥२॥

Tat saviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

That blazing splendour of lord Savita, self-refulgent giver of light, which is the sole light worthy of choice, we perceive, meditate upon and absorb in the soul. May He inspire, enlighten and bless our vision and intelligence to follow the path of light and rectitude.

3. **(Savita Devata, Narayana Ṛshi)**

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्नऽआसुव ॥३॥

Viśvāni deva savitarduritāni parā suva.
Yadbhadraṁ tanna ā suva.

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good.

4. **(Savita Devata, Medhatithi Ṛshi)**

विभक्तारꣳ हवामहे वसोश्चित्रस्य राधसः ।
सवितारं नृचक्षसम् ॥४॥

Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.
Savitāraṁ nṛcakṣasam.

We invoke Savita and sing in praise of the ultimate judge and dispenser of the fruits of Karma and giver of the wondrous joys of life, who makes everything possible, who creates all and watches over all (what they are and what they do).

5. **(Parameshvara Devata, Narayana Ṛshi)**

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे शूद्रं तमसे तस्करं नारकाय वीरहणं पाप्मने क्लीबमाक्रयायाऽ-अयोगूं कामाय पुँश्चलूमतिक्रुष्टाय मागधम् ॥५॥

Brahmaṇe brāhmaṇaṁ kṣatrāya rājanyaṁ marudbhyo vaiśyaṁ tapase śūdraṁ tamase taskaraṁ nārakāya vīrahaṇaṁ pāpmane klībamākrayāyā' ayogūṁ kāmāya puňścalūm atikruṣṭāya māgadham.

Give us, we pray, the Brahmanas for education

and research, culture and human values; the Kshatriyas for governance, defence and administration; the Vaishyas for economic development, and the Shudras for assistance and labour in the ancillary services.

Remove, we pray, the thief roaming in the dark, the murderer bent on lawlessness, the coward disposed to sin, the armed terrorist bent on destruction, the harlot out for pleasure of flesh, and the bastard fond of scandal.

Note: In mantras 5-22 in which various aspects of organised life are listed, there is repetition of 'āsuva' and 'parāsuva' from mantra 3, which means: 'Give us, we pray, what is good', and, 'Remove, we pray, what is evil'. This is the prayer.

Also, there are echoes of 'havamahe' from mantra 4, which means: 'We invoke and develop', and, 'we challenge and fight out'. This is the call for action under the divine eye.

6. (Parameshvara Devata, Narayana Ṛshi)

नृत्ताय सूतं गीताय शैलूषं धर्माय सभाचरं नरिष्ठायै भीमलं नर्माय रेभꣳहसाय कारिमानन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्याय तक्षाणम् ॥६॥

Nṛttāya sūtaṁ gītāya śailūṣaṁ dharmāya sabhācaraṁ nariṣṭhāyai bhīmalaṁ narmāya rebhaṁ hasāya kārim ānandāya strīṣakhaṁ pramade kumārīputraṁ medhāyai rathakāraṁ dhairyāya takṣāṇam.

For dance, the dancer; for song, the singer; for dharma, the active councillor; for social morale, the mighty man; for refinement, the poet; for fun, the comedian; for pleasure, fair company; for indulgence,

the child of wantonness; for finesse, the chariot-maker; for patience, the carpenter.

7. (Vidvans Devata, Narayana Ṛshi)

तर्पसे कौलालं मायायै कुर्मारं रूपाय मणिकारं शुभे वपं शरव्याया॒ऽइषुकारं हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम् ॥७॥

Tapase kaulālaṁ māyāyai karmāraṁ rūpāya maṇikāraṁ śubhe vapaṁ śaravyāyā'iṣukāraṁ hetyai dhanuṣkāraṁ karmaṇe jyākāraṁ diṣṭāya rajjusarjaṁ mṛtyave mṛgayum antakāya śvaninam.

For heat-treatment, the potter or metallurgist; for furnishing, the decorator; for ornament, the jeweller; for beauty, the beautician; for archery, the arrow-maker; for shooting, the bow-maker; for the target, the bow-string maker; for marking and delimitation, the string-maker; for killing, the hunter; for the border, the watch-dog.

8. (Vidvans Devata, Narayana Ṛshi)

नदीभ्यः पौञ्जिष्ठमृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो व्रात्यं प्रयुग्भ्य॒ऽउन्मत्तं सर्पदेवजनेभ्योऽप्रतिपदमयेभ्यः कितवमीर्यताया॒ऽअकितवं पिशाचेभ्यो विदलकारीं यातुधानेभ्यः कण्टकीकारीम् ॥८॥

Nadībhyaḥ pauñjiṣṭhamṛkṣīkābhyo naiṣādaṁ puruṣavyāghrāya durmadaṁ gandharvāpsarobhyo vrātyaṁ prayugbhya'unmattaṁ sarpadevajanebhyo' pratipadam ayebhyaḥ kitavamīryatāyā'akitavaṁ piśācebhyo bidalakārīṁ yātudhānebhyaḥ kaṇṭakīkārīm.

For the rivers, the fisherman; for the fast she-bears, the forester; for the tiger-man, the drunken fool; for the musicians and dancers, the brute; for the farmers, the demented; for the snakes and nobles, the neurotic; for the desirables, the gambler; for the retiring, the non-gambler; for the frustrated, the cynic; for travellers, the thorns; for the sake of these former ones, keep off the latter ones.

9. (Vidvan Devata, Narayana Ṛshi)

सन्धये जारं गेहायोपपतिमार्त्यै परिवित्तं निर्ऋत्यै परिवि-
विदानमराद्ध्याऽएदिधिषुः पतिं निष्कृत्यै पेशस्कारीᳬं-
संज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णायानुरुधं बलायो-
पदाम् ॥९॥

Sandhaye jāraṁ gehāyopapatimārtyai pari-vittaṁ nirṛtyai parivividānam arāddhyā' edidhiṣuḥ patiṁ niṣkṛtyai peśaskārīm̐ saṁjñānāya smarakārīṁ prakāmodyāyopa-sadaṁ varṇāyā-nurudhaṁ balāyopadām.

Keep off the paramour out to meet his mistress; the adulterer heading to the house of his married love; the unmarried elder brother with his eye on the wife of his younger brother; the younger brother grabbing and encroaching upon the elder brother's share of land; the husband of younger sister entertaining love for the unmarried elder sister-in-law; the self-decorated sex-doll impatient to make up for lost opportunities; the amorous woman excited for sex; the inmate intending to abuse the house-mate; the solicitor trying for acceptance; the corrupt official in search of gratification for work.

10. (Vidvan Devata, Narayana Ṛshi)

उत्सादेभ्यः कुब्जं प्रमुदे वामनं द्वार्भ्यः स्रामꣳ स्वप्नायान्धमधर्माय बधिरं पवित्राय भिषजं प्रज्ञानाय नक्षत्रदर्शमाशिक्षायै प्रश्निनमुपशिक्षायाऽअभिप्रश्निनं मर्यादायै प्रश्नविवाकम् ॥१०॥

Utsādebhyaḥ kubjaṁ pramude vāmanaṁ dvārbhyaḥ srāmaṁ svapnāyāndhamadharmāya badhiraṁ pavitrāya bhiṣajaṁ prajñānāya nakṣatradarśam āśikṣāyai praśninam-upaśikṣāyā'abhipraśninaṁ maryādāyai praśnavivākam.

Remove the crooked on way to destruction, the small man addicted to gaiety, disease spreading to house doors, the man blind to dreams, and the deaf in love with adharma.

Develop medicine for health and purity, help and encourage the astronomer for science, inquisitive learner for education, the seminary for confirmation and application of learning, and analysis and discrimination for the judgement of truth and value.

11. (Vidvan Devata, Narayana Ṛshi)

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं तेजसेऽजपालमिरायै कीनाशं कीलालाय सुराकारं भद्राय गृहपꣳश्रेयसे वित्तधमाध्यक्ष्यायानुक्षत्तारम् ॥११॥

Armebhyo hastipaṁ javāyāśvapaṁ puṣṭyai gopālaṁ vīryāyāvipālaṁ tejase'japālamirāyai kīnāśaṁ kīlālāya surākāraṁ bhadrāya gṛhapaṁ śreyase vittadham ādhyakṣyāyānukṣattāram.

Create, develop and promote the elephant keeper for tourists, the horse keeper for fast movement, the

cowherd for nourishment, the sheep-keeper for virility, the goat keeper for lustre, the farmer for food, the soma-maker for vitality, the house keeper for good living, the treasurer for honour and credit, the burser for financial distribution and control.

12. (Vidvan Devata, Narayana Ṛshi)

भायै दार्वाहारं प्रभाया॑ऽअग्न्येधं ब्रध्नस्य॑ विष्टपाया॑भिषेक्तारं वर्षि॑ष्ठाय नाका॑य परिवेष्टारं॑ देवलोकाय॑ पेशितारं॑ मनुष्य-लोकाय॑ प्रकरितारꣳ सर्वे॑भ्यो लोकेभ्य॑ऽउपसेक्तारमव॑ऽ-ऋत्यै वधायो॑पमन्थितारं मेधा॑य वासः पल्पूलीं प्रकामाय॑ रजयित्रीम् ॥१२॥

Bhāyai dārvāhāraṁ prabhāyā'agnyedhaṁ bradhnasya viṣṭapāyābhiṣektāraṁ varṣiṣṭhāya nākāya pariveṣṭāraṁ devalokāya peśitāraṁ manuṣyalokāya prakaritāraṁ sarvebhyo lokebhya'upasektāram ava' ṛtyai vadhāyopamanthitāraṁ medhāya vāsaḥ palpūlīṁ prakāmāya rajayitrīm.

For light, the wood-man, for illumination, fire and fuel, for the horse-course, the water sprinkler, for high satisfaction and comfort, the cook and steward, for a vision of heaven, the scholar visionary, for a vision of humanity, the well-wisher, for the public, the public servant, for get-togethers, the launderer, for happy turn-out, the printer and dyer, and fearsome guard to ward off danger.

13. (Ishvara Devata, Narayana Ṛshi)

ऋतये॑ स्तेनहृ॑दयं वैर॑हत्याय पिशु॑नं विवि॑क्त्यै क्षत्तार-मौप॑द्रष्ट्र्यायानुक्षत्तारं बला॑यानुचरं भूम्ने प॑रिष्कन्दं प्रियाय॑ प्रियवादिनमरि॑ष्ट्याऽअश्वसादꣳ स्वर्गाय॑ लोकाय॑ भागदुघं वर्षि॑ष्ठाय नाका॑य परिवेष्टार॑म् ॥१३॥

Ṛtaye stenahṛdayaṁ vairahatyāya piśunaṁ viviktyai kṣattāram aupadraṣṭryāyānukṣattāraṁ balāyānucaram bhūmne pariṣkandaṁ priyāya priyavādinam ariṣṭyā'śvasādaṁ svargāya lokāya bhāgadughaṁ varṣiṣṭhāya nākāya pariveṣṭāram.

Remove the thievish hypocrite bent on envy and attack, and the slanderer bent on enmity and attack.

Give us the saviour for judgement and discrimination, the loving guide for vigilance, the supporter for strength, virile generosity for expansion, sweet talker for love, the horse rider for good news and safe arrival, just commonalty for a joyous community, and enlightened superintendence for all round happiness.

14. (Rajeshvara Devata, Narayana Ṛshi)

मन्यवेऽयस्तापं क्रोधाय निसरं योगाय योक्तारꣳ शोकायाभिसर्त्तारं क्षेमाय विमोक्तारमुत्कूलनिकूलेभ्यस्त्रिष्ठिनं वपुषे मानस्कृतꣳ शीलायाञ्जनीकारीं निर्ऋत्यै कोशकारीं यमायासूम् ॥१४॥

Manyave'yastāpaṁ krodhāya nisaraṁ yogāya yoktāraṁ śokāyābhisartāraṁ kṣemāya vimoktāram utkūlanikūlebhyastriṣṭhinaṁ vapuṣe mānaskṛtaṁ śīlāyāñjanīkārīṁ nirṛtyai kośakārīṁ yamāyāsūm.

For moral passion, give us the heat of the furnace of steel, for cooling anger, the generous giver, for yoga, the persuasive teacher, for moral lustre, the man of foresight, for peace and well-being, the paternal protector, for the ebb and flow of water, the man who knows both and surveys from above, for good of the

body form, the man of thought, for the good of character, the giver of right vision, for the avoidance of adversity, the economic budget maker, for proper control, impartial administration.

15. (Rajeshvarau Devate, Narayana Ṛshi)

यमाय यमसूमथर्वभ्योऽवतोकाᳬं संवत्सराय पर्यायिणीं परिवत्सरायाविजातामिदावत्सरायातीत्वरीमिद्वत्सरायातिष्कद्वरीं वत्सराय विजर्जराᳬं संवत्सराय पलिक्नीमृभुभ्योऽजिनसन्धᳬं साध्येभ्यश्चर्मम्नम् ॥१५॥

Yamāya yamasūm atharvabhyo'vatokām̐ saṁvatsarāya paryāyiṇīṁ parivatsarāyāvijātām idāvatsarāyātītvarīm idvatsarāyātiṣkadvarīṁ vatsarāya vijarjarām̐ saṁvatsarāya paliknīm ṛbhubhyo'jinasandham̐ sādhyebhyaścarm-amnam.

For the man of law and order, give the law-maker ; for the men of peace and meditation, the protective force; for the first year of a five-year plan for women, a woman who knows how time passes; for the second year, an unmarried woman; for the third year, a dynamic woman; for the fourth year, a white-haired woman; for the fifth year, an extremely wise woman; for any year, a woman of long age and experience; for the experts, an indefatigable man; for the men of achievement, a man of super-knowledge.

16. (Rajeshvarau Devate, Narayana Ṛshi)

सरोभ्यो धैवरमुपस्थावराभ्यो दाशं वैशन्ताभ्यो बैन्दं नड्वलाभ्यः शौष्कलं पाराय मार्गारमवाराय कैवर्त्तं तीर्थेभ्यऽआन्दं विषमेभ्यो मैनालᳬं स्वनेभ्यः पर्णकं गुहाभ्यः किरातᳬं सानुभ्यो जम्भकं पर्वतेभ्यः किम्पूरुषम् ॥१६॥

Sarobhyo dhaivaram upasthāvarābhyo dāśaṁ vaiśantābhyo baindaṁ naḍvalābhyaḥ śauṣkalaṁ pārāya mārgāram avārāya kaivartaṁ tīrthebhya' āndaṁ viṣamebhyo mainālaṁ̆ svanebhyaḥ parṇakaṁ guhābhyaḥ kirātaṁ̆ sānubhyo jambhakaṁ parvatebhyaḥ kimpūruṣam.

For the lakes, the ferryman; for the tanks close by, a knowledgeable caretaker; for the pools, a forest man; for the reed beds, a dryer; for crossing over, the knowing forester; for damps and marshes, the man of marshes; for tourist and sacred places, the bridge and dam maker; for unknown lands, the man of self-discipline; for forest sounds, the man specialising in leaves; for the caves, the caveman; for the mountain peaks, the ferocious guard; for the mountains, the hill ranger.

17. (Rajeshvarau Devate, Narayana Ṛshi)

बी॒भ॒त्सायै॒ पौल्क॒सं वर्णा॑य हिरण्यका॒रं तु॒लायै॑ वा॒णि॒जं प॑श्चादो॒षाय॑ ग्ला॒वि॒नं विश्वे॑भ्यो भू॒तेभ्य॑: सिध्म॒लं भूत्यै॑ जाग॒रणमभू॑त्यै स्वप॒नमार्त्यै॑ जनवा॒दि॒नं व्यृ॑द्ध्याऽअपग॒ल्भꣳ स॑ꣳश॒राय॑ प्र॒च्छिद॑म् ॥१७॥

Bībhatsāyai paulkasaṁ varṇāya hiraṇyakāraṁ tulāyai vāṇijaṁ paścādoṣāya glāvinaṁ viśvebhyo bhūtebhyaḥ sidhmalaṁ bhūtyai jāgaraṇam abhūtyai svapanam ārtyai jana-vādinaṁ vyṛddhyā'apagalbhaṁ̆ saṁ̆śarāya pracchidam.

Remove the brute bent on cruelty, the non-performer suffering from faultfinding, the slothful heading to adversity, the slanderer causing mischief and injury, the pessimist inviting poverty, the saboteur

causing damage and destruction.

Give us the sun and the goldsmith for beauty of form, the measurer for correct measurement, all round capability for all living beings, wakefulness for prosperity, the public voice against adversity.

18. (Rajeshvarau Devate, Narayana Ṛshi)

अक्षराजायं कितवं कृतायादिनवदर्शं त्रेतायै कल्पिनं द्वापरायाधिकल्पिनमास्कन्दायं सभास्थाणुं मृत्यवे गोव्यच्छ-मन्तकाय गोघातं क्षुधे यो गां विकृन्तन्तं भिक्षमाणऽउपतिष्ठंति दुष्कृताय चरकाचार्यं पाप्मने सैलगम् ॥१८॥

Akṣarājāya kitavaṁ kṛtāyādinavadarsaṁ tretāyai kalpinaṁ dvāparāyādhikalpinam āskandāya sabhāsthāṇuṁ mṛtyave govyaccham antakāya goghātaṁ kṣudhe yo gāṁ vikṛntantaṁ bhikṣamāṇa'upatiṣṭhati duṣkṛtāya carak-ācāryaṁ pāpmane sailagam.

Remove the gambler playing for his den-master, the tormenter of the cow to death, the butcher who slaughters the cow, the man who impairs the cow to satisfy hunger, the man who approaches the beef carver asking for food, the beggar serving his master of the den, and the robber out for sin and crime.

Give us the man of original vision for the age of truth (Krita-yuga), the man of imagination for the age of thought and resolution (Treta-yuga), the man of imagination and resolution for the age of thought and passion (Dvapara-yuga), and the man-pillar of the council for speedy progress and development.

19. (Rajeshvarau Devate, Narayana Ṛshi)

प्रतिश्रुत्कायाऽअर्तनं घोषाय भषमन्ताय बहुवादिनमनन्ताय मूकꣳ शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्ममवरस्पराय शङ्खध्मं वनाय वनपमन्यतोरण्याय दावपम् ॥१९॥

Pratiśrutkāyā'artanaṁ ghoṣāya bhaṣam antāya bahuvādinam anantāya mūkaṁ śabdāyā-ḍambarāghātaṁ mahase vīṇāvādaṁ krośāya tūṇavadhmam avarasparāya śaṅkhadhmaṁ vanāya vanapam anyatoraṇyāya dāvapam.

For promise and agreement, simplicity of language and content, for proclamation, the announcer, for conclusion, the comprehensive speaker, for the endless talker, silence, for loud proclamation, the beat of the drum, for celebration, the notes of the lute, for sentiment, the flute player, for far and near, the conch blower, for the forests, the protector of the forest and gardens, for large heaths and forests, the fire-guard.

20. (Rajeshvarau Devate, Narayana Ṛshi)

नर्माय पुँश्चलूꣳ हसाय कारिं यादसे शाबल्यां ग्रामण्युं गणकमभिक्रोशकं तान्महसे वीणावादं पाणिघ्नं तूणवध्मं तान्नृत्तायानन्दाय तलवम् ॥२०॥

Narmāya puňścalūm̆ hasāya kāriṁ yādase śābalyāṁ grāmaṇyaṁ gaṇakam abhikrośakaṁ tānmahase vīṇāvādaṁ pāṇighnaṁ tūṇavadh-maṁ tannṛttāyānandāya talavam.

Remove the flirt disposed to sport, the buffoon disposed to farce, and the courtesan disposed to voluptuous play.

Give us for reverence and honour the village

headman, the statistician, and the leader who gives the clarion-call.

Give us the music of the lute, the drum player, the flute player, and song and celebration for dance and joy.

21. (Rajeshvarau Devate, Narayana Ṛshi)

अग्नये पीवा॑नं पृथिव्यै पी॑ठसर्पिणं॑ वायवे॑ चाण्डालमन्त–
रि॑क्षाय वꣳशनर्ति॑नं दिवे ख॑लतिꣳ सूर्या॑य हर्यक्षं नक्ष॑त्रेभ्यः
किर्मिरं चन्द्रम॑से किलासमह्ने शुक्लं पिङ्गाक्षꣳ रात्र्यै कृष्णं
पिङ्गाक्षम् ॥२१॥

Agnaye pīvānaṁ pṛthivyai pīṭhasarpiṇaṁ vāyave cāṇḍālam antarikṣāya vaṁśanartinaṁ dive khalatiṁ sūryāya haryakṣaṁ nakṣatrebhyaḥ kirmiraṁ candramase kilāsam ahne śuklaṁ piṅgākṣaṁ rātryai kṛṣṇaṁ piṅgākṣam.

For fire and heat work, the strong man and solid materials; for ground work or earthwork, the carrier on the back; for work in the wind, a man of special strength; for work in the sky, a bamboo dancer; for work on and in space, a man who knows the dynamics of space; for work on the sun, a man with green eye-glass; for work on stars and planets, a man with orange eye-glass; for work on the moon, a clear glass; for work on day-light, a man in white with brown eyes; for work on the night, a man in black with brown eyes.

22. (Rajeshvarau Devate, Narayana Ṛshi)

अथैतानष्टौ विरू॑पानाल॑भतेऽति॑दीर्घं चातिह्रस्वं चातिस्थूलं
चातिकृशं चातिशुक्लं चातिकृष्णं चातिकुल्वं चातिलोमशं
च । अशू॑द्राऽअब्रा॑ह्मणास्ते प्रा॑जापत्याः । मागधः पुँ॑श्चली
कि॑तवः क्लीबोऽशू॑द्राऽअब्रा॑ह्मणास्ते प्रा॑जापत्याः ॥२२॥

Athaitānaṣṭau virūpānālabhate'tidīrghaṁ cātihrasvaṁ cātisthūlaṁ cātikṛśaṁ cātiśuklaṁ cātikṛṣṇaṁ cātikulvaṁ cātilomaśaṁ ca. Aśūdrā' abrāhmaṇāste prājāpatyāḥ. Māgadhaḥ puṅścalī kitavaḥ klībo'śūdrā' abrāhmaṇāste prājāpatyāḥ.

The good human being accepts and works with these eight classes of people of different forms and colours: too tall, too short, too fat, too thin, too white, too dark, too hairless, too hairy. Also they are neither Brahmanas nor Shudras (nor the others). They too, all of them, are children of God, Prajapati. Even the bastard and the 'despicable', the wanton, the gambler, and the coward and the eunuch, neither Shudras nor Brahmanas (nor the others), they too are children of God, Prajapati, father of all.

इति त्रिंशोऽध्यायः ॥

CHAPTER–XXXI

1. (Purusha Devata, Narayana Ṛshi)

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिँ सर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥१॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ sarvata spṛtvā'tyatiṣṭhaddaś-āṅgulam.

Purusha, the Cosmic Soul of Existence, is the soul of the universe of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, pervading and sustaining the universe of ten constituents of living Prakriti, It transcends the world of existence.

2. (Ishvara Devata, Narayana Ṛshi)

पुरुषऽएवेदँ सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

Puruṣa'evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam. Utāmṛtatvasyeśāno yadannenāti-rohati.

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what grows by living food.

3. (Purusha Devata, Narayana Ṛshi)

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ. Pādo' sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great as the universe is the grandeur and glory of It, and yet the Purusha is greater. The entire worlds of existence are but one fourth aspect of Its reality (just like the foot-stool of a mighty monarch). Three parts of Its mystery are in the transcendental heaven of immortality, Infinity, beyond the created universe of existence.

4. (Purusha Devata, Narayana Ṛshi)

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥४॥

Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmat sāśanānaśane' abhi.

Thrice more glorious arises the Purusha above the created universe wherein one measure of His greatness and grandeur manifests again and again, pervading all the eating and non-eating world, and thence remains transcendent across and over the universe.

5. (Srashta Devata, Narayana Ṛshi)

ततो विराडजायत विराजोऽअधि पूरुषः ।
स जातोऽअत्यरिच्यत पश्चाद् भूमिमथो पुरः॥५॥

Tato virāḍajāyata virājo'adhi pūruṣaḥ. Sa jāto' atyaricyata paścād bhūmimatho puraḥ.

From Purusha arises Virat, the cosmic form, Prakriti. The Purusha manifests therein and remains sovereign over the Virat. Yet, even while manifest in the Virat, He remains apart and uninvolved before and after the creation and then creates the earth and human habitations. (That is cosmic yajna.)

6. (Purusha Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥६॥

Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣad-ājyam. Paśūn̆stān̆ścakre vāyavyānāraṇyā grāmyāśca ye.

From that cosmic yajna was born the sacred ghrta, universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

7. (Srashteshvara Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतऽऋचः सामानि जज्ञिरे ।
छन्दांꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥७॥

Tasmādyajñāt sarvahuta'ṛcaḥ sāmāni jajñire. Chandām̆si jajñire tasmād yajustasmādajāyata.

From that Lord of universal yajna were born the Riks and the Samans. From Him were born the Chhandas, and from Him were born the Yajus.

8. (Purusha Devata, Narayana Ṛshi)

तस्मादश्वाऽअजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाताऽअजावयः ॥८॥

Tasmādaśvā'ajāyanta ye ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājjātā' ajāvayaḥ.

From That yajna were born the horses, and those which have two rows of teeth up and down. From That were born the cows, and from That were born the goats and sheep.

9. (Purusha Devata, Narayana Ṛshi)

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवाऽअयजन्त साध्याऽऋषयश्च ये ॥९॥

Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātam-agrataḥ. Tena devā'ayajanta sādhyā'ṛṣayaśca ye.

The Rishis of universal vision, and sages of universal achievement, and scholars of the Veda invoke and worship the eternal Purusha, self-manifested in advance of everything else. They sprinkle and consecrate the sacred grass of yajna in their mind and offer the oblations in the fire with Vedic mantras.

10. (Purusha Devata, Narayana Ṛshi)

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत्किं बाहू किमूरू पादाऽउच्येते ॥१०॥

Yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan. Mukhaṁ kimasyāsīt kiṁ bāhū kimūrū pādā' ucyete.

How do the Rishis visualise the various manifestive modes of the Purusha? What was His mouth? What the arms? What the thighs? What are the feet as they are said to be?

11. (Purusha Devata, Narayana Ṛshi)

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्याꣳ शूद्रोऽअजायत ॥११॥

Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ. Ūrū tadasya yadvaiśyaḥ padbhyām̐ śūdro' ajāyata.

The Brahmana, man of divine vision and Vedic Word, is the mouth of the Samrat Purusha, the human community. The Kshatriya, man of justice and polilty, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and support with labour is the Shudra who bears the burden of the human family.

12. (Purusha Devata, Narayana Ṛshi)

चन्द्रमा मनसो जातश्चक्षोः सूर्योऽअजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥१२॥

Candramā manaso jātaścakṣoḥ sūryo'ajāyata. Śrotrādvāyuśca prāṇaśca mukhādagnirajāyata.

The moon is born of the cosmic mind, the sun is born of the eye, the air and prana energy is born from the ear, and the fire is born from the mouth.

13. (Purusha Devata, Narayana Ṛshi)

नाभ्या ऽ आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्त्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२॥ऽअकल्पयन् ॥१३॥

Nābhyā'āsīdantarikṣaṁ śīrṣṇo dyauḥ samavarttata. Padbhyāṁ bhūmirdiśaḥ śrotrāttathā lokāň'akalpayan.

The Rishis visualise that the sky was born of the navel of the Cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space directions emanated from the ear, and similarly the other regions of the universe arose from the Purusha.

14. (Purusha Devata, Narayana Ṛshi)

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्मऽइध्मः शरद्धविः॥१४॥

Yatpuruṣeṇa haviṣā devā yajñamatanvata. Vasanto'syāsīdājyaṁ grīṣma' idhmaḥ śaraddhaviḥ.

When the saints and sages visualise the universal yajna in terms of nature and enact it in the mind with universal materials in communion with the Cosmic Soul in meditation, then the spring season is the ghrita (clarified butter), summer is the fuel of fire and winter is the havi (fragrant materials) for oblations.

15. (Purusha Devata, Narayana Rishi)

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद्यज्ञं तन्वाना ऽ अबध्नन् पुरुषं पशुम् ॥१५॥

Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā'abadhnan puruṣaṁ paśum.

Seven are the bonds and bounds of the vedi (altar) of the mental yajna in meditation, thrice seven, i.e., twentyone are the samidhas (fuel sticks) ordained. When the saints and sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul.

Note: Seven bounds and thrice seven samidhas is the mystique of yajna which has been explained in different ways. Swami Dayanand explains it thus:

Seven bounds are the seven chhandas (metrical compositions) of the Veda-mantras such as Gayatri.

Twenty-one samidhas are: Prakriti (the potential material cause of the universe), Mahat (actualised material cause), Ahankara (individualized identity of the universe), five subtle elements or Tanmatras, five

gross elements, five faculties of perception, and three qualities of the material universe which are Sattva, Rajas and Tamas (Thought/intelligence, energy and matter).

In Rgvedadi-Bhashya-Bhumika, his Introduction to the Commentary on the Vedas, he explains the same thing in a different and detailed manner in the chapter on Creation.

For an average reader, the simpler way to understand is to refer to the seven stages of creative evolution: Prakriti, Mahan, Ahankara, Tanmatra, Perception faculty, Volition faculty, and gross elements. These stages of evolution are the seven bounds of creative yajna performed by Purusha. These are also the Samidhas because each succeeding evolute arises from yajnic consumption of the previous one. And each one has three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

This is the Sankhya order of evolution, and 'Sankhya' is the word from which comes the English word 'Science' through Latin in which it is written as 'Scienkia'.

Another way to realise the seven boundaries is to refer to the seven Vyahritis: Bhuh, Bhuvah, Svah, Maha, Janah, Tapah and Satyam which are the boundaries of each loka or region in ascending order.

16. (Purusha Devata, Narayana Ṛshi)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.

By that yajna of the mind the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the Divine they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

17. (Aditya Devata, Uttara Narayana Ṛshi)

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे । तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥१७॥

Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśvakarmaṇaḥ samavartatāgre. Tasya tvaṣṭā vidadhadrūpameti tanmartyasya devatvamājānamagre.

Before the essence of the waters was distilled by Vishvakarma for the creation of the earth, the model of the universe existed in the eternal mind of the Purusha, Prajapati Vishvakarma. Tvashta, the maker-manifestation of Purusha, sculpted that form of the universe. The origin of the divinity of the human being too existed in the eternal mind. (That too Tvashta brought into existence.)

18. (Purusha Devata, Narayana Ṛshi)

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ parastāt. Tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya.

I know this great and glorious Purusha of the

brilliance of the sun beyond the dark. Having realized Him only does man transcend the world of existence, birth and death. There is no other way than this to the final freedom of Moksha.

19. (Aditya Devata, Uttara Narayana Ṛshi)

प्रजापतिश्चरति गर्भेऽअन्तरजायमानो बहुधा वि जायते ।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि विश्वा ॥१९॥

Prajāpatiścarati garbhe'antarajāyamāno bahudhā vi jāyate. Tasya yoniṁ pari paśyanti dhīrāstasmin ha tasthurbhuvanāni viśvā.

Prajapati, father spirit of the created universe, immanent deep in the soul, moves everywhere, and although ever unborn He variously manifests Himself with all the forms of life. Men of thought and wisdom feel His presence manifest all round. In Him alone do all the worlds of existence find their haven and repose.

20. (Surya Devata, Uttara Narayana Ṛshi)

यो देवेभ्यऽआतपति यो देवानां पुरोहितः।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥

Yo devabhya'ātapati yo devānāṁ purohitaḥ. Pūrvo yo devebhyo jāto namo rucāya brāhmaye.

That which blazes with the sun for the divinities such as the earth, who is the high-priest and prime mover of the generous excellencies of the world, who rises first and foremost for the nobilities of the world, to that divine light our homage and offer of reverence.

21. (Vishvedeva Devata, Uttara Narayana Ṛshi)

**रुचं ब्राह्मं जनयन्तो देवाऽअग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवाऽअसन्वशे ॥२१॥**

Rucaṁ brāhmaṁ janayanto devā'agre tadabruvan. Yastvaivaṁ brāhmaṇo vidyāt tasya devā'asan vaśe.

The sages of yore rising in vision of the divine glory saw the light of the dawn and proclaimed of that: Oh! the Brahmana who would know you thus ! The lights of the world would be at his command.

22. (Aditya Devata, Uttara Narayana Ṛshi)

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् । इष्णन्निषाणामुं मऽइषाण सर्वलोकं मऽइषाण ॥२२॥

Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi rūpamaśvinau vyāttam. Iṣṇanniṣā-ṇāmuṁ ma'iṣāṇa sarvalokaṁ ma'iṣāṇa.

Beauty is yours. Glory is yours. The day and night like consorts are at your sides. The stars and planets are your form incarnate. The sun and moon are your open face.

Kind, loving and generous, give me that bliss of freedom, that supreme wealth of joy. Wish me all well and the world is mine.

इत्येकत्रिंशोऽध्यायः ॥

CHAPTER–XXXII

1. (Paramatma Devata, Svayambhu Brahma Ṛshi)

तदे॒वाग्निस्तदा॑दि॒त्यस्तद्वा॒युस्तदु॑ च॒न्द्रमाः॑ ।
तदे॒व शु॒क्रं तद् ब्रह्म॒ ताऽआप॒ः स प्र॒जाप॑तिः ॥१॥

Tadevāgnistadādityastadvāyustadū candramāḥ. Tadeva śukraṁ tadbrahma tā'āpaḥ sa prajāpatiḥ.

The One Eternal Lord Supreme is Agni, self-effulgent and omniscient. That is Aditya, all-consuming on annihilation. That is Vayu, omnipotent, all-sustaining. The same is Chandrama, blissful giver of joy. The same is Shukra, instant and immaculate. That is Brahma, greatest and infinite. That is Apah, immanent and omnipresent. And He is Prajapati, lord of creation and father of all His children.

2. (Paramatma Devata, Svayambhu Brahma Ṛshi)

सर्वे॑ निमे॒षा ज॑ज्ञिरे वि॒द्युत॒ः पुरु॑षा॒दधि॑ ।
नैन॑मू॒र्ध्वं न ति॒र्यञ्चं॒ न मध्ये॒ परि॑जग्रभत् ॥२॥

Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi. Nainamūrdhvaṁ na tiryañcaṁ na madhye pari jagrabhat.

From the brilliant supreme Purusha are born all the divisions of time from the moment onward, and all the movements from the twinkling of the eye onward. No one can ever catch or hold this Lord from above or middle or crosswise.

3. (Hiranyagarbha Paramatma Devata, Svayambhu Brahma Ṛshi)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः । हिरण्यगर्भऽ-इत्येष मा मा हिꣳसीदित्येषा यस्मान्न जातऽइत्येषः॥३॥

Na tasya pratimā'asti yasya nāma mahadyaśaḥ. Hiraṇyagarbha'ityeṣa mā mā hiṁsīdityeṣā yasmānna jāta'ityeṣaḥ.

There is none and nothing like Him, no picture, no icon, no simile, no metaphor. Great is His Name, mighty His glory. "He is the Golden Seed of the universe", it is apparent. "No, no, do not kill me, do not punish, I pray", such is the prayer of humanity to Him. "No one ever born is greater than He or beyond Him", such is clearly the voice of the Veda.

4. (Atma Devata, Svayambhu Brahma Ṛshi)

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः सऽउ गर्भेऽअन्तः। सऽएव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः॥४॥

Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa' u garbhe' antaḥ. Sa'eva jātaḥ sa janiṣya-māṇaḥ pratyaṅ janāstiṣṭhati sarvatomukhaḥ.

Children of divinity, verily this glorious lord of the universe pervades all regions and quarters of space. First born, i.e., manifested, of existence, in truth, He is at the very centre of the universe and in the depths of the soul. Existent and manifest, He continues to manifest every moment and abides everywhere in everything facing forward in all directions.

5. (Paramatma Devata, Svayambhu Brahma Ṛshi)

यस्मा॒ज्जा॒तं न पु॒रा किं च॒नैव य आ॑ब॒भूव॒ भुव॑ना॒नि विश्वा॑। प्र॒जाप॑तिः प्र॒जया॑ सꣳररा॒णस्त्रीणि॒ ज्योतीꣳषि सचते॒ स षो॑ड॒शी॥५॥

Yasmājjātaṁ na purā kiṁ canaiva ya ābabhūva bhuvanāni viśvā. Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyoḥṁṣi sacate sa ṣoḍaśī.

The glorious lord is He, nothing whatever was born before Him, none of all those worlds of the universe which came into existence later. Father and sustainer, abiding and rejoicing with His creation, lord of sixteen powers of perfection, He pervades and feeds the three lights of the earth, sky and heaven, i.e., fire, electric energy and sunlight.

Note:- Sixteen seems to be the number of kalas (qualities, attributes, virtues and faculties) which comprise the model of perfection from different points of view. From Prashnopanishad, 6, 4, for example, we learn that 'sixteen kalas' means the sixteen creative powers of the Purusha, sixteen evolutionary stages of the created universe, and sixteen virtues, qualities and faculties of both cosmic and individual existence. These kalas are : Prana or energy and the Hiranyagarbha or the universally fertilized golden seed of the universe, shraddha or faith, akasha or space, vayu or wind energy, agni or fire and light, apah or waters, prithivi or earth, indriya or faculties of perception and volition, mana or mind, anna or food, virya or vitality of generation, tapa or discipline of inviolable austerity, mantra or knowledge or the art of living, karma or action, loka or world regions of the universe, and nama or individuality and identity.

In Atharva-veda, 13, 4, 47-54, the divine virtues are described as: Shachipati or omnipotent, vibhu or infinite, prabhu or lord of all, ambha or cool as water, ama or energiser, mahasaha or constant, aruna rajata raja or brilliant, lovely and glorious, uru prithu or vast, subhu or grand, bhuva or omniscient, pratho vara or highest and best, vyacho loka or omnipresent, bhavad-vasu or lord of universal honour, idadvasu or lord of universal wealth, samyatvasu or perefectly self-controlled, and ayat-vasu or ever lustrous and honourable.

Reference may be made to Satyarth Prakash, chapter I, in which Swami Dayanand has listed 108 attributive names of Ishvara. 'Sixteen' refers to an ideal conceptual model.

6. (Paramatma Devata, Svayambhu Brahma Ṛshi)

येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः। योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥६॥

Yena dyaurugrā pṛthivī ca dṛḍhā yena svaḥ stabhitaṁ yena nākaḥ. Yo'antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.

By Him the heavens blaze, by Him the earth is firm, by Him the heaven of bliss is sustained, by Him the ecstasy of Moksha is constant, and He is the creator of the worlds in space. Let us worship that lord of glory and eternal bliss, and let us sing in honour of Him with the fragrance of yajna.

7. (Paramatma Devata, Svayambhu Brahma Ṛshi)

यं क्रन्दसीऽअवसा तस्तभानेऽअभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा विधेम ।
आपो ह यद् बृहतीर्यश्चिदापः ॥७॥

Yaṁ krandasī' avasā tastabhāne'abhyaikṣetāṁ manasā rejamāne. Yatrādhi sūra' udito vibhāti kasmai devāya haviṣa vidhema.

To Him the heaven and earth, both constant and moving in ecstasy at heart, do homage with awe and reverence. Under His eye does the sun rise and blaze with light. To that Lord of awe and glorious bliss let us offer our homage of praise and worship with love and faith. Whatever the vast oceans of water, and whatever the expansive spaces, all exist in Him.

8. (Paramatma Devata, Svayambhu Brahma Ṛshi)

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदꣳ सं च वि चैति सर्वꣳ सऽओतः प्रोतश्च
विभूः प्रजासु ॥८॥

Venastatpaśyannihitaṁ guhā sadyatra viśvaṁ bhavatyekanīḍam. Tasminnidaṁ saṁ ca vi caiti sarvaṁ sa'otaḥ protaśca vibhūḥ prajāsu.

The man of vision and wisdom sees that eternal spirit hidden in mystery where the universe lies nestled in His presence. Therein all this comes into being together, and therein it falls asunder. Infinite is He, immanent and omnipresent in the created beings.

9. (Vidvan Devata, Svayambhu Brahma Ṛshi)

प्र तद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः
पिताऽसत् ॥९॥

Pra tadvocedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitā'sat.

The man of knowledge gifted with the divine voice may speak of this immortal haven and eternal spirit covered in mystery yet shining in the soul. Three parts of it are hidden in the cave. He who knows them is the man of super-wisdom, father of the paternal wise.

10. (Paramatma Devata, Svayambhu Brahma Ṛshi)

स नो॒ बन्धु॑र्जनि॒ता स वि॑धा॒ता धामा॑नि वेद॒ भुव॑नानि॒ विश्वा॑ । यत्र॑ दे॒वाऽअ॒मृत॑मानशा॒नास्तृ॒तीये॒ धाम॑न्न॒-ध्यैर॑यन्त॥१०॥

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra devā'amṛtamānaśānāstṛtīye dhāmannadhyairayanta.

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of being (the other two are Prakriti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will.

11. (Paramatma Devata, Svayambhu Brahma Ṛshi)

प॒रीत्य॑ भू॒तानि॑ प॒रीत्य॑ लो॒कान् प॒रीत्य॒ सर्वा॑ः प्र॒दिशो॒ दिश॑श्च। उ॒प॒स्थाय॑ प्रथम॒जामृ॒तस्या॒त्मना॒त्मान॑म॒भि सं वि॑वेश ॥११॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaśca. Upasthāya prathamajā-mṛtasyātmanā'tmānamabhi saṁ viveśa.

Having known and crossed over the material forms of existence, having gone over the regions of the

world, having crossed through directions and sub-directions all, and reaching the original voice of eternal truth in the Veda by the soul, the man of knowledge and vision attains to the supreme soul of the universe and, one with it in union, abides.

12. (Paramatma Devata, Svayambhu Brahma Ṛshi)

परि द्यावापृथिवी सद्यऽइत्वा परि लोकान् परि दिशः परि स्वः। ऋतस्य तन्तुं विततं विचृत्य तदपश्यत्तदभवत्त-दासीत् ॥१२॥

Pari dyāvāpṛthivī sadya'itvā pari lokān pari diśaḥ pari svaḥ. Ṛtasya tantuṁ vitataṁ vicṛtya tadapaśyattadabhavattadāsīt.

Having known and crossed over earth and heaven simultaneously, having gone over the regions of the universe, having crossed through the directions and subdirections, and having transcended even the visions of paradise, and having over-seen the network of reality constituting the structure of the universe, the transcendent soul sees that Supreme Soul and finally grows one with That.

13. (Indra Devata, Medhakama Ṛshi)

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषꣳ स्वाहा ॥१३॥

Sadasaspatimadbhutaṁ priyamindrasya kāmyam. Saniṁ medhāmayāsiṣaṁ svāhā.

In truth of word and deed with all sincerity of mind and spirit I invoke the Lord of the universe, wondrous great, loved and worshipped by the human soul, and, pray for a gift of that intelligence which

distinguishes between the temporary and the permanent.

14. (Paramatma Devata, Medhakama Ṛshi)

यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥१४॥

Yāṁ medhāṁ devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā'gne medhāvinaṁ kuru svāhā.

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for.

This is the voice of the heart in truth of word and deed.

15. (Paramatma & Vidvan Devate, Medhakama Ṛshi)

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥१५॥

Medhāṁ me varuṇo dadātu medhāmagniḥ prajāpatiḥ. Medhāmindraśca vāyuśca medhāṁ dhātā dadātu me svāhā.

May Varuna, supreme lord of the universe, and the scholar of highest knowledge, bless me with supreme intelligence.

May Agni, lord of universal light, and the eminent scholar and teacher, bless me with discriminative intelligence.

May Prajapati, guardian sustainer of creation, and the generous scholar, bless me with generous and life-sustaining intelligence.

May Indra, lord of universal grandeur, and the leader of honour and power, bless me with honourable intelligence.

May Vayu, lord of universal energy and power, and the scholar of science and technology, bless me with intellectual and vitalizing intelligence.

May Dhata, lord preserver of the universe, and scholar of life-sciences, bless me with life-preserving intelligence.

This is the divine voice from the heart.

16. (Vidvan & Raja Devate, Shrikama Ṛshi)

इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमां तस्यै ते स्वाहा ॥१६॥

Idaṁ me brahma ca kṣatraṁ cobhe śriyam-aśnutām. Mayi devā dadhatu śriyamuttamāṁ tasyai te svahā.

May this knowledge of mine and the Brahmana fellowship, and this power and honour of mine and the Kshatra organisation, both grow to excellence and grace. May the noblest people bless me with the best of excellence and grace.

All the best for you in truth of word and deed. This is the divine voice of the soul.

इति द्वात्रिंशोऽध्यायः ॥

CHAPTER–XXXIII

1. (Agnayah Devata, Vatsapri Ṛshi)

अस्याजरासो दमामरित्राऽअर्चद्धूमासोऽअग्नयः पावकाः ।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥१॥

Asyājarāso damāmaritrā'arcaddhūmāso' agnayaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ.

The fires (such as heat, light, electricity, lightning and yajna fire) of this lord of the universe are unaged and unaging, homely, protective and promotive, bearing sacred and fragrant flames of brilliance, purifying, holy white, invigorating bringers of wealth, dynamic energy, riding the sun-beams, cooling and exhilarating like the breeze and a drink of soma.

2. (Agnayah Devata, Vishvarupa Ṛshi)

हरयो धूमकेतवो वातजूताऽउप द्यवि ।
यतन्ते वृथगग्नयः ॥२॥

Harayo dhūmaketavo vātajūtā'upa dyavi. Yatante vṛthagagnayaḥ.

Fast as sunbeams, with banners of flame flown by the winds, the fires arise, each in its own way, upto the heights of heaven.

3. (Agni Devata, Gotama Ṛshi)

यजा नो मित्रावरुणा यजा देवाँ२॥ऽऋतं बृहत् ।
अग्ने यक्षि स्वं दमम् ॥३॥

Yajā no mitrāvaruṇā yajā devāň'ṛtaṁ bṛhat. Agne yakṣi svaṁ damam.

Sagely scholar brilliant as Agni, perform yajna for us, for the sake of our friends and the best people, for the divine powers of nature, in honour of the universal law, and for your own home. (Kindle the fire, develop the light, let the flames arise for all.)

4. (Agni Devata, Vishvarupa Ṛshi)

युक्ष्वा हि देवहूतमाँ२॥ऽअश्वाँ२॥ऽअग्ने रथीरिव ।
नि होता पूर्व्यः सदः ॥४॥

Yukṣvā hi devahūtamāň'aśvāň'agne rathīriva. Ni hotā pūrvyaḥ sadaḥ.

Sagely scholar, brilliant as Agni, veteran high-priest of the science of fire, taught by eminent masters, rise like a heroic warrior of the chariot, yoke the fastest horses consecrated by the divinities and carry on the pursuit of yajna relentlessly.

5. (Agni Devata, Kutsa Ṛshi)

द्वे विरूपे चरतः स्वर्थेऽअन्याऽन्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रोऽअन्यस्यां ददृशे
सुवर्चाः॥५॥

Dve virūpe carataḥ svarthe'anyā'nyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhā-vāñchukro' anyasyāṁ dadṛśe suvarcāḥ.

Two powers of nature (the night and day), both different in form and colour, are busy doing good work. Both (like two women) separately nurse each other's child. In one develops and arises the moon, soothing and brilliant, bearing its own bliss and beauty. In the

other develops and arises the sun, a blazing radiant power which illuminates and purifies everything.

6. (Agni Devata, Kutsa Ṛshi)

अ॒यमि॒ह प्र॑थ॒मो धा॑यि धा॒तृभि॒र्होता॒ यजि॑ष्ठोऽअध्व॒रेष्वीड्यः॑। यमप्न॑वानो॒ भृग॑वो विरुरु॒चुर्वने॑षु चि॒त्रं वि॒भ्वं वि॒शेवि॑शे॥६॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho'adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe.

This agni (in the form of heat, light and electricity), wonderful and omnipresent energy of prime importance in this world and first kindled in the vedi by the pioneers of yajna, is the high-priest of the dynamics of existence, worthiest of develoment by joint effort and adorable in the creative projects of life. Generous and intelligent fore-fathers of humanity and dedicated sages of yajna kept it safe in the woods and burning in the light of sun-beams for all classes of their children.

7. (Vidvans Devata, Vishvamitra Ṛshi)

त्रीणि॑ श॒ता त्री स॒हस्रा॑ण्य॒ग्निं त्रि॒ꣳशच्च॑ दे॒वा नव॑ चास–पर्यन्। औक्ष॑न् घृ॒तैरस्तृ॑णन् ब॒र्हिर॑स्मा॒ऽआदिद्धोता॑रं॒ न्य॒सा–दयन्त ॥७॥

Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtairastṛṇan barhirasmā'ādiddhotāraṁ nyasādayanta.

Three hundred, three thousand and thirty three divinities of nature and nine serve this universal energy of agni, feed it with holy fuels of ghrita and waters, spread the holy grass for its seat on earth and in the sky

and kindle this high-priest of universal yajna to move all round across the spaces.

8. (Vidvans Devata, Vishvamitra Ṛshi)

मूर्द्धानं दिवोऽअरतिं पृथिव्या वैश्वानरमृतऽआ जातमग्निम् । कविꣳ सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥८॥

Mūrddhānaṁ divo' aratim pṛthivyā vaiśvānara-mṛta'ā jātamagnim. Kaviṁ samrājamatithiṁ janānāmāsannā pātraṁ janayanta devāḥ.

Noble scholars of the science of fire energy generate this power present everywhere from the top of heaven to the surface and body of the earth, friend of humanity, created for the sake of the universal yajna of existential dynamics, creative, illuminated, loved as an honourable guest, and close at hand for the nourishment and protection of the people.

9. (Agni Devata, Bharadvaja Ṛshi)

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया । समिद्धः शुक्रऽआहुतः ॥९॥

Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā. Samiddhaḥ śukra' āhutaḥ.

Just as the pure and brilliant fire, the sun, breaks the clouds, so should the yajaka desirous of wealth burn off sins with joyful oblations in the fire kindled and raised in the vedi of yajna.

10. (Agni Devata, Medhatithi Ṛshi)

विश्वेभिः सोम्यं मध्वग्नऽइन्द्रेण वायुना । पिबा मित्रस्य धामभिः ॥१०॥

Viśvebhiḥ somyaṁ madhvagna'indreṇa vāyunā.
Pibā mitrasya dhāmabhiḥ.

Agni, brilliant scholar and yajaka, just as the sun, by the currents of energy and the wind, drinks up the honey-sweets of soma from the world of nature, so should you, along with the sun and the green sunny haunts of nature and your friends and seats of sacred fire drink the honey-sweets of yajna-soma.

11. (Agni Devata, Parashara Ṛshi)

आ यदिषे नृपतिं तेजऽआनट् शुचि रेतो निषिक्तं द्यौरभीके । अग्निः शर्द्धमनवद्यं युवानꣳ स्वाध्यं जनयत्सूदयच्च ॥११॥

Ā yadiṣe nṛpatiṁ teja'ānaṭ śuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānām̐ svādhyaṁ janayat sūdayacca.

When the brilliant fragrance, pure and sanctified in yajna for the sake of nourishment and energy, reaches the sun, luminous ruler of the world, then the living energy of the sun creates pure, energising, praiseworthy, youthful, lovable, fertilizing waters close to the light of heaven and showers them as the seed of life on earth.

12. (Agni Devata, Vishvavara Ṛshi)

अग्ने शर्द्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु । सं जास्पत्यꣳ सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महाꣳसि ॥१२॥

Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyam̐ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahām̐si.

Agni, scholar, ruler, rise and assert yourself for honour and prosperity. May your power and fame rise to the heights. Make the home and family happy and disciplined full of conjugal felicity. Face the enermys' powers and fix them all round.

13. (Vishvedeva Devata, Bharadvaja Ṛshi)

त्वाᳬंहि मन्द्रतममर्कशोकैर्ववृमहे महिं नः श्रोष्यंग्ने । इन्द्रं न त्वा शर्वसा देवता वायुं पृणन्ति राधसा नृतमाः ॥१३॥

Tvām̆ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ.

Agni, joyous and great, we approach you with songs of praise and flames of fire. You alone listen to our pious words of solemnity. Brilliant as the sun, powerful as the wind, the noblest of humanity serve you whole-heartedly with their power and potential, love and reverence.

14. (Vidvans Devata, Vasishtha Ṛshi)

त्वेऽअंग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥१४॥

Tve'agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvān dayanta gonām.

Agni, honoured with praise and served with flames of fragrant fire, may all the heroes and scholars be dear to you, all those self-controlled leaders of people blessed with power and prosperity who suppress the destroyers of cows and support the development of animal wealth.

15. (Agni Devata, Praskanva Ṛshi)

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आसीदन्तु बर्हिषि मित्रोऽअर्यमा प्रातर्यावाणोऽअध्वरम् ॥१५॥

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro'aryamā prātaryāvāṇo'adhvaram.

Agni, brilliant ruler, man of good ear, keen to listen, listen to our prayer alongwith your noble companions of the administrative yajna who carry the holy fire and oblations with you.

May Mitra, friend of all the people, and Aryama, chief of justice for the citizens, come and grace their seats of honour in the morning and join the yajnic business of governance.

16. (Agni Devata, Gotama Ṛshi)

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामवऽआवृणानः सुमृडीको भवतु जात–
वेदाः ॥१६॥

Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇām. Agnirdevānāmava' āvṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ.

Inviolable among all the devotees of yajna, guest-like honoured by all the humans, protective cover for the noblest divines, may Agni, brilliant ruler and master-mind of world knowledge, be kind and gracious to all.

17. (Savita Devata, Lushodhanaka Ṛshi)

महोऽअग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्व-
स्तये । श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवोऽअद्या
वृणीमहे ॥१७॥

Maho'agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani taddevānāmavo'adyā vṛṇīmahe.

Under the shelter and protection of great and glorious Agni, lord of light, may we live pure and sinless toward our friends and chosen people of virtue.

May we, under the care of Mitra, divine friend of life, and Varuna, lord of chosen virtue, enjoy the highest state of goodness and well-being.

And may we, in obedience to the will of Savita, lord giver of life, have the divine gifts of food, energy and protection in this life.

18. (Indra Devata, Vasishtha Ṛshi)

आपश्चित्पिप्यु स्तर्यो न गावो नक्षन्नृतं जरितारस्तऽइन्द्र । याहि वायुर्न नियुतो नोऽअच्छा त्वꣳ हि धीभिर्दयसे वि वाजान् ॥१८॥

Āpaścitpipyu staryo na gāvo nakṣannṛtaṁ jaritārasta'indra. Yāhi vāyurna niyuto no'acchā tvaṁ hi dhībhirdayase vi vājān.

Indra, ruling lord of light and glory, the saving waters of grace abound like waves of light exuberant. Your worshippers and admirers attain the light of truth and law.

Kind and gracious, come like the wind on the wings of light and bless us. You alone, with the gifts of intelligence, bless us with food, energy and victory.

19. (Indra & Vayu Devata, Purumidha Ajamidha Rshis)

**गावऽउपावतावतं मही यज्ञस्य रप्सुदा ।
उभा कर्णा हिरण्यया ॥१९॥**

Gāva'upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā.

The rays of the sun and the cows both sustain and preserve the earth, and heaven and earth give form to the yajna and guard it closely. So may Indra and Vayu, both of good and golden ear, listen to our prayer and protect and promote yajna.

20. (Savita Devata, Vasishtha Ṛshi)

यदद्य सूरऽउदितेऽनागा मित्रोऽअर्यमा ।
सुवाति सविता भगः ॥२०॥

Yadadya sūra' udite'nāgā mitro'aryamā. Suvāti savitā bhagaḥ.

To-day when the sun has arisen, then the immaculate Mitra, friend of all, Aryama, lord of justice, Savita, lord of life, and Bhaga, lord of glory and prosperity, inspire, energise and bless the world.

21. (Vena Devata, Suniti Ṛshi)

आ सुते सिञ्चत श्रियꣳ रोदस्योरभिश्रियम् ।
रसा दधीत वृषभम् । तं प्रत्नथा । अयं वेनः ॥२१॥

Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā dadhīta vṛṣabham. Taṁ pratnathā' yaṁ venaḥ.

In this holy yajnic world of the Lord, consecrate the light and glory of the sun which shines over the beauty of heaven and earth. May all the essences of nature and the best of humanity hold on to this flood of light and life. The wisest of the ancients consecrated and worshipped it, this light and wisdom of the world.

22. (Indra Devata, Vishvamitra Ṛshi)

आतिष्ठन्तं परि विश्वेऽअभूषञ्छ्रियो वसानश्चरति स्वरोचिः। महत्तद् वृष्णोऽअसुरस्य नामा विश्वरूपोऽअमृतानि तस्थौ ॥२२॥

Ātiṣṭhantaṁ pari viśve'abhūṣañchriyo vasānaścarati svarociḥ. Mahattadvṛṣṇo'asurasya nāmā viśvarūpo'amṛtāni tasthau.

Let one and all adore and consecrate that energy which abides firm and unshaken. Self-refulgent, wearing the wealth and beauty of the world, it rolls around. Great is the name and fame of this generous and bountiful lord giver of showers and prosperity. It is of universal character and abides in all permanent forms of life and nature.

23. (Indra Devata, Suchika Ṛshi)

प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे । इन्द्रस्य यस्य सुमखꣳ सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥२३॥

Pra vo mahe mandamñayāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.

All of you offer worship and homage in honour of Indra, supreme, beatific, support, energy and spirit of the universe whose creative yajna, omnipotence, eternal glory and universal wealth, the earth and heaven serve and celebrate.

24. (Indra Devata, Trishoka Ṛshi)

**बृहन्निदिध्मऽएषां भूरि शस्तं पृथुः स्वरुः।
येषामिन्द्रो युवा सखा ॥२४॥**

Bṛhannididhma'eṣām bhūri śastaṁ pṛthuḥ svaruḥ. Yeṣāmindro yuvā sakhā.

Great is the fame and excellence of those whose friend is Indra, boundless, blazing, expansive, glorious and unaging lord.

25. (Indra Devata, Madhuchhanda Ṛshi)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ२ ।।ऽअभिष्टिरोजसा ।।२५।।

Indrehi matsyandhaso viśvebhiḥ somaparva-bhiḥ. Mahām̐'abhiṣṭirojasā.

Indra, lord of might and knowledge, great, honoured and worshipped by virtue of your own splendour and glory, come and join all our soma offerings and enjoy the delicacies of our yajna to your heart's content.

26. (Indra Devata, Vishvamitra Ṛshi)

इन्द्रो वृत्रमवृणोच्छर्द्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः।
अहन् व्यꣳसमुशधग्वनेष्वाविर्धेनाऽअकृणोद्राम्याणाम् ।।२६।।

Indro vṛtramavṛṇocchardhanītiḥ pra māyināma-mināḍ varpaṇītiḥ Ahan vyam̐samuśadha-gvaneṣvāvirdhenā'akṛṇodrāmyāṇām.

Indra, ruling lord of light and power, challenges the dark clouds of evil and crime. Strong of policy and versatile of working ways and forms, he frustrates the designs of the cunning. Scourge of thieves and grabbers hiding in the forests, he breaks their arms and burns them to dust. And he gives full expression to the voice and actions of those who contribute to delightful peace and prosperity.

27. (Indra Devata, Agastya Ṛshi)

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं तऽइत्था । सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तेऽ-अस्मे । महाँ२ऽइन्द्रो यऽओजसा । कदाचन स्तरीरसि । कदा चन प्रयुच्छसि ॥२७॥

Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta'itthā. Saṁ pṛcchase samarāṇaḥ śubhānairvocestanno harivo yatte'asme. Mahaň'indro ya'ojasā. Kadā cana starīrasi. Kadā cana prayucchasi.

Whence, where, do you, Indra, praised and powerful, go alone all by yourself? Lord of truth, shelter and support of the wise and good, why thus? What is the cause? Gliding past by horses on the wing, tell us that in confidence, we ask you in so many words of sincerity, since we are your own. Indra, by your own power and splendour you are great, rarely relenting, rarely remiss.

28. (Indra Devata, Gauriviti Ṛshi)

आ तत्तऽइन्द्रायवः पनन्ताभि यऽऊर्वं गोमन्तं तितृत्सान् । सकृत्स्वं ये पुरुपुत्रां महीᳬ सहस्रधारां बृहतीं दुदुक्षन् ॥२८

Ā tatta'indrāyavaḥ panantābhi ya'ūrvaṁ gomantaṁ titṛtsān. Sakṛtsvaṁ ye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ dudukṣan.

Indra, enlightened and powerful ruler, the people who are good and true, who wish to punish those who are cruel to the cow and the self-disciplined man of the wealth of cows, and who cultivate the vast, generous mother earth, sustainer of her many children and flowing

with her gifts in a thousand streams — all these admire and advance your governance and administration.

29. (Indra Devata, Kutsa Ṛshi)

इमां ते धियं प्रभरे महो महीमस्य स्तोत्रे धिषणा यत्तऽ-आनजे । तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥२९॥

Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yatta'ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasā-madannanu.

Indra, lord of power and enlightenment, I acknowledge, admire and stand by this great word, wisdom and policy of yours which, powerful as it is, emerges clearly in this eulogy of yours.

That same great Indra of courage and conquest by virtue of his valour, the noblest poets and leaders glorify with great enthusiasm in festivals and celebrations of growth and development.

30. (Surya Devata, Vibhrat Ṛshi)

विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् । वातजूतो योऽअभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥३०॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur-dadhad yajñapatāvavihrutam. Vātajūto yo' abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.

Brilliant and boundless, may the sun drink the honey-sweet nectars of soma, and bless the yajnapati with life full and inviolate.

Going at the speed of energy, he sustains and nourishes the living beings with his own might and shines on in wondrous ways.

31. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥३१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛśe viśvāya sūryam.

Surely the rays of light convey and reveal the glory of the Sun, lord of light, omniscient, omnipresent and all-illuminant, so that the world may see the eternal light and glory of the lord of the universe.

32. (Surya Devata, Praskanva Ṛshi)

येना पावक चक्षसा भुरण्यन्तं जनाँ२॥ऽअनु ।
त्वं वरुण पश्यसि ॥३२॥

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāň'anu.
Tvaṁ varuṇa paśyasi.

Varuna, lord of universal justice, purifier and sanctifier, with the eye with which you watch the blazing lord of nourishment and protection, with the same benigh eye watch the whole humanity.

33. (Vidvan Devata, Praskanva Ṛshi)

दैव्यावध्वर्यूऽआगतꣳ रथेन सूर्यत्वचा ।
मध्वा यज्ञꣳ समञ्जाथे । तं प्रत्नथा ।
अयं वेनः। चित्रं देवानाम् ॥३३॥

Daivyāvadhvaryū'ā gataň rathena sūryatvacā.
Madhvā yajñaň samañjāthe. Taṁ pratnathā.
Ayaṁ venaḥ. Citraṁ devānām.

Divine high-priests of love and compassion, come by the wondrous chariot of sunbeams, take up and conduct the yajna with honeyed materials of piety and purity.

Like the yajna of ancient time, this yajna too is brilliant and beautiful, wonderful and darling of the divinities.

34. (Savita Devata, Agastya Ṛshi)

आ नऽइडाभिर्विदथे सुशस्ति विश्वानरः सविता देवऽ-एतु । अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥३४॥

Ā na'iḍabhirvidathe suśasti viśvānaraḥ savitā deva'etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.

Generous and brilliant Savita, celebrated life of the world, and Vaishvanara, vital heat of life, may be gracious to come to our yajna with holy materials and voices of Divinity. Divinities ever young and young scholars too may come to us rejoicing on way to yajna so that they may sanctify our mind and all our life of the world.

35. (Surya Devata, Shrutakaksha & Sukaksha Ṛshis)

यदद्य कच्च वृत्रहन्नुदगाऽअभि सूर्य ।
सर्वं तदिन्द्र ते वशे ॥३५॥

Yadadya kacca vṛtrahannudagā' abhi sūrya. Sarvaṁ tadindra te vaśe.

Indra, lord of might and glory, Sun, blazing power of light, destroyer of the clouds of darkness, wherever

you rise and shine today, all that is under your power and control.

36. (Surya Devata, Praskanva Ṛshi)

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचनम् ॥३६॥

Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamābhāsi rocanam.

Sun, benevolent energy of the world, universal eye, you are the light, creator of light and knowledge. And you illuminate the beautiful world of existence.

37. (Surya Devata, Kutsa Ṛshi)

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्त्तोर्विततꣳ सञ्जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥३७॥

Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.

That divine light of the Sun, eternal creator, and that grandeur of His, is positively extended in the midst of the universe as His power and will to create. The same He withdraws (and the structure goes off). When the power is thus disconnected and withdrawn from space back into the centre, then from the centre itself, the Night, the Lord's power of negation, weaves the cover of darkness for all.

38. (Surya Devata, Kutsa Ṛshi)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सम्भरन्ति॥३८॥

Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁbharanti.

In the midst of the heaven of existence, the Sun, eternal creator, creates the form of Mitra, divinity of the day, and of Varuna, spirit of the night, to watch (the work of His own creation) for all. One power of His is light, brilliant and boundless. The other is dark which the eternal spaces hold.

39. (Vishvedeva Devata, Jamadagni Ṛshi)

बण्महाँ२।।ऽअसि सूर्य बडादित्य महाँ२।।ऽअसि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ२।।ऽअसि ।।३९।।

Baṇ mahāň'asi sūrya baḍāditya mahāň'asi. Mahaste sato mahimā panasyate'ddhā deva mahāň'asi.

Truly, great is the Sun, eternal creator. Surely, infinite is the light of omniscience of the Lord indestructible. The glory, Lord Divine, great and true, is universally sung and celebrated. Lord of Light sublime, you are all time great.

40. (Surya Devata, Jamadagni Ṛshi)

बट् सूर्य श्रवसा महाँ२।।ऽअसि सत्रा देव महाँ२।।ऽअसि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ।।४०।।

Baṭ sūrya śravasā mahāň'asi satrā deva mahāň' asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.

O Sun, lord of light and generosity, in all truth, you are great. By virtue of your own glory, you are the ever living highpriest of the divinities and humanity, infinite and omnipresent, eternal light of existence, sole

and unchallengeable.

41. (Surya Devata, Nrimedha Ṛshi)

श्रायन्तऽइव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमानऽओजसा प्रति भागं न दीधिम ॥४१॥

Śrāyanta'iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna'ojasā prati bhāgaṁ na dīdhima.

Only in the shelter and protection of the Sun, light and lord of existence, do you partake of the gifts of Indra, lord of the world's wealth, exactly as we, in the world created and yet to be created by the lord's might, receive and gratefully enjoy just our share.

42. (Surya Devata, Kutsa Ṛshi)

अद्या देवाऽउदिता सूर्यस्य निरꣳहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीऽउत द्यौः ॥४२॥

Adyā devā'uditā sūryasya niraṁhasaḥ piprtā niravadyāt. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī'uta dyauḥ.

Today on the rise of the sun, the noblest sages and divinities, we pray, may save us from sin and despicable action. Similarly may Mitra, light of the day, Varuna, spirit of the night, the sky, the sea, the earth and heaven exalt us with honour.

43. (Surya Devata, Hiranyastupa Ṛshi)

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥४३॥

Ā kṛṣṇena rajasā varttamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan.

Savita, the sun, with his force of gravity and sphere of light revolves (in space), sustaining all its mortal and immortal family in place. By the golden chariot of splendour, the lord of light travels on, watching the various worlds of space.

44. (Vayu Devata, Vasishtha Ṛshi)

प्रवांवृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिटऽइयाते । विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तयै नियुत्वान् ।।४४।।

Pra vāvṛje suprayā barhireṣāmā viśpatīva bīriṭa' iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān.

Vayu, the wind, and Pusha, the sun, both as a team of divinity, invoked early at the meeting of the night and day, move through the sky like two parental rulers of the world and energise the waters of life for the good of all these people of the earth.

45. (Indra & Vayu Devate, Medhatithi Ṛshi)

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् ।
आदित्यान्मारुतं गणम् ।।४५।।

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.

For the good of all the people of the earth, invoke Indra, universal electric energy, Vayu, the wind, Brihaspati, light of the universe, Mitra, pranic energy, Agni, fire energy, Pusha, the spirit of health and

nourishment, Bhaga, the wealth vested in nature, Adityas, the various phases of the solar movements of the earth, and Maruts, various forms of air and modes of the wind. Invoke these divinities of nature working in unison as a united group of powers.

46. (Varuna Devata, Medhatithi Ṛshi)

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥४६॥

Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ. Karatāṁ naḥ surādhasaḥ.

May Varuna, lord of kindness and justice, and Mitra, lord of love and friendship, be good and gracious with all kinds of favour and protection and make us prosperous with blissful wealth.

47. (Vishvedeva Devata, Kutsidi Ṛshi)

अधि नऽइन्द्रैषां विष्णो सजात्यानाम् । इता मरुतोऽअश्विना। तं प्रत्नथाऽयं वेनो ये देवासऽ आ नऽ इडाभिर्विश्वेभिः सोम्यं मध्वोमासश्चर्षणीघृतः॥४७॥

Adhi na'indraiṣāṁ viṣṇo sajātyānām. Itā maruto' aśvinā. Taṁ pratnathā. Ayaṁ venaḥ. Ye devāsaḥ. Ā na'iḍābhir viśvebhiḥ somyaṁ madhu. Omāsaścarṣaṇīdhṛtaḥ.

Come Indra, lord giver of prosperity, Vishnu, omnipresent lord of the universe, Maruts, lords of energy and power, Ashvins, givers of health for body and mind, come and with your presence grace us all and all these fellow humans.

Like the ancients we invoke Him, the one self-refulgent Divinity and all the divine powers of heaven and earth and the sky.

Protectors and sustainers of life and humanity, come you all with voices divine and all the blessed honey wealth of the world and rejoice.

48. (Vishvedeva Devata, Pratikshatra Ṛshi)

अग्न॒ऽइन्द्र॒ वरु॑ण॒ मित्र॒ देवा॒ः शर्द्धः॒ प्रय॑न्त॒ मारु॑तो॒त विष्णो । उ॒भा नास॑त्या रु॒द्रोऽअध॒ ग्नाः पू॒षा भग॒ः सर॑स्वती जुषन्त ॥४८॥

Agna'indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro'adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.

May Agni, lord of light, Indra, lord of power, Mitra, universal friend, and all divines bless us with strength of body, mind and soul. May Vishnu, lord omnipresent, the Maruts, powers of energy, kind and favourable Ashvinis, teacher and preacher, Rudra, lord of justice and punishment, the divine voices, Pusha, giver of health and nourishment, Bhaga, lord of honour and prosperity, and Sarasvati, mother of knowledge, come and bless us and enjoy our hospitality.

49. (Vishvedeva Devata, Vatsara Ṛshi)

इन्द्रा॒ग्नी मि॒त्रावरु॒णादि॑ति॒ꣳ स्व॒ः पृ॒थि॒वीं द्यां म॒रुत॒ः पर्व॑ताँ२॥ऽअ॒पः। हु॒वे विष्णुं॑ पू॒षणं॒ ब्रह्म॑ण॒स्पतिं॒ भग॒ं नु शꣳस॑ꣳसवि॒तार॑मू॒तये॑ ॥४९॥

Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāň'apaḥ. Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ savitāramūtaye.

I invoke Indragni, fire and energy, Mitra and Varuna, pranic energies, Aditi, riches of the sky, Sva,

peace and joy, Prithivi, riches of the earth, Dyau, the sun in heaven, Maruts, fastest human powers, wealth of the mountains and clouds, the energy of waters and rain, and I pray to Vishnu, omnipresent spirit of the universe, Pusha, nature's spirit of health and refreshment, Brahmanaspati, guardian Spirit of the universe and knowledge, Bhaga, lord giver of wealth and honour, and the celebrated Savita, creator, sustainer and light-giver of the world, for protection and well-being.

50. (Mahendra Devata, Pragatha Ṛshi)

अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः । यः शꣳसते स्तुवते धायि पज्रऽइन्द्रज्येष्ठाऽअस्माँ२॥ऽअवन्तु देवाः ॥५०॥

Asme rudrā mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi pajra'indrajyeṣṭhā' asmāň'avantu devāḥ.

For him who prays, sings hymns of praise, and is strong and rich with oblations for the divinities : for him and for us all, the Rudras, powers of justice and punishment, rich and generous people, clouds and mountains, heroes who rise with us on the call to battle for elimination of the enemy, followers of the powerful leader Indra, and the noblest powers of nature and humanity, we pray, protect us.

51. (Vishvedeva Devata, Kurma Ṛshi)

अर्वाञ्चोऽअद्या भवता यजत्राऽआ वो हार्दि भयमानो व्ययेयम्। त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्त्तादवपदो यजत्राः ॥५१॥

Arvāñco'adyā bhavatā yajatrā'ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.

Protective divinities of the yajakas, come to bless us to-day so that I may benefit from the strength innate in your heart. Come lest I feel afraid. Save us from the damage the thief or the tiger might cause.

Devotees of yajna, worshippers of Divinity and admirers of the sages, save us from falling into the pit of sin.

52. (Vishvedeva Devata, Lusha Ṛshi)

विश्वेऽअद्य मरुतो विश्वऽऊती विश्वे भवन्त्वग्नयः समिद्धाः। विश्वे नो देवाऽअवसागमन्तु विश्वमस्तु द्रविणं वाजोऽअस्मे ।।५२।।

Viśve'adya maruto viśva'ūtī viśve bhavantvgnayaḥ samiddhāḥ. Viśve no devā'avasā gamantu viśvamastu draviṇaṁ vājo'asme.

May the Maruts, fastest powers of the world, come to-day and bring us all the wealth and favours. May all the fires of yajna light for us. May all the divinities come to us with protection. May the food, energy and wealth of the world be for us all.

53. (Vishvedeva Devata, Suhotra Ṛshi)

विश्वे देवाः शृणुतेमꣳ हवं मे येऽअन्तरिक्षे यऽउप द्यवि ष्ठ । येऽअग्निजिह्वाऽउत वा यजत्राऽआसद्यास्मिन् बर्हिषि मादयध्वम् ।।५३।।

Viśve devāḥ śṛṇutemaṁ havaṁ me ye'antarikṣe ya'upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā' āsadyāsmin barhiṣi mādayadhvam.

All the divinities of the world listen to this prayer of mine, all those existent in the sky and in heaven, and all those who have knowledge of the sky and heaven watch this yajna of science and education. May the divinities of fire and participants of yajna hear, come and join us on this vedi and rejoice.

54. (Vishvedeva Devata, Vamadeva Ṛshi)

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वꣳ सुवसि भागमुत्तमम्।
आदिद्दामानꣳ सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः॥५४

Devebhyo hi prathamaṁ yajñiyebhyo'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.

Savita, lord of light and universal yajna of creation, you alone create the first and highest part of the joy of existence, Moksha, for the sagely nobilities of yajna. And then you alone weave the warp and woof of the means of light and knowledge and appropriate means of life and living for humanity.

55. (Vayu Devata, Rijishva Ṛshi)

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारꣳ रथप्राम् । द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥५५॥

Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.

Yajamana dedicated to yajna, poet and sagely scholar of broad vision and deep universal reflection, having obtained the right men and materials try to join the imaginative man of vision and knowledge and

relentlessly pursue the scientific yajna for the development of wind energy, source of universal wealth, universal presence and protection, motive power for vehicles, and energy leading to heat and light.

56. (Indravayu Devate, Madhucchanda Ṛshi)

इन्द्र॑वायूऽइ॒मे सु॒ताऽउप॒ प्रयो॑भि॒राग॑तम् ।
इन्द॑वो वामु॒शन्ति॒ हि ।।५६।।

Indravāyū'ime sutā'upa prayobhirāgatam. Indavo vāmuśanti hi.

Indra and Vayu, scholars of energy and wind, distilled are the essences and ready these materials. Come with all preparations and pleasure. The drops of nectar juices wait for you.

57. (Mitra & Varuna Devata, Madhucchanda Ṛshi)

मि॒त्रꣳ हु॑वे पू॒तद॑क्षं॒ वरु॑णं च रि॒शाद॑सम् ।
धियं॑ घृ॒ताची॒ꣳ साध॑न्ता ।।५७।।

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśā-dasam. Dhiyaṁ ghṛtācīṁ sādhantā.

I invoke Mitra, spirit of universal friendship, pure and versatile like the day, and I invoke Varuna, silencer of violence and enmity into peace like the night, both of which develop intelligence abounding in the creation of waters and energy.

58. (Ashvinau Devate, Madhucchanda Ṛshi)

दस्रा॑ यु॒वाक॑वः सु॒ता नास॑त्या वृ॒क्तब॑र्हिषः ।
आया॑तꣳ रुद्रवर्त्तनी । तं प्र॒त्नथा॑ । अ॒यं वे॒नः।।५८।।

Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ. Ā yātaṁ rudravarttanī. Taṁ pratnathā. Ayaṁ venaḥ.

Come scholars, both of you like the Ashvins, of extraordinary knowledge, sincere and truthful, behaving justly like Rudra. Ready are the disciples waiting for you both, having gathered and spread the holy grass for seats on the vedi.

59. (Indra Devata, Kushika Ṛshi)

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥५९॥

Vidadyadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ. Agraṁ nayatsupadya-kṣarāṇāmacchā ravaṁ prathamā jānatī gāt.

If the blessed and blissful first Voice, well-structured in human speech, were to reveal the breach of the cloud, then, one with the ancient path of Divinity, proclaiming the original thunder of the Immortal and advancing, it would take humanity forward.

60. (Vaishvanara Devata, Vishvamitra Ṛshi)

नहि स्पशमविदन्नन्यमस्माद्वैश्वानरात्पुरऽएतारमग्नेः ।
एमैनमवृधन्नमृताऽअमर्त्यं वैश्वानरं क्षैत्रजित्याय देवाः ॥६०॥

Nahi spaśamavidannanyamasmād vaiśvānarāt pura'etāramagneḥ. Emenamavṛdhannamṛtā' amartyaṁ vaiśvānaraṁ kṣaitrajityāya devāḥ.

The immortal ancient sages saw no other messenger coming, felt no other presence arising in their mind than this omnipresent Agni, none before this Divine Light. And they developed and ever develop the

knowledge and awareness of this immortal light and power for their victory over the universal battlefield of existence.

61. (Indragni Devate, Bharadvaja Ṛshi)

उग्रा विघनिना मृधऽइन्द्राग्नी हवामहे ।
ता नो मृडातऽईदृशे ॥६१॥

Ugrā vighaninā mṛdha'indrāgnī havāmahe. Tā no mṛḍāta'īdṛśe.

We invoke Indra, lord of rule and power, and Agni, lord of light and leadership, both compelling in advancement and destroyers of enemies in the battles of life. May they be kind and gracious and make us happy and successful in such battles of living.

62. (Soma Devata, Devala Ṛshi)

उपास्मै गायता नरः पवमानायेन्दवे ।
अभि देवाँ२॥ऽइयक्षते ॥६२॥

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāň' iyakṣate.

Leaders and teachers, teach and train this brilliant and blessed young man of innocent and purifying nature, keen to meet and reverence the nobilities of honour and learning.

63. (Indra Devata, Vishvamitra Ṛshi)

ये त्वाहिहत्ये मघवन्नवर्द्धन्ये शाम्बरे हरिवो ये गविष्ठौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमꣳ सगणो मरुद्भिः ॥६३॥

Ye tvā' hihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭhau. Ye tvā nūnamanumadanti viprāḥ pibendra somaǹ sagaṇo marudbhiḥ.

Indra, lord of honour and power, commanding homage and obedience, riding horses of lightning speed, those noble scholars and pious people who invoke you and exalt you with the call to battle against the clouds of drought and darkness, those who call you to battle against the enemies of goodness, and those who exhort you to battle for light along with the sun-beams, and those who join you rejoicing with you in celebrations, with all these, with your troops and commandos, and with your tempestuous friends and forces drink the soma of honour and glory of success.

64. (Indra Devata, Gauriviti Ṛshi)

जनिष्ठाऽउग्रः सहसे तुराय मन्द्रऽओजिष्ठो बहुलाभिमानः।
अवर्द्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥६४॥

Janiṣṭhā'ugraḥ sahase turāya mandra'ojiṣṭho bahulābhimānaḥ. Avardhannindraṁ marutaści-datra mātā yadvīraṁ dadhanad dhaniṣṭhā.

Indra, mighty ruling power, awfully strong, whom the noblest mother bore and shaped as a great hero, highly adorable for instant action and splendid victories, most lustrous and pride of many whom the most dynamic leaders and scholars admire and exalt here in the land, rise and create joy and prosperity all round.

65. (Indra Devata, Vamadeva Ṛshi)

आ तू नऽइन्द्र वृत्रहन्नस्माकमर्द्धमा गहि ।
महान्महीभिरूतिभिः ॥६५॥

Ā tū na'indra vṛtrahannasmākamardhamā gahi. Mahān mahībhirūtibhiḥ.

Indra, glorious leader and ruler, destroyer of the demon of darkness, come soon and bring all round

prosperity for us. Great as you are, advance us with the best ways of protection and progress.

66. (Indra Devata, Nrimedha Ṛshi)

त्वमिन्द्र प्रतूर्त्तिष्वभि विश्वाऽअसि स्पृधः।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य्य तरुष्यतः॥६६॥

Tvamindra pratūrtiṣvabhi viśvā'asi spṛdhaḥ. Aśastihā janitā viśvatūrasi tvaṁ tūryya taruṣyataḥ.

Indra, mighty ruler, over all your rivals in the fierce battles of life you are supreme. Creator of joy and prosperity, destroyer of detractors, subduer of opponents, eliminate those who damage and destroy life and nature.

67. (Indra Devata, Nrimedha Ṛshi)

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि॥६७॥

Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.

Indra, lord of might and rectitude, just as mother and father love and admire their child, so may the earth and heaven admire and exhort you for your power to sap the strength of the enemy. When you break and destroy the cloud of darkness, all the fighting forces of the rivals lay down arms before your power and passion.

68. (Aditya Devata, Kutsa Ṛshi)

यज्ञो देवानां प्रत्यैति सुम्नमादित्यासो भवता मृडयन्तः। आ
वोऽर्वाची सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरासत्॥६८॥

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo'rvācī sumatirvavṛtyādaṁhościdyā varivovittarāsat.

Powers of knowledge and brilliance, may the yajna and gatherings of noble sages bring us peace and prosperity. May the Adityas, eminent scholars, sages and blazing warriors be kind and gracious to us. The vision and wisdom of yours which abides with us right here may, we pray, be the harbinger of wealth and virtue more and ever more, and do good even to the sinner and save him.

69. (Savita Devata, Bharadvaja Ṛshi)

अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परिपाहि नो गयम् । हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नोऽ-अघशꣳसऽईशत ॥६९॥

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno'aghaśaṁsa' īśata.

Savita, blazing lord of light and life, protect our hearth and home to-day with free and fearless, promotive and auspicious means of protection. Lord of the Golden Voice, protect and direct us for the latest joy and prosperity of life. We pray, let no thief rule over us, let no sinner boss over us.

70. (Vayu Devata, Vasishtha Ṛshi)

प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः। वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय॥७०॥

Pra vīrayā śucayo dadrire vāmadhvaryubhirmadhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhyacchā pibā sutasyāndhaso madāya.

Vayu, powerful ruler, and people, your brilliant forces, trained through discipline like distilled soma, decent men of honeyed culture, have beaten the enemy with courage and yajnic actions.

Come Vayu, with them rejoicing, bear the soma and the gifts of yajna and drink with joy the distilled nectar of active life.

71. (Mitra & Varuna Devate, Vasishtha Ṛshi)

गाव॒ऽउपा॑वतावृ॒तं म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ ।
उ॒भा कर्णा॑ हिर॒ण्यया॑ ॥७१॥

Gāva'upāvatāvatam mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā.

May the cows and rays of the sun rays protect and promote yajna. May the great earth and heaven, both active and golden generous, makers of beautiful forms, protect and promote the form and function of yajna.

72. (Vidvan Devata, Daksha Ṛshi)

काव्य॑योरा॒जाने॑षु॒ क्रत्वा॒ दक्ष॑स्य दु॒रो॒णे ।
रि॒शाद॑सा स॒धस्थ॒ऽआ ॥७२॥

Kāvyayorājāneṣu kratvā dakṣasya duroṇe. Riśādasā sadhastha'ā.

Scholars, teachers and preachers, dispellers of the darkness of ignorance, come to the assembly home of this versatile genius and grace the seats of the creation of great literature with your knowledge and wisdom of truth and noble action.

73. (Adhvaryu Devate, Daksha Ṛshi)

दैव्यावध्वर्यूऽआ गतꣳ रथेन सूर्यत्वचा ।
मध्वा यज्ञꣳ समञ्जाथे । तं प्रत्नथा । अयं वेनः॥७३॥

Daivyāvadhvaryū'ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe. Taṁ pratnathā. Ayaṁ venaḥ.

Brilliant highpriests of the yajna of love and development, come by the car shining as sunlight and create the honey-sweets of the yajna of science and technology, the new one brilliant as of old.

74. (Surya Devata, Prajapati Ṛshi)

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् । रेतोधाऽआसन्महिमानऽआसन्त्स्वधाऽअवस्तात्प्रयतिः परस्तात् ॥७४॥

Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā'āsan mahimāna'āsantsvadhā' avastāt prayatiḥ parastāt.

The light of the stars moves in waves, downward as well as upward, centripetal as well as centrifugal. Theycarry seeds of life, replete with grandeur, divine energy itself in motion far and near, nature below, a gift from above.

Know and be masters of vitality, fertility, grandeur and greatness, all your own, all round.

75 (Vidvan Devata, Vishvamitra Ṛshi)

आ रोदसीऽअपृणदा स्वर्महज्जातं यदेनमपसोऽअधारयन्। सोऽअध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७५॥

Ā rodasī'apṛṇadā svarmahajjātaṁ yadenama-paso'adhārayan. So'adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ.

This light energy fills the earth and sky and heaven, born of the Great Mahat mode of Prakriti. When the veteran performers place, light and develop it in yajna, it is radiated all round. It is kavi too, carrier of the Word and sound constantly on the move, immensely valuable for food, energy and victory.

76. (Indragni Devate, Vasishtha Ṛshi)

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा ।
आङ्गूषैराविवासतः ॥७६॥

Ukthebhirvṛtrahantamā yā mandānā cidā girā. Āṅgūṣairāvivāsataḥ.

Indra and Agni, energy and light of the world, shining and exhilarating, dispellers of darkness and destroyers of sin, when they are constantly invoked, served and developed with holy formulaic words, hymns, and songs of celebration, they illuminate life and make it pleasant and fragrant.

77. (Vishvedeva Devata, Suhotra Ṛshi)

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये ।
सुमृडीका भवन्तु नः ॥७७॥

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye. Sumṛḍīkā bhavantu naḥ.

Our children who closely hear the voice of Immortality, may they be good and create peace and comfort for us all.

78. (Indra and Marut Devate, Agastya Ṛshi)

ब्रह्माणि मे मतयः शꣳसुतासः शुष्मऽइयर्ति प्रभृतो मेऽअद्रिः। आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नोऽअच्छ ॥७८॥

Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma' iyarti prabhṛto me'adriḥ. Ā śāsate prati haryant-yukthemā harī vahatastā no accha.

The sacred songs of adoration which the seasoned scholars love and teach us, the peace and comfort which the children create for us, the riches which the fire and wind and cloud fed by yajna shower on us: may the teacher and learner carry on all these as tradition and bring up well for us.

79. (Indra Devata, Agastya Ṛshi)

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ२॥ऽअस्ति देवता विदानः। न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥७९॥

Anuttamā te maghavannakirnu na tvāvāň'asti devatā vidānaḥ. Na jāyamāno naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.

Indra, Unmoved existence, inexhaustible, there is nothing un-initiated by you. There is no god existent or omniscient as you. Exalted and most high, unborn, constant and non-evolving, whatever you do or shall ever do, no one can comprehend.

80. (Mahendra Devata, Brihaddiva Ṛshi)

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञऽउग्रस्त्वेषनृम्णः । सद्यो जज्ञानो निरिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥८०॥

Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña' ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.

That alone is the highest and most exalted in the world of existence whence the awful sunlike hero of blazing power is born. Upon the rise, he instantly destroys the enemies such as darkness. All protective powers of the world rejoice with him.

81. (Vishvedeva Devata, Medhatithi Ṛshi)

इमाऽउं त्वा पुरूवसो गिरों वर्द्धन्तु या मर्म ।
पावकर्वर्णाः शुर्चयो विपश्चितोऽभि स्तोमैरनूषत ॥८१॥

Imā'u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomai-ranūṣata.

Lord omnipresent, all inspiring, these addresses of mine which celebrate and exalt you may inspire the wise divines who, brilliant and pure like sacred fire, do homage to you with hymns of praise.

82. (Vishvedeva Devata, Medhatithi Ṛshi)

यस्यायं विश्वऽआर्यो दासः शेवधिपाऽअरिः।
तिरश्चिर्चदर्ये रुशमे पवींरवि तुभ्येत्सोऽअज्यते रयिः॥८२॥

Yasyāyaṁ viśva'āryo dāsaḥ śevadhipā'ariḥ. Tiraścidarye ruśame pavīravi tubhyetso'ajyate rayiḥ.

The noble people of the world are obedient supporters of yours. The treasurer is pious and faithful. And whatever is treasured or hoarded or hidden with the trader, the violent man or the armed guard, all that is wealth preserved for you ultimately.

83. (Vishvedeva Devata, Medhatithi Ṛshi)

अयं सहस्रमृषिभिः सहस्कृतः समुद्रऽइव पप्रथे ।
सत्यः सोऽअस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥८३॥

Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra'iva paprathe. Satyaḥ so'asya mahimā gṛṇe śavo yajñeṣu viprarājye.

This ruler, taught, trained, strengthened and fortified by seers and sages shines and rises a thousand ways like the sea. Great and true is his power and glory which I celebrate in the priest-like projects of his reign of piety.

84. (Savita Devata, Bharadvaja Ṛshi)

अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परि पाहि नो गयम् । हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नोऽ-अघशꣳसऽईशत ॥८४॥

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno' aghaśaṁsa' īśata.

Savita, ruler of the golden flame, today protect our hearth and home and our people with bold and benevolent methods of all round defence and progress. Protect and promote us for the latest comfort and prosperity. Let no sinner ever boss over us as ruler.

85. (Vayu Devata, Jamadagni Ṛshi)

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्रऽउपरि श्रीणानोऽयꣳ शुक्रोऽअयामि ते ॥८५॥

Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanmabhiḥ. Antaḥ pavitra'upari śrīṇāno'yaṁ śukro' ayāmi te.

Vayu, ruler of the winds and power, come and grace our yajna with precious gifts of knowledge and science so that the flames of fire may rise and reach the heights of heaven, and I, this devotee of the holy fire, inward purified, upward expansive with the flames, mentally shining and spiritually crystallized may come to you.

86. (Indra-Vayu Devate, Tapasa Ṛshi)

इन्द्रवायू सुसन्दृशा सुहवेह हवामहे ।
यथा नः सर्वऽइज्जनोऽनमीवः सङ्गमे सुमनाऽअसत् ॥८६॥

Indravāyū susandṛśā suhaveha havāmahe. Yathā naḥ sarva'ijjano'namīvaḥ saṅgame sumanā'asat.

Unto this yajna of life and progress, we invoke and invite Indra, sovereign ruler of the world, and Vayu, universal power and energy, both of benign and blissful eye and eager to come and bless, so that, we pray, this entire human family of ours live free from want and suffering and, happy at heart, unite to act in joint ventures of universal well-being.

87. (Mitra & Varuna Devate, Jamadagni Ṛshi)

ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टयऽआचक्रे हव्यदातये ॥८७॥

Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇāvabhiṣṭaya'ācakre havya-dātaye.

Blessed is the man, for sure, who thus for the sake of peace and service of the wise and for positive values invokes and invites Mitra, lord of universal love

and friendship, and Varuna, lord of justice and favourite of universal choice, to his yajna for the creation and gift of life's fragrance for happiness and fulfilment of humanity.

88. (Ashvins Devate, Vasishtha Ṛshi)

आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम् ॥८८॥

Ā yātamupa bhūṣataṁ madhvaḥ pibatamaśvinā. Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam.

Ashvins, powers of health and joy, come and join us (ruler and people both), beatify our yajna and drink of the honey-sweets of fragrance. Virile and generous lords and pillars of wealth and victory, come with a shower of milk and waters, neglect us never.

89. (Vishvedeva Devata, Kanva Ṛshi)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्य्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः॥८९॥

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.

May Brahmanaspati, lord of wealth and knowledge, come and bless us. May the divine voice of truth and rectitude enlighten us and bless our speech. May the sagely scholars conduct our yajna for the attainment of common good and rise of the good, and brave and noble people of the community.

90. (Indra Devata, Trita Ṛshi)

चन्द्रमाऽअप्स्वन्तरा सुपर्णो धावते दिवि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं हरिरेति कनिक्रदत् ॥९०॥

Candramā'apsvantarā suparṇo dhāvate divi. Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ harireti kanikradat.

The moon of celestial hue rushes on through space in the light of heaven as a roaring horse on the wing, attaining the tremendous glory of ruddy gold, darling love of many people.

91. (Vishvedeva Devata, Manu Ṛshi)

देवं देवं वोऽवसे देवं देवमभिष्टये ।
देवं देवः हुवेम वाजसातये गृणन्तो देव्या धिया ॥९१॥

Devaṁ devaṁ vo'vase devaṁ devamabhiṣṭaye. Devaṁ devaṁ huvema vājasātaye gṛṇanto devyā dhiyā.

Childern of mother earth, with pious intentions, brilliant intelligence and noble actions, singing and celebrating, we call upon every princely hero for protection and security. We invoke every divine power for happiness and well-being. We invite every scholar and leader of eminence for victory in the battles of life.

92. (Vaishvanara Devata, Medha Ṛshi)

दिवि पृष्टोऽअरोचताग्निर्वैश्वानरो बृहन् ।
क्ष्मया वृधानऽओजसा चनोहितो ज्योतिषा बाधते तमः॥९२॥

Divi pṛṣṭo'arocatāgnirvaiśvānaro bṛhan. Kṣmayā vṛdhāna'ojasā canohito jyotiṣā bādhate tamaḥ.

The great universal Agni sanctified in heavenly light grows with the earth and, raised and exalted with holy food, kind and favourable to humanity, dispels the darkness with its light and glory.

93. (Indragni Devate, Suhotra Ṛshi)

इन्द्राग्नीऽअपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावदच्चरत्त्रिꣳशत्पदा न्यक्रमीत् ॥९३॥

Indrāgnī' apādiyaṁ pūrvāgāt padvatībhyaḥ. Hitvī śiro jihvayā vāvadaccharat trim̐śatpadā nyakramīt.

Indra and Agni, powers of light and fire, this dawn, radiating, not walking, from the heights of heaven, descends (to the earth), first in the morning, for the moving humanity. It speaks with the tongue of birds and humans, walks on for thirty steps of the thirty-muhurta (twenty four hour) day, and then re-turns in the diurnal course.

94. (Vishvedeva Devata, Manu Ṛshi)

देवासो हि ष्मा मनवे समन्यवो विश्वे साकꣳ सरातयः।
ते नोऽअद्य तेऽअपरं तुचे तु नो भवन्तु वरिवोविदः॥९४॥

Devāso hi ṣmā manave samanyavo viśve sākam̐ sarātayaḥ. Te no'adya te'aparaṁ tuce tu no bhavantu varivovidaḥ.

May all the noble saints and scholars and men of wealth and power, zealous and generous, together be liberal and kind to the entire humanity. May they be givers of freedom and prosperity to us to-day, and comfort and advancement to our children to morrow.

95. (Indra Devata, Nrimedha Ṛshi)

अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्तऽइन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥९५॥

Apādhamadabhiśastīraśastihāthendro dyumnyābhavat. Devāsta'indra sakhyāya yemire bṛhadbhāno marudgaṇa.

May Indra, lord of power and ruler of the world, destroyer of cursers and evil-wishers, be the liberal giver of prosperity and splendour, and may he eliminate all fear, violence and terror.

Indra, lord of light and glory like the sun, may all the nobilities of humanity, divinities of nature and powers of the winds be friends with you with all their support.

96. (Indra Devata, Nrimedha Ṛshi)

प्र वऽइन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रꣳ हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥९६॥

Pra va'indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakraturvajreṇa śataparvaṇā.

Maruts, leaders and commanders of humanity, sing hymns of praise in honour of Indra, great ruler of the world. Lord of a hundred yajnic acts, destroyer of darkness and want with his thunderbolt of a hundred-fold power, and saviour of humanity with a hundred safeguards, he eliminates evil and terror.

97. (Mahendra Devata, Medhatithi Ṛshi)

अस्येदिन्द्रो वावृधे वृष्ण्यꣳ शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वथा । इमा ऽउ त्वा । यस्यायम् । अयꣳ सहस्रम् । ऊर्ध्वऽऊ षु णः॥९७॥

Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nuṣṭuvanti pūrvathā. Imā u tvā. Yasyāyam. Ayaṁ sahasram. ūrdhva'ū ṣu ṇaḥ.

In the rapture of soma distilled in this world of Lord Vishnu's yajna of creation, Indra, lord of power and grandeur, strengthens the vitality and virility of this devotee.

And that generosity of this Indra all the devotees celebrate to-day as the ancients did of old.

These celebrations exalt you only. Yours is the glory. The lord promotes a hundred yajnas. He is up on high over us all.

इति त्रयस्त्रिंशोऽध्यायः ॥

CHAPTER–XXXIV

1. (Mana Devata, Shivasankalpa Ṛshi)

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥१॥

Yajjāgrato dūramudaiti daivaṁ tadu suptasya tathaivaiti. Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasaṅkalpamastu.

The 'Daiva mind', perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

2. (Mana Devata, Shivasankalpa Ṛshi)

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः। यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥२॥

Yena karmāṇyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu dhīrāḥ. Yadapūrvaṁ yakṣamantaḥ prajānāṁ tanme manaḥ śivasaṅkalpamastu.

The 'Yaksha mind', volitional faculty, by which men of action, thought and constancy organise and perform all acts in yajnic programmes of life, the matchless faculty, present in all people, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

3. (Mana Devata, Shivasankalpa Ṛshi)

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्नऽऋते किं चन कर्म क्रियते तन्मे मनः शिव-
सङ्कल्पमस्तु॥३॥

Yatprajñānamuta ceto dhṛtiśca yajjyotirantar-amṛtaṁ prajāsu. Yasmānna'ṛte kiṁ cana karma kriyate tanme manaḥ śivasaṅkalpamastu.

The 'Prajnana, Chitta and Dhriti mind', instrument of awareness, memory and deeper retention, which is the internal light immortal of living beings, without which no action whatsoever is possible, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

4. (Mana Devata, Shivasankalpa Ṛshi)

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥४॥

Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat pari-gṛhītamamṛtena sarvam. Yena yajñastāyate saptahotā tanme manaḥ śivasaṅkalpamastu.

The mind, immortal faculty by which all this that was, and is, and shall be is perceived and retained, and by which the seven-priest (five senses, feeling-will and understanding) yajna is planned and performed, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

5. (Mana Devata, Shivasankalpa Ṛshi)

यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभा-
विवाराः। यस्मिँश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिव-
सङ्कल्पमस्तु ॥५॥

Yasminnṛcaḥ sāma yajūṁṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ. Yasmiñścittaṁ sarvamotaṁ prajānāṁ tanme manaḥ śivasaṅkalpamastu.

The mind in which are woven Riks, hymns of knowledge, Yajus, hymns of application, and Samans, hymns of celebration and devotion (and the hymns of divinity), in which they are inter-fixed like spokes in the nave of a wheel, in which the Chitta, memory and unconscious of all the people, is inter-woven, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

6. (Mana Devata, Shivasankalpa Ṛshi)

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव । हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्प-मस्तु ॥६॥

Suṣārathiraśvāniva yanmanuṣyānnenīyate' bhīśubhirvājina iva. Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ śivasaṅkalpamastu.

The mind which leads people by stimulation of the senses like a good driver controlling fast moving horses with bridle strings, which abides in the heart, which is unageing and fastest in motion, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

7. (Anna Devata, Agastya Ṛshi)

**पितुं नु स्तोषं महो धर्माणं तविषीम् ।
यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥७॥**

*Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm.
Yasya trito vyojasā vṛtraṁ viparvamardayat.*

In truth I celebrate food and energy, might and majesty, justice and piety, and power and splendour, by the force of which Indra, saviour in all three phases of time, destroys the otherwise invulnerable Vritra, demon of darkness, want and sin.

8. (Anumati Devata, Agastya Ṛshi)

अन्विदनुमते त्वं मन्यासै शं च नस्कृधि ।
क्रत्वे दक्षाय नो हिनु प्र णऽआयूंᳬषि तारिषः॥८॥

Anvidanumate tvaṁ manyāsai śaṁ ca naskṛdhi.
Kratve dakṣāya no hinu pra ṇa 'āyūṅṣi tāriṣaḥ.

Anumati, spirit and power of agreeability, common consent and assent, whatever you approve, and whatever you agree is good, give us that, do that for us. Help us grow in intelligence and expertise for good action. Help us all cross the seas of life with success.

9. (Anumati Devata, Agastya Ṛshi)

अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम् ।
अग्निश्च हव्यवाहनो भवतं दाशुषे मयः॥९॥

Anu no'dyānumatiryajñāṁ deveṣu manyatām.
Agniśca havyavāhano bhavataṁ dāśuṣe mayaḥ.

May Anumati, spirit of consent and common will, have our yajna of positive action accepted among the noblest people, and may both the common will and Agni, brilliant leader and carrier of oblations and investments to the heights of success, be good and generous to the contributive participant in the corporate yajna of life.

10. (Sinivali Devata, Gritsamada Ṛshi)

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥१०॥

Sinīvali pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ.

Lady of love and loyalty, virgin beauty of fertility, brilliant and pious, sister of the learned, accept the holy offer of marriage, take the hand of the noble groom invited, enjoy life, and give us the gift of lovely children.

11. (Sarasvati Devata, Gritsamada Ṛshi)

पञ्च नद्यः सरस्वतीमपि यन्ति सस्रोतसः ।
सरस्वती तु पञ्चधा सो देशेऽभवत्सरित् ॥११॥

Pañca nadyaḥ sarasvatīmapi yanti sasrotasaḥ. Sarasvatī tu pañcadhā so deśe'bhavatsarit.

Five streams of sense experience with their perceptions flow into the one Sarasvati of the mind, and then the mind, converting the experience into language, flows out in five streams of expression.

(This is the Vedic triangle of Shabda, Artha and Pratyaya, that is, the semantic triangle of language, reality and meaning, which is the mental association of word and object in an integrated mental picture. The mantra also draws the full circle of experience, interpretation and expression for communication of the experience. The central interpretive role is played by the soul through its consciousness, chetana, which is its essential property, senses and mind being its instruments.)

12. (Agni Devata, Hiranyastupa Angirasa Ṛshi)

त्वमग्ने प्रथमोऽअङ्गिराऽऋषिर्देवो देवानामभवः शिवः सखा । तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः॥१२॥

Tvamagne prathamo'aṅgirā' ṛṣīrdevo devā-nāmabhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadriṣṭayaḥ.

Agni, first vibration and spirit of life, visionary light of lights, you arise ahead, blessed and blissful, leader and friend of the learned and the wise. Within your code of life and living, knowledge, action and piety, arise great souls, masters of knowledge and action, visionary heroes of arms, poets and men of tempestuous speed headed towards great achievements.

13. (Agni Devata, Hiranyastupa Angirasa Ṛshi)

त्वं नौऽअग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषꣳ रक्षमाणस्तव व्रते ॥१३॥

Tvaṁ no'agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya. Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate.

Agni, brilliant power and divine celebrity, living within your laws of life and system, we pray, with your methods of protection, preserve and promote our body-system and the generous leader of our social yajna. You are the saviour and vigilant protector of our children and grand children, our health of body and mind, and our cows and forms of culture.

14. (Agni Devata, Devashrava Devavata Bharata Rshis)

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाजऽइडायास्पुत्रो वयुनेऽजनिष्ट ॥१४॥

Uttānāyāmava bharā cikitvāntsadyaḥ pravītā vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja' iḍāyāsputro vayune'janiṣṭa.

The scholar of the science of yajna, fire and water, inspired to do good, generates rain and fills the extended sky and earth.

The child of theVoice divine, seer of the secrets of nature, brilliant and keen to raise men of peace, breaks new grounds in science and creates new modes of energy and power.

Agni, lord of light and power, inspire and fill this child of the Voice with light and knowledge to the full.

15. (Agni Devata, Devashrava Devavata Bharata Rshis)

इडायास्त्वा पुदे वुयं नाभा पृथिव्याऽअधि ।
जातवेदो नि धीमह्यग्ने हुव्याय वोढवे ॥१५॥

Iḍāyāstvā pade vayaṁ nābhā pṛthivyā'adhi. Jātavedo nidhīmahyagne havyāya voḍhave.

Holy fire and omniscient power of light, in the sanctity of the Divine Word, on the centre-vedi of the earth, we instal you and light you in faith for the creation and diffusion of the fragrant materials and means of life in the state of yajna.

16. (Indra Devata, Nodha Ṛshi)

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसेऽअङ्गिरुस्वत् ।
सुवृक्तिभिः स्तुवतऽऋग्मियायार्चामार्कं नरे विश्रुताय ॥१६॥

Pra manmahe śavasānāya śūṣamāṅgūṣaṁ girvaṇase'aṅgirasvat. Suvṛktibhiḥ stuvata' ṛgmiyāyārcāmārkaṁ nare viśrutāya.

We study and meditate on nature's energy and the hymns in praise of divine energy, we study the sun, lightning and the roaring winds, and we honour the

venerable learned and the wise, dear as the breath of life for the sake of scientific knowledge and power, and, with cleansing words and deeds, we pray for the noble leader, a man of holy speech, who studies the Riks for knowledge, hears the learned for wisdom, and worships the hymns of divine praise.

17. (Indra Devata, Nodha Ṛshi)

प्र वो॑ म॒हे महि॒ नमो॑ भरध्वमाङ्गू॒ष्य॒ᳫं शवसा॒नाय॒ साम॑ । येना॑ न॒ः पूर्वे॑ पि॒तर॑ः पद॒ज्ञाऽअर्च॑न्तो॒ऽअङ्गि॑रसो॒ गाऽ-अवि॑न्दन् ॥१७॥

Pra vo mahe mahi namo bharadhvamāṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā'arcanto'aṅgiraso gā'avindan.

Offer great hospitality and high reverence to Indra, lord of power and majesty, and in his honour, sing hymns of Sama by which our ancient forefathers, scholars of the Veda in possession of the knowledge of creation, singing songs of worship, realized the holy speech for you and for us all.

18. (Indra Devata, Devashrava & Devavata Bharata Rshis)

इ॒च्छन्ति॑ त्वा सो॒म्यास॒ः सखा॑यः सु॒न्व॒न्ति॒ सोम॒ं दध॑ति॒ प्रया॑ᳫंसि। तिति॑क्षन्तेऽअ॒भिश॑स्ति॒ जना॑ना॒मिन्द्र॒ त्वदा कश्च॒न हि प्र॑के॒तः ॥१८॥

Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi. Titikṣante'abhiśastiṁ janānāmindra tvadā kaścana hi praketaḥ.

Indra, lord of knowledge and majesty, friends love you, lovers of soma wait on you, they distil the soma and offer delightful oblations to you, they even

forbear the imprecations of people, because there is hardly anyone more knowledgeable than you, since all knowledge flows from you.

19. (Indra Devata, Devashrava & Devavata Bharata Rshis)

न तै दूरे परमा चिद्रजाꣳस्या तु प्र याहि हरिवो हरिभ्याम्।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधानेऽ-
अग्नौ ॥१९॥

Na te dūre paramā cidrajām̐syā tu pra yāhi harivo haribhyām. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne'agnau.

Indra, lord of power and majesty, ruler of the world, even the farthest regions are not too far for you. Lord of the fastest carriers, come post-haste by the steeds at your command. These offerings of yajna have been made for the constant lord of showers. The clouds are full and ready. The fire is lit and blazing.

20. (Soma Devata, Gotama Ṛshi)

अषाढं युत्सु पृतनासु पप्रिꣳ स्वर्षामप्सां वृजनस्य गोपाम्।
भरेषुजाꣳसुक्षितिꣳसुश्रवसं जयन्तं त्वामनुमदेम सोम ॥२०॥

Aṣāḍhaṁ yutsu pṛtanāsu paprim̐ svarṣāmapsāṁ vṛjanasya gopām. Bhareṣujām̐ sukṣitim̐ suśravasaṁ jayantaṁ tvāmanu madema soma.

Soma, lord of power and joyous prosperity, formidable hero in battles, defender of the force of armies, winner of light, giver of cool waters, preserver of strength, guardian of fortifications, victor of wars, ruler of the beautiful earth, spirit of fame and honour, and all round victorious, let us rejoice with you and celebrate with soma.

21. (Soma Devata, Gotama Ṛshi)

सोमो धेनुꣳसोमोऽअर्वन्तमाशुꣳसोमो वीरं कर्मण्यं ददाति। सादन्यं विदथ्यꣳसभेयं पितृश्रवणं यो ददाशदस्मै ॥२१॥

Somo dhenum̆ somo'arvantamāśum̆ somo vīraṁ karmaṇyaṁ dadāti. Sādanyaṁ vidathyam̆ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai.

Whoever offers honour and oblations to Soma, ruler of life and yajna, Soma blesses him with the gift of cows and cultured speech, Soma gives him the fastest carrier 'horse', Soma blesses him with a brave son or daughter heroic in action, gracious in gatherings, pious in yajna, worthy of high office in assemblies, and obedient follower of parental tradition.

22. (Soma Devata, Gotama Ṛshi)

त्वमिमाऽओषधीः सोम विश्वास्त्वमपोऽअजनयस्त्वं गाः । त्वमाततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

Tyamimā'oṣadhīḥ soma viśvāstvamapo' ajanayastvaṁ gāḥ. Tvamātatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.

Soma, creative power of nature and the world, you create all these herbs of the world, you create the waters and yajnic actions, you create the earth, cows and holy speech. You create and expand the wide skies, and you dispel and replace the darkness with light and remove ignorance and sin with knowledge and Dharma.

23. (Soma Devata, Gotama Ṛshi)

देवेन नो मनसा देव सोम रायो भागꣳसहसावन्नभि युध्य। मा त्वाऽऽतनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥२३॥

Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā''tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.

Soma, lord ruler of honour and prosperity, mighty and brilliant power, defend and grant our share of wealth with a noble and generous mind. No one can stop or restrict you since you rule the power and valour as master. And when there is desire for the supreme bliss, help us as physician to achieve both earth and heaven.

24. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् । हिरण्याक्षः सविता देवऽआगाद्दधद्रत्ना दाशुषे वार्याणि ॥२४॥

Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva' āgād dadhadratnā dāśuṣe vāryāṇi.

Savita, self-effulgent lord of golden eye, comes bearing choice gifts of jewels for the giver of charity through yajna, he comes filling and illuminating the eight directions and sub-directions of the earth, crossing the three regions, namely, the heavenly sphere, the middle sphere and the earth, through the seven seas of space, viz., Bhu, Bhuva, Sva, Maha, Jana, Tapa and Satyam.

25. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवीऽअन्तरीयते । अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥२५॥

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvā-pṛthivī'antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.

Savita, lord of golden arms, all illuminator, moves the sun over both heaven and earth, dispels the dark and wards off disease. And when it retires it withdraws the sun and, with the centripetal force of its energy, sucks in the world of light to zero in the dark.

26. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिर॑ण्यहस्तो॒ऽअसु॑रः सुनी॒थः सु॑मृडी॒कः स्ववाँ॑ यात्व॒र्वाङ् ।
अ॒प॒सेध॑न्र॒क्षसो॑ यातु॒धाना॒नस्थां॑द्दे॒वः प्र॑तिदो॒षं गृ॑णा॒नः ॥२६॥

Hiraṇyahasto'asuraḥ sunīthaḥ sumṛḍīkaḥ svavāň yātvarvāṅ. Apasedhan rakṣaso yātudhānānasthāddevaḥ pratidoṣaṁ gṛṇānaḥ.

Come Savita, self-refulgent lord of golden beams, rise and shine forth, energizing, lighting the path of guidance, gracious and blissful, throwing off the wicked, the unjust and the evil doers, and exposing every sin and crime.

27. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

ये ते॒ पन्था॑ः सवितः पू॒र्व्यासो॑ऽरे॒णव॒ः सुकृ॑ताऽअ॒न्तरि॑क्षे ।
तेभि॑र्नो॒ऽअ॒द्य प॒थिभि॑ः सु॒गेभी॒ रक्षा॑ च नो॒ऽअधि॑ च ब्रूहि
देव ॥२७॥

Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā'-antarikṣe. Tebhirno'adya pathibhiḥ sugebhī rakṣā ca no'adhi ca brūhi deva.

Savita, lord of light and knowledge, ancient and eternal are your paths, free from dust, well laid out between heaven and earth. By those paths, straight and

simple, come to us to-day, brilliant lord, protect us, and speak to us from above.

28. (Ashvinau Devate, Praskanva Ṛshi)

उभा पिबतमश्विनोभा नः शर्म यच्छतम् ।
अविद्रियाभिरूतिभिः ॥२८॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam. Avidriyābhirūtibhiḥ.

Ashvins, harbingers of light and peace like the sun and moon, givers of knowledge and wisdom like teacher and preacher, come both of you, drink to your pleasure the juice of soma and give us safety and comfort with inviolable means of defence and protection.

29. (Ashvins Devata, Kutsa Ṛshi)

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम् । अद्यूत्येऽवसे निह्वये वां वृधे च नो भवतं वाजसातौ ॥२९॥

Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau.

Ashvins, auspicious powers of wonderful acts, generous lords, render our mind and speech worthy of noble action and achievement I invoke you for sure defence and protection without a gamble. Be with us for victory and advancement in the battle of life.

30. (Ashvinau Devate, Kutsa Ṛshi)

द्युभिरक्तुभिः परिपातमस्मानरिष्टेभिरश्विना सौभगेभिः । तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीऽउत द्यौः ॥३०॥

Dyubhiraktubhiḥ pari pātamasmānariṣṭebhi-raśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī'uta dyauḥ.

Ashvins, powers of piety and prosperity, protect us by days and by nights and by the noblest forms of sinless prosperity. May Mitra, universal friend, and Varuna, lord of justice, safeguard that, and may the earth, heaven, sea and sky promote that prosperity.

31. (Surya Devata, Hiranyastupa Ṛshi)

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्॥३१

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan.

Revolving with its own force of gravity, moved round and round by the force of cosmic dynamics, lighting the constant and the changing forms of nature, Savita, the brilliant sun, goes on and on by his golden chariot, watching the worlds of the universe.

32. (Ratri Devata, Kutsa Ṛshi)

आ रात्रि पार्थिवꣳ रजः पितुरप्रायि धामभिः । दिवः सदाꣳसि बृहती वितिष्ठसऽआ त्वेषं वर्त्तते तमः ॥३२॥

Ā ratri pārthivaṁ̆ rajaḥ pituraprāyi dhāmabhiḥ. Divaḥ sadāṁ̆si bṛhatī vi tiṣṭhasa'ā tveṣaṁ vartate tamaḥ.

The great night comes and covers the regions of the earth alongwith the regions of the skies. Away from the regions of the sun it stays and eclipses the areas of

light, and the darkness remains until the light comes again.

33. (Usha Devata, Gotama Ṛshi)

उषस्तच्चित्रमाभरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥३३॥

Uṣastaccitramābharāsmabhyaṁ vājinīvati.
Yena tokaṁ ca tanayaṁ ca dhāmahe.

Usha, lady of the light at dawn, mistress of beauty and excitement, come bearing that food and wondrous energy for us by which we may beget, support and rejoice with our children and the children of our children.

34. (Agni, etc., Devata, Vasishtha Ṛshi)

प्रातरग्निं प्रातरिन्द्रꣳ हवामहे प्रातर्मित्रावरुणा प्रातरश्विना।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रꣳ हुवेम॥३४॥

Prātaragniṁ prātarindraṁ havāmahe prātar-mitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.

Early morning we invoke Agni, lord of light, light the fire and pray for the light of life. Early morning we invoke Indra and pray for power and honour. Early morning we invoke Mitra and Varuna, and pray for the energy of prana and udana. Early morning we invoke the Ashvins and pray for learning and wisdom. Early morning we invoke Bhaga, and pray for strength and prosperity. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient, and pray for knowledge and vision. Early

morning we invoke Soma, and pray for peace and joy. Early morning we invoke Rudra and pray for spiritual strength.

35. (Bhaga Devata, Vasishtha Ṛshi)

प्रातर्जितं भर्गमुग्रꣳ हुवेम वयं पुत्रमदितेर्यो विधर्त्ता । आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥३५॥

Prātarjitaṁ bhagamugraṁ huvema vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.

Early morning we invoke Bhaga, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of immortality and sustainer of the social system, which everybody — whether poor and helpless, or fast and impetuous, or a ruling king — loves and honours, and of which the Lord of Life says: Acquire honour and glory won by effort and endeavour and enjoy.

36. (Bhagavan Devata, Vasishtha Ṛshi)

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः। भग प्र नो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥३६॥

Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra no janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light and knowledge, blessed us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity,

help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

37. (Bhaga Devata, Vasishtha Ṛshi)

उतेदानीं भगवन्तः स्यामोत प्रपित्वऽउत मध्येऽअह्नाम्।
उतोदिता मघवन्त्सूर्यस्य वयं देवानाᳬं सुमतौ स्याम ॥३७॥

Utedānīṁ bhagavantaḥ syāmota prapitva'uta madhye'ahnām. Utoditā maghavantsūryasya vayaṁ devānāṁ sumatau syāma.

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time. And may we be prosperous at the rise of the sun. Let us prosper at the middle of the day. And let us be prosperous in the evening. Let us always abide in the wisdom and guiding vision of the noble and brilliant saints and sages for the achievement of wealth and other wherewithal of life

38. (Bhagavan Devata, Vasishtha Ṛshi)

भगऽएव भगवाँ२॥ऽअस्तु देवास्तेन वयं भगवन्तः स्याम । तं त्वा भग सर्वऽइज्जोहवीति स नो भग पुरऽएता भवेह ॥३८॥

Bhaga'eva bhagavāň'astu devāstena vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva' ijjohavīti sa no bhaga pura etā bhaveha.

Masters of wisdom and brilliance, the Lord creator of the glorious universe alone is the Lord Supreme of honour and prosperity. May we be prosperous by virtue of His generosity.

Lord of honour and glory, the entire humanity

invokes, adores and worships you only.

Lord giver of honour and prosperity, may you be our guide, inspire us and lead us to prosperity.

39. (Bhaga Devata, Vasishtha Ṛshi)

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिनऽआवहन्तु ॥३९॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina'ā vahantu.

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the golden chariot of the sun for the achievement of yajnic acts of love and creation may, we pray, bring us the newest treasures of honour and prosperity, just like the fastest horses flying chariot-loads of a hero's trophies of victory.

40. (Usha Devata, Vasishtha Ṛshi)

अश्वावतीर्गोमतीर्नऽउषासो वीरवतीः सदमुच्छन्तु भद्राः। घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥४०॥

Aśvāvatīrgomatīrna' uṣāso vīravatīḥ sada-mucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.

The holy dawns, replete with vapours, blest with sunbeams, pregnant with energy and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you, brilliant ladies, protect and promote us always with good fortune like the dawn.

41. (Pusha Devata, Suhotra Ṛshi)

पूष॒न्तव॑ व्र॒ते व॒यं न रि॑ष्येम॒ कदा॑ च॒न ।
स्तो॒तार॑स्त इ॒ह स्म॑सि ॥४१॥

Pūṣan tava vrate vayaṁ na riṣyema kadā cana.
Stotārasta iha smasi.

Pushan, lord of health and joy, living within the rules of your discipline, we pray, we may never suffer harm or loss and, singing songs of thanks for you here, live long and happily.

42. (Pusha Devata, Rijishva Ṛshi)

प॒थस्प॑थ॒ः परि॑पतिं वच॒स्या कामे॑न कृ॒तोऽअ॒भ्या॒नड॒र्कम् ।
स नो॑ रासच्छु॒रुध॑श्च॒न्द्राग्रा॒ धियं॑धियꣳ सीषधाति॒ प्र
पू॒षा ॥४२॥

Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto' abhyānaḍarkam. Sa no rāsacchurudhaś-candrāgrā dhiyaṁ dhiyaṁ sīṣadhāti pra pūṣā.

Let the devotee seasoned by honest words and desire come and surrender to adorable Pusha, lord of health and growth, protector of every way of life. And Pusha grants the most protective and brilliant means of advancement and helps realise every thought and intention of the devotee for us.

43. (Vishnu Devata, Medhatithi Ṛshi)

त्रीणि॑ प॒दा वि च॑क्रमे॒ विष्णु॑र्गो॒पाऽअदा॑भ्यः ।
अतो॒ धर्मा॑णि धा॒रय॑न् ॥४३॥

Trīṇi pada vi cakrame viṣṇurgopā' adābhyaḥ.
Ato dharmāṇi dhārayan.

Vishnu, omnipresent lord of the universe,

inviolable and intrepidable protector, sustaining the laws of existence and maintaining the sustainers of life such as earth and sun, takes the three steps of creation through the causal Prakriti, subtle materials, and the concrete forms of life and matter. Hence He alone is the lord adorable.

44. (Vishnu Devata, Medhatithi Ṛshi)

तद्विप्रा॑सो विप॒न्यवो॑ जागृ॒वाᳬसः॒ समि॑न्धते ।
विष्णो॒र्यत्प॑र॒मं प॒दम् ॥४४॥

Tadviprāso vipanyavo jāgṛvaṁsaḥ samindhate. Viṣṇoryatparamaṁ padam.

That which is the highest stage of human attainability is Vishnu's divinity. That is what the sages, celebrants, ever wakeful among humanity, meditate, light up, realise and live.

45. (Dyava-prithivi Devate, Bharadvaja Ṛshi)

घृ॒तव॑ती॒ भुव॑नानामभि॒श्रियो॒र्वी पृ॒थ्वी मधु॒दुघे॑ सु॒पेश॑सा । द्यावा॑पृथि॒वी वरु॑णस्य॒ धर्म॑णा॒ विष्क॑भितेऽअ॒जरे॒ भूरि॑-रेतसा ॥४५॥

Ghṛtavatī bhuvanānām abhisriyorvī pṛthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite'ajare bhūriretasā.

By the eternal power and existential law of Varuna, Lord Supreme, are sustained firmly the sun and the earth together, both unageing, mighty prolific, abundant in living waters, glory of the worlds, wide, expansive, full of honey sweets and wondrous beautiful.

46. (Prithivi & others Devata, Vihavya Ṛshi)

ये नः सपत्ना॒ऽअप॒ ते भ॑वन्त्विन्द्रा॒ग्निभ्या॒मव॑बाधामहे॒ तान् । वस॑वो रु॒द्राऽआ॑दि॒त्याऽउ॑परि॒स्पृश॑ मो॒ग्रं चेत्ता॑रमधि रा॒जम॑क्रन् ॥४६॥

Ye naḥ sapatnā'apa te bhavantvindrāgni-bhyāmava bādhāmahe tān. Vasavo rudrā'ādityā' uparispṛśaṁ mograṁ cettāramadhi rājamakran.

Whoever are our enemies, we keep off. We throw them off with arms of fire and electric energy. May the Vasus, Rudras and Adityas raise me sky-high, mighty strong and wide-awake to preside over the rulers of the world.

47. (Ashvinau Devate, Hiranyastupa Ṛshi)

आ ना॑सत्या त्रि॒भिरे॑काद॒शैरि॒ह दे॒वेभि॑र्यातं मधुपेय॑मश्विना। प्रायु॒स्तारि॑ष्टं॒ नी रपा॑ᳫंसि मृक्षत॒ᳫं सेध॑तं॒ द्वेषो॒ भव॑तᳫं सचा॒भुवा॑ ॥४७॥

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapām̆si mṛkṣataṁ̆ sedhataṁ dveṣo bhavataṁ̆ sacābhuvā.

Ashvins, powers true and incorruptible, come here with thirty three divinities to drink the honey-sweets of nectar, promote our health and age, wash off our sins and evil, ward off jealousy and enmity, and be close friends with us in truth.

48. (Maruts Devata, Agastya Ṛshi)

ए॒ष व॒ स्तोमो॑ मरुतऽइ॒यं गीर्मा॑न्दा॒र्यस्य॑ मा॒न्यस्य॑ का॒रोः । एषा या॑सीष्ट त॒न्वे व॒यां वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥४८॥

Eṣa va stomo maruta' iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.

Maruts, dynamic citizens of the land, this valuable work of the venerable artist of eminence and this treatise is for you. Come with food and energy for the growth and protection of the health of the people of all ages. And we shall find the food, energy and knowledge for a general tonic and panacea for all disease.

49. (Rishis Devata, Prajapatya Yajna Ṛshi)

स॒हस्तो॑माः स॒ह च्छन्द॑सऽआ॒वृत॑ः स॒हप्र॑मा॒ऽऋष॑यः स॒प्त दैव्या॑ः । पूर्वे॑षां॒ पन्था॑मनु॒दृश्य॒ धीरा॑ऽअ॒न्वाले॑भिरे र॒थ्यो॒३ न र॒श्मीन् ॥४९॥

Sahastomāḥ saha cchandasa'āvṛtaḥ sahapramā' ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthā-manudṛśya dhīrā'anvālebhire rathyo na raśmīn.

Sages and scholars collaborating on projects of common interest, working together on learned subjects, graduates equally competent in reason and science, visionaries of divinity with penetrating senses, mind and intellect, courageous and resolute of will, having studied and realised the paths traversed by the predecessors, extend the bounds of knowledge and hold the reins of the human community on the march to progress.

50. (Hiranyanteja Devata, Daksha Ṛshi)

आ॒यु॒ष्यं॑ व॒र्च॒स्यं॒ऽ रा॒यस्पोष॒मौद्भि॑दम् । इ॒दꣳहिर॑ण्यं॒ वर्च॑स्व॒ज्जैत्रा॒यावि॑शतादु॒ माम् ॥५०॥

Āyuṣyaṁ varcasyam̐ rāyaspoṣamaudbhidam. Idam̐ hiraṇyaṁ varcasvajjaitrāyāviśatādu mām.

This golden glow of life and health which bursts forth from within is the gift of mother earth. It is the giver of health and long age and physical and intellectual brilliance. It is the guardian giver of wealth and insurance against suffering and disease. May this golden treasure of lustrous victory, I pray, come in to bless me with success in life.

51. (Hiranyanteja Devata, Daksha Ṛshi)

न तद्रक्षांसि न पिशाचास्तरन्ति देवानामोजः प्रथमजंं ह्येतत् । यो बिभर्ति दाक्षायणं हिरण्यं स देवेषु कृणुते दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः ।।५१।।

Na tadrakṣāṁsi na piśācāstaranti devānāmojaḥ prathamajaṁ hyetat. Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa deveṣu kṛṇute dīrghamāyuḥ sa manuṣyeṣu kṛṇute dīrghamāyuḥ.

That golden glow of celibate life the demons and ogres cannot violate, nor can they cross over and attain it. It is the splendour of the divines, first born of Mother Nature. One who commands this golden essence of the art of life and living lives a long age of activity among the divines, lives a long age of activity among humanity.

52. (Hiranyanteja Devata, Daksha Ṛshi)

यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः। तन्मऽआ बध्नामि शतशारदायायुष्माञ्जरदष्टिर्यथासम् ।।५२।।

Yadābadhnan dākṣāyaṇā hiraṇyaṁ śatānīkāya sumanasyamānāḥ. Tanma'ā badhnāmi śataśāradāyāyuṣmāñjaradaṣṭiryathāsam.

That golden glowing science and discipline of life which the sages of noble mind and expertise of living

hold and prescribe for a man desirous of a hundred fold lustre, I hold and observe so that I may live a full abundant age of hundred years.

53. (Prithivi etc. Devata, Rijishva Ṛshi)

उत नोऽहिर्बुध्न्यः शृणोत्वज ऽ एकपात् पृथिवी समुद्रः । विश्वे देवाऽऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ताऽअवन्तु ॥५३॥

Uta no' hirbudhnyaḥ śṛṇotvaja'ekapāt pṛthivī samudraḥ. Viśve devā'ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā'avantu.

Just as our voice reaches the clouds floating in the sky, the earth and the sea, so may it reach the eternal Lord of omniscience, and may the Lord listen to our prayer.

Also, may the pursuers and promoters of truth and eternal law, the noblest minds of the world, and the mantras and formulas of divine celebration created and sung by the poets of imagination, protect and promote us.

54. (Adityas Devata, Kurma gartsamada Ṛshi)

इमा गिरऽआदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि। शृणोतु मित्रोऽअर्यमा भगो नस्तुविजातो वरुणो दक्षोऽअꣳशः ॥५४॥

Imā gira'ādityebhyo ghṛtasnūḥ sanādrājabhyo juhvā juhomi. Śṛṇotu mitro'aryamā bhago nastuvijāto varuṇo dakṣo'aṁśaḥ.

These words of prayer sanctified by holy waters and ghrta I always take and offer in yajna with the ladle of faith and love to the Adityas for the brilliant rulers.

May Mitra, universal friend, Aryama, lord of justice, Bhaga, lord of honour and prosperity, Tuvijata, manifesting for all, Varuna, best power and highest, Daksha, master of the art of creation, and Ansha, the brilliant Sun, hear my prayers for all.

55. (Adhyatma & Pranas Devata, Kanva Ṛshi)

सप्तऽऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम्। सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽअस्वप्नजौ सत्रसदौ च देवौ॥५५॥

Sapta'ṛṣayaḥ pratihitāḥ śarīre sapta rakṣanti sadamapramādam. Saptāpaḥ svapato lokamīyustatra jāgṛto'asvapnajau satrasadau ca devau.

Seven sages, i.e., five faculties of perception, one mana (mind), and one buddhi (intellect), vested in the body, the seven together serve and protect the body without let up and negligence. Of the sleeping person, the seven, still there, retire with the soul into the heart. But two other sages, i.e., prana and apana, keep awake in the body and do not go to sleep.

56. (Brahmanaspati Devata, Kanva Ṛshi)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।
उप प्र यन्तु मरुतः सुदानवऽइन्द्र प्राशूर्भवा सचा ॥५६॥

Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava'indra prāśūrbhavā sacā.

Arise, lord of universal Vedic knowledge, we have come to you in search of divinity in pursuit of knowledge. The most charitable, generous and dynamic people of the speed of the winds come to you. Indra,

lord of knowledge and power, be friends, be smart with instant action.

57. (Brahmanaspati Devata, Kanva Ṛshi)

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् । यस्मिन्निन्द्रो वरुणो मित्रोऽअर्युमा देवाऽओकांᳮसि चक्रिरे ॥५७॥

Pra nūnaṁ brahmaṇaspatirmantraṁ vadat-yukthyam. Yasminnindro varuṇo mitro'aryamā devā'okāṁsi cakrire.

Brahmanaspati, lord of universal knowledge, speaks to us, for sure, of the wonder mantra of celebrated knowledge in which divinities such as Mitra, Varuna, Aryama and Indra abide in mystery with their power and secret of prana, water, spirit and light.

58. (Brahmanaspati Devata, Gritsamada Ṛshi)

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व । विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः। यऽ इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥५८॥

Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ. Ya' imā viśvā. Viśvakarmā. Yo naḥ pitā. Anna-pate'nnasya no dehi.

Brahmanaspati, lord of the universe and universal knowledge, you are the leading light and controller of this world.

Listen, and acknowledge our praise and prayer. Love, protect and promote our children. The universal good which the divinities protect and extend may come

and bless us. Brave with heroic children, we sing great songs of praise in honour of the Lord.

Vishvakarma who is our father has created all these worlds of existence.

Lord of food and energy, bless us with food, energy and the power to grow and rise.

इति चतुस्त्रिंशोऽध्यायः ॥

CHAPTER–XXXV

1. (Pitara Devata, Adityas or Devas Rshis)

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः । अस्य लोकः सुतावतः । द्युभिरहोभिरक्तुभिर्व्यक्तं यमो ददात्ववसानमस्मै ॥१॥

Apeto yantu paṇayo' sumnā devapīyavaḥ. Asya lokaḥ sutāvataḥ. Dyubhirahobhiraktu-bhirvyaktaṁ yamo dadātvavasānamasmai.

Go off from here the niggards, the malevolent and the revilers of Divinity. This is the beauteous place of the generous and inspired yajamana. May Yama, the leading light and controller of the world, grant him a place of rest and freedom blest by the lights of heaven and by days and nights.

2. (Savita Devata, Adityas or Devas Rshis)

सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छतु ।
तस्मै युज्यन्तामुस्रियाः ॥२॥

Savitā te śarīrebhyaḥ pṛthivyāṁllokamicchatu. Tasmai yujyantāmusriyāḥ.

Human soul, may Savita, Lord of life and Law, will and determine a suitable place of residence for your bodies on the earth or in the skies, and may the rays of the sun be instrumental to that placement for you.

3. (Savita Devata, Adityas or Devas Rshis)

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसा सूर्यस्य वर्चसा ।
विमुच्यन्तामुस्रियाः ॥३॥

Vāyuḥ punātu savitā punātvagnerbhrājasā sūryasya varcasā vimucyantāmusriyāḥ.

May the wind purify you. May Savita, lord of light, purify you with the blazing heat of agni and the light of the sun. And may the rays of light deliver you from bondage.

4. (Vayu & Savita Devate, Adityas or Devas Rshis)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाजऽइत्किलासथ यत्सनवथ पूरुषम् ।।४।।

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā. Gobhāja itkilāsatha yatsanavatha pūruṣam.

Short is your stay in a temporary world. Your nest is built but on a leaf. Live here as co-sharers of existence with the earth, the senses, the sun-beams and the divine Word, and abide in worship close to the eternal Spirit of the universe.

5. (Vayu & Savita Devate, Adityas or Devas Rshis)

सविता ते शरीराणि मातुरुपस्थऽआवपतु ।
तस्मै पृथिवि शम्भव ।।५।।

Savitā te śarīrāṇi māturupastha'ā vapatu. Tasmai pṛthivi śambhava.

May Savita, lord of creation and generation, plant your bodies in the womb of the mother and seat you on her lap of love.

Mother, mother earth, Mother Nature, be kind and gracious to this soul.

6. (Prajapati Devata, Adityas Devas Rshis)

प्रजापतौ त्वा देवतायामुपोदके लोके नि दधाम्यसौ ।
अप नः शोशुचदघम् ।।६।।

Prajāpatau tvā devatāyāmupodake loke ni dadhāmyasau. Apa naḥ śośucadagham.

O soul, I place you securely in the beautiful world close to the sacred waters within the divine Prajapati, father of his children.

May He wash off our sins and shine us to brilliance.

7. (Yama Devata, Sankasuka Ṛshi)

परं मृत्योऽअनुपरेहि पन्थां यस्तेऽअन्यऽइतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳरीरिषो मोत वीरान् ।।७।।

Paraṁ mṛtyo'anu parehi panthāṁ yaste'anya' itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajām̐ rīriṣo mota vīrān.

Yama, lord of death and reckoning, keep off the path that is other than the divine. Come following the path that is supreme.

Lord of vision, lord of the ear, I speak to you in prayer: Do not hurt our children, do not strike the brave.

8. (Vishvedeva Devata, Adityas or Devas Rshis)

शं वातः शꣳहि ते घृणिः शं ते भवन्त्विष्टकाः ।
शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाऽभिशूशुचन् ।।८।।

Śaṁ vātaḥ śam̐ hi te ghṛṇiḥ śaṁ te bhavant-viṣṭakāḥ. Śaṁ te bhavantvagnayaḥ pārthivāso mā tva'bhi śūśucan.

May the winds be good and kind to you, cool and refreshing. May the sun be good and kind, warm and soothing. May the vedi and the home be happy and blissful. May the fires of the hearth and yajna be good and fragrant. May nothing on earth cause you sorrow and suffering.

9. (Vishvedeva Devata, Aditya Deva Rshis)

कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः । अन्तरिक्षꣳशिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः ॥९॥

Kalpantāṁ te diśastubhyamāpaḥ śivatamāstubhyaṁ bhavantu sindhavaḥ. Antarikṣaṁ śivaṁ tubhyaṁ kalpantāṁ te diśaḥ sarvāḥ.

May the spaces be harmonious and good to you. May the waters be soothing and blissful to you. May the rivers and the seas be kind and favourable to you. May the skies be kind and generous. And may all the directions feed, nourish, strengthen and season you with love and kindness (for life and death).

10. (Vishvedeva Devata, Suchika Ṛshi)

अश्मन्वती रीयते सꣳरभध्वमुत्तिष्ठत प्र तरता सखायः । अत्रा जहीमोऽशिवा येऽअसञ्छिवान्वयमुत्तरेमाभि वाजान्॥१०॥

Aśmanvatī rīyate saṁ rabhadhvamuttiṣṭhata pra taratā sakhāyaḥ. Atrā jahīmo'śivā ye'asañchivānvayamuttaremābhi vājān.

Friends, brothers and comrades, the river of rocks and boulders rushes on. Gird up your loins all, arise and cross over. Whatever be the hurdles against us, we

crush, and let us win the battles of life to victory.

11. (Apah Devata, Shunahshepa Ṛshi)

अपाघमप किल्बिषमप कृत्यामपो रपः।
अपामार्ग त्वमस्मदप दुःष्वप्न्यं सुव ॥११॥

Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ. Apāmāraga tvamasmadapa duḥṣvapnyaṁ suva.

Sage physician of mind and soul, great as apamarga, universal cure, wash out sin, cleanse impurity, eliminate evil action, rectify sensual frailties, and root out dirty dreams.

12. (Apah Devata, Adityas Devas Ṛshis)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥१२॥

Sumitriyā na' āpa' oṣadhayaḥ santu durmitriyā-stasmai santu yo'smandveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the waters and pranic energies, and herbs such as somalata be good friends to us, and may they be antidotes to those negativities which harm us and which we hate to suffer.

13. (Krishivalah Devata, Aditya Devah Ṛshis)

अनड्वाहमन्वारभामहे सौरभेयं स्वस्तये ।
स नऽइन्द्रऽइव देवेभ्यो वह्निः सन्तरणो भव ॥१३॥

Anaḍvāhamanvārabhāmahe saurabheyaṁ svastaye. Sa na'indra'iva devebhyo vahniḥ santāraṇo bhava.

Just as we employ the bullock, off-spring of the cow, as carrier power for the service of noble people in

farming, so may the fire energy like electricity be our carrier over long distances.

14. (Surya Devata, Aditya Devah Rshis)

उद्वयं तमसस्परि स्वः पश्यन्तऽउत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥१४॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark to the regions of light and bliss, watching higher and higher, and reach to the self-refulgent Sun, the highest light among the brilliancies of the universe.

15. (Ishvara Devata, Sankasuka Ṛshi)

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरोऽअर्थमेतम् ।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥१५॥

Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo' arthametam. Śataṁ jīvantu śaradaḥ purūcīrantarmṛtyuṁ dadhatāṁ parvatena.

I fix and raise this limit and boundary wall for the safety and discipline of the living souls so that nothing alien may encroach upon their freedom and property. May these abundant souls live for a hundred years and by their law and discipline resist death from within.

16. (Agni Devata, Aditya Devah Rshis)

अग्नऽआयूᳬंषि पवसऽआ सुवोर्जमिषं च नः ।
आरे बाधस्व दुच्छुनाम् ॥१६॥

Agna'āyūm̐ṣi pavasa'ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.

Agni, lord giver of life, you purify and sanctify the long years of our life. We pray, create and promote food, energy and the light of knowledge for us, and throw off all evil and violence far from us.

17. (Agni Devata, Vaikhanasa Ṛshi)

आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि ।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षतादिमान्त्-
स्वाहा ॥१७॥

Āyuṣmānagne haviṣa vṛdhāno ghṛtapratīko ghṛtayoniredhi. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putramabhi rakṣatādimāntsvāhā.

Agni, long-lived ruler of power and light, growing by fragrant offerings, manifesting in the rising flames of ghrta, abiding in ghrta, come and, having drunk of ghee and the honey-sweet delicious products of the cow, protect and promote these dedicated souls as father protects the children.

This is the voice of the heart in truth of word and deed.

18. (Indra Devata, Bharadvaja Shirambitha Ṛshi)

परीमे गामनेषत पर्यग्निमहृषत ।
देवेष्वक्रत श्रवः कऽइमाँ२॥ऽआ दधर्षति ॥१८॥

Parīme gāmaneṣata paryagnimahṛṣata. Deveṣvakrata śravaḥ ka'imāň'ā dadharṣati.

All these, you all, protect and promote the cow, raise the holy voice of knowledge, preserve and replenish the earth, expand the fire of yajna, and feed the divinities of nature and the environment, and who can dare to challenge you ? None!

19. (Agni Devata, Damana Ṛshi)

क्रुव्यादम॒ग्निं प्रहि॑णोमि दू॒रं य॑म॒राज्यं॑ गच्छतु रिप्र॒वाहः॑ । इ॒हैवायमित॑रो जा॒तवे॑दा दे॒वेभ्यो॑ ह॒व्यं व॑हतु प्रजा॒नन् ॥१९॥

Kravyādamagniṁ pra hiṇomi dūraṁ yama-rājyaṁ gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.

Knowing well (what is right and what is wrong), I reject and cast away the flesh-eating fire. The carrier of sin must go to Yama, lord of justice and reckoning.

And I pray: may this other fire of yajna, symbol of knowledge and power of light and heat of life, come bringing auspicious food and fragrance for the divinities of nature and the best of humanity.

20. (Jataveda Devata, Aditya Devah Ṛshis)

वह॑ व॒पां जा॑तवेदः पि॒तृभ्यो॒ यत्रै॑ना॒न्वेत्थ॒ निहि॑तान् परा॒के । मेद॑सः कु॒ल्याऽउप॒ तान्त्स्र॑वन्तु स॒त्याऽए॑षामा॒शिष॒ः सं न॑मन्ता॒ᳬ स्वाहा॑ ॥२०॥

Vaha vapāṁ jātavedaḥ pitṛbhyo yatraināṅ vettha nihitān parāke. Medasaḥ kulyā'upa tāntsravantu satyā'eṣāmāśiṣaḥ saṁ namantāṁ svāhā.

Man of knowledge brilliant as Agni, for the parents and forefathers, manage the land where, far off, you know the hidden treasures therein, so that streams of delicacies flow for them and their dreams and wishes come true in holy word and deed.

21. (Prithivi Devata, Medhatithi Ṛshi)

स्यो॒ना पृ॑थिवी नो भवानृक्ष॒रा नि॒वेश॑नी । यच्छा॑ नः॒ शर्म॑ स॒प्रथा॑ः । अप॑ नः॒ शोशु॑चद॒घम् ॥२१॥

Syonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ. Apa naḥ śośucadagham.

Earth, sweet mother, be good and kind to us, thornless and smooth, generous and hospitable. Wide and expansive, give us a happy home. Wash off our sins and make us shine.

22. (Agni Devata, Aditya Devah Rshis)

अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहा ॥२२॥

Asmāttvamadhi jāto'si tvadayaṁ jāyatāṁ punaḥ. Asau svargāya lokāya svāhā.

Agni, lord of brilliance and master of a happy home, far higher above have you risen from this world. May this homely world be reborn of you as a new paradise. Our homage to that paradisal world of bliss.

इति पञ्चत्रिंशोऽध्यायः ॥

CHAPTER–XXXVI

1. (Agni Devata, Dadhyang-atharvana Ṛshi)

ऋचं वाचं प्र पद्ये मनो यजुः प्र पद्ये साम प्राणं प्र पद्ये चक्षुः श्रोत्रं प्रपद्ये । वागोजः सहौजो मयि प्राणापानौ ॥१॥

Ṛcaṁ vācaṁ pra padye mano yajuḥ pra padye sāma prāṇaṁ pra padye cakṣuḥ śrotraṁ pra padye. Vāgojaḥ sahaujo mayi prāṇāpānau.

I arise and come to Rigveda, voice of Divinity. I come to Yajurveda, mind and resolution divine. I come to Samaveda, energy and ecstasy divine. I come to Atharva-veda, vision and vibration of Divinity. That speech is my light and glory. That light and mind is my strength and spirit of courage and fortitude. By virtue of the divine, the prana and apana energy is my real might.

2. (Brihaspati Devata, Dadhyang-atharvana Ṛshi)

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृण्णं बृहस्पतिर्मे तद्दधातु । शं नो भवतु भुवनस्य यस्पतिः ॥२॥

Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitṛṇṇaṁ bṛhaspatirme taddadhātu. Śaṁ no bhavatu bhuvansya yaspatiḥ.

Whatever the weakness of my eye, of my heart, and of my mind, whatever the loop-holes anywhere, may the Lord of Infinity make up and re-fill. May the lord who is father and guardian of the universe, we pray, be good and gracious to us.

3. (Savita Devata, Vishvamitra Ṛshi)

भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥३॥

Bhūrbhuvaḥ svaḥ. Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-effulgent lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision and intelligence to the right path.

4. (Indra Devata, Vamadeva Ṛshi)

कया नश्चित्रऽआभुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥४॥

Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.

By what modes and acts of protection, by which might and brilliant, current and recurrent power and intelligence, does the wondrous lord of the universe, great and ever greater, abide by us as our universal friend and inspire our noble thoughts and actions?

(By divine acts, blissful intelligence, and inspiration.)

5. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः ।
दृढा चिदारुजे वसु ॥५॥

Kastvā satyo madānāṁ maṁhiṣṭho matsa-dandhasaḥ. Dṛḍhā cidāruje vasu.

Who is it, true and constant, strong and inviolable, most abundant treasure and most liberal giver of the joyous gifts of food and soma, who gives you and sends you to the ecstasy of living, O dear soul, in search of brilliance and bliss? (The Lord Beatific.)

6. (Indra Devata, Vamadeva Ṛshi)

अभी षु णः सखीनामविता जरितॄणाम् ।
शतं भवास्यूतिभिः ॥६॥

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām. Sataṁ bhavāsyūtibhiḥ.

Lord Supreme, be all-round saviour of ours, of friends and admirers, in a hundred ways of your divine protection.

7. (Indra Devata, Dadhyangatharvana Ṛshi)

कया त्वं नऽऊत्याभि प्र मन्दसे वृषन् ।
कया स्तोतृभ्यऽआभर ॥७॥

Kayā tvaṁ na'ūtyābhi pra mandase vṛṣan. Kayā stotṛbhya'ā bhara.

Lord of abundant showers, let us know by which ways of protection you save and bless your worshippers with joy, and by which forms of generosity you raise your devotees.

8. (Indra Devata, Dadhyangatharvana Ṛshi)

इन्द्रो विश्वस्य राजति ।
शन्नोऽअस्तु द्विपदे शं चतुष्पदे ॥८॥

Indro viśvasya rājati. Śaṁ no'astu dvipade śaṁ catuṣpade.

Indra, lord of light, power and glory, rules the world. By His grace, may all be peace and joy with the humans and with the animals.

9. (Mitra & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो॑ मि॒त्रः शं वरु॑णः॒ शन्नो॑ भवत्वर्य्य॒मा ।
शन्न॒ऽइन्द्रो॒ बृह॒स्पति॑ः शन्नो॒ विष्णु॑रुरुक्र॒मः ॥९॥

Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ'na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ.

May Mitra, lord and friend of the world, be good and kind to us. May Varuna, giver of cool and bliss be good and kind to us. May Aryama, lord of universal justice, be good and kind. May Indra, lord of power and glory be good and gracious. May Brihaspati, lord infinite and omniscient, be good and generous. May Vishnu, lord infinite and omnipresent of grand action be good and generous with gifts of peace and joy for us all.

10. (Vatah & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो॒ वात॑ः पवता॒ᳬं शन्न॑स्तपतु॒ सूर्य॑ः ।
शन्न॒ः कनि॑क्रदद्दे॒वः प॒र्जन्यो॑ऽअ॒भिव॑र्षतु ॥१०॥

Śaṁ no vātaḥ pavatām̐ śaṁ nastapatu sūryaḥ. Śaṁ naḥ kanikradaddevaḥ parjanyo'abhi varṣatu.

May the winds blow cool and calm for us. May the sun shine warm and clear for us all. May lightning, thunderous brilliant, bring peace for us all. And may the generous cloud shower rains of soothing joy and prosperity for us all over the world.

11. (Aharadaya Devata, Dadhyangatharvana Ṛshi)

अहा॑नि॒ शं भव॑न्तु नः॒ शꣳरात्री॒ः प्रति॑धीयताम् । शन्न॑ऽइन्द्रा॒ग्नी भ॑वता॒मवो॑भिः॒ शन्न॒ऽइन्द्रा॒वरु॑णा रा॒तह॑व्या । शन्न॑ऽइन्द्रापू॒षणा॒ वाज॑सातौ॒ शमिन्द्रा॒सोमा॑ सुवि॒ताय॒ शंयोः ॥११॥

Ahāni śaṁ bhavantu naḥ śaṁ rātrīḥ prati dhīyatām. Śaṁ na'indrāgnī bhavatāmavobbiḥ śaṁ na'indrāvaruṇā rātahavyā. Śaṁ na' indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śaṁ yoḥ.

May the days be good and useful for us. May the nights hold peace and comfort for us. May Indra and Agni, energy and heat, be good and productive with safety and protection. May Indra and Varuna, power and water, be good and generous with food and wealth. May Indra and Pusha, power and good health, bring peace and freedom. May Indra and Soma, power and peace, bring inspiration for the joy of living.

12. (Apah Devata, Dadhyangatharvana Ṛshi)

शन्नो॑ दे॒वीर॒भिष्ट॑य॒ऽआपो॑ भवन्तु पी॒तये॑ ।
शंयोर॒भिस्र॑वन्तु नः ॥१२॥

Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye. Śaṁ yorabhi sravantu naḥ.

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy.

13. (Prithivi Devata, Medhatithi Ṛshi)

स्यो॒ना पृ॑थिवि नो भवानृक्ष॒रा नि॒वेश॑नी ।
यच्छा॑ नः॒ शर्म॑ स॒प्रथा॑ः ॥१३॥

Śyonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ.

May this dear green earth be free from vexations and full of wealth in abundance. Generous and expansive, may it provide a happy and comfortable home for all of us to live in peace and joy.

14. (Apah Devata, Sindhudvipa Ṛshi)

आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ऽऊ॒र्जे द॑धातन ।
म॒हे रणा॑य॒ चक्ष॑से ॥१४॥

Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana. Mahe raṇaya cakṣase.

Surely the waters, full of peace and well-being, abide by us holding energy, greatness, victory and vision for all of us.

15. (Apah Devata, Sindhudvipa Ṛshi)

यो व॑ः शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयते॒ह न॑ः ।
उ॒श॒तीरि॑व मा॒तर॑ः ॥१५॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ.

Like generous mothers overflowing with love for their children, blessed women, give us here in life our full share of the most blissful nectar that you hold for us as the essence of nature's gift of vitality.

16. (Apah Devata, Sindhudvipa Ṛshi)

तस्मा॒ऽअरं॑ गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ ।
आपो॑ ज॒नय॑था च नः ॥१६॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

Women, cool and blessed like heavenly waters, as you arise for the peace and bliss of the home of the man you love, we would provide for the joy and comfort of him and for you too. And you too create and generate joy and bliss for us.

17. (Ishvara Devata, Dadhyangatharvana Ṛshi)

द्यौः शान्तिर॒न्तरि॑क्ष॒ꣳ शान्तिः पृ॒थि॒वी शा॒न्तिरा॒पः शा॒न्ति-रोष॑धय॒ः शान्तिः । वन॒स्पत॑य॒ः शा॒न्तिर्विश्वे॑ दे॒वाः शा॒न्तिर्ब्रह्म॒ शा॒न्तिः सर्व॒ꣳ शा॒न्तिः शान्तिरे॒व शा॒न्तिः सा मा॒ शान्ति-रेधि ॥१७॥

Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śānti-rāpaḥ śāntiroṣadhayaḥ śāntiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sā mā śāntiredhi.

May the heavens bring us peace. May peace be with the skies, and may the skies shower us with peace. May there be peace on earth, and may the earth mother bring us peace. May there be peace with the waters, and may the waters bring us peace. May there be peace in the herbs, and may the herbs bring us peace. May peace be with the trees and may the trees bring us peace. Peace be with the divinities of the world, and may they bless us with peace. May the Great Lord of the universe bless us with peace, and may the Veda inspire us with peace. May all existence be at peace and may peace come from all existence to all. May there be peace only, universal peace for all. May that heavenly peace come and bless me. May It bless all.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समी-
क्षन्ताम् । मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥१८॥

Dṛte dṛm̐ha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām. Mitrasyāhaṁ cakṣūṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe.

Lord of light and power, strengthen us for a place of honour and respect. May all the living beings view me with the eye of a friend. May I look at all the living beings with the eye of a friend. May we all view all with friendly eyes of love and understanding.

19. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृꣳह मा । ज्योक्ते सन्दृशि जीव्यासं ज्योक्ते सन्दृशि
जीव्यासम् ॥१९॥

Dṛte dṛm̐ha mā. Jyokte sandṛśi jīvyāsaṁ jyokte sandṛśi jīvyāsam.

Lord of light, remove the veil of darkness and illusion, strengthen me, so that I may live for ever in the light of reality under your benign eye, live for ever in the holy light of your benign presence.

20. (Agni Devata, Lopamudra Ṛshi)

नमस्ते हरसे शोचिषे नमस्तेऽअस्त्वर्चिषे । अन्याँस्तेऽ-
अस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यꣳशिवो भव ॥२०॥

Namaste harase śociṣe namaste'astvarciṣe. Anyām̐ste'asmattapantu hetayaḥ pāvako' asmabhyam̐ śivo bhava.

Salutations to the Lord extinguisher of the passion and smoke of evil, to the blazing holy fire of sanctification! Homage be to the Lord of light adorable.

May your flames burn up the evils other than our real selves. May the light and holy fire be good and kind to us.

21. (Ishvara Devata, Dadhyangatharvana Ṛshi)

नम॑स्तेऽअस्तु वि॒द्यु॒ते नम॑स्ते स्तनयि॒त्नवे॑ ।
नम॑स्ते भगवन्नस्तु॒ यत॒ः स्व॒ः स॒मीह॑से ॥२१॥

Namaste'astu vidyute namaste stanayitnave. Namaste bhagavannastu yataḥ svaḥ samīhase.

Homage to the lord of lightning! Homage to the lord of thunder! Salutation to you, lord of omnipotence, since you alone love, inspire and gather us into light and bliss!

22. (Ishvara Devata, Dadhyangatharvana Ṛshi)

यतो॑यतः स॒मीह॑से॒ ततो॑ नो॒ऽअभ॑यं कुरु ।
शं नः॑ कुरु प्र॒जाभ्यो॒ऽभ॑यं नः प॒शुभ्यः॑ ॥२२॥

Yato yataḥ samīhase tato no'abhayaṁ kuru. Śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ.

Here, there, anywhere, wherever you initiate and inspire us, from there itself render us free and fearless. Create peace, freedom and prosperity for our people. Create peace, freedom and fearlessness for our animals. Create freedom and fearlessness for us from people and from animals.

23. (Soma Devata, Dadhyangatharvana Ṛshi)

सु॒मि॒त्रि॒या न॒ऽआप॒ऽओष॑धयः सन्तु दुर्मि॒त्रि॒यास्तस्मै॑ सन्तु॒ ।
यो॒ऽस्मान् द्वे॒ष्टि यं च॑ व॒यं द्वि॒ष्मः ॥२३॥

Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyāstasmai santu. Yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the waters, pranic energies and herbs be friendly tonics for us, and may they be antidotes to whatsoever hates and injures us and what we hate and disapprove. (Prayer for health against negativities.)

24. (Surya Devata, Dadhyangatharvana Ṛshi)

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

Taccakṣurdevahitaṁ purastācchukram-uccarat. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ̆ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt.

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years!

इति षट्त्रिंशोऽध्यायः ॥

CHAPTER–XXXVII

1. (Savita Devata, Dadhyangatharvana Ṛshi)

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वे᳖ऽश्विनो॑र्बा॒हुभ्यां॑ पू॒ष्णो हस्ता॑भ्याम्। आद॑दे॒ नारि॑रसि ॥१॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nārirasi.

In the yajnic creation of Savita, I invoke and welcome you with the arms of Ashvins, currents of energy, and the hands of Pushan, Mother Nature's power of nourishment. You are the leader of the world and indestructible light of life.

2. (Savita Devata, Shyavashva Ṛshi)

यु॒ञ्जते॒ मन॑ऽउ॒त यु॑ञ्जते॒ धियो॒ विप्रा॒ विप्र॑स्य बृह॒तो वि॑प॒श्चितः॑। वि होत्रा॑ दधे वयुना॒विदेक॒ऽइन्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः ॥२॥

Yuñjate mana'uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ.

Saints and scholars join their mind and intellect with the great, omniscient and omnipresent lord of the universe, in meditation. The One Lord alone knows the ways and laws of the universe, He alone holds the worlds together. This universe is the great song and celebration of the self-manifestive lord Savita, the Creator.

3. (Dyava-prithivi Devate, Dadhyangatharvana Ṛshi)

देवी॑ द्यावापृथिवी म॒खस्य॑ वाम॒द्य शिरो॑ राध्यासं दे॒व॒यज॑ने पृथि॒व्याः। म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ॥३॥

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe.

Brilliant heaven and generous earth, brilliant teacher and preacher, in this divine yajna of the holy earth to-day I worship and honour you both at the head of the ritual. I welcome you to the yajna, and pray take it to the top of success.

4. (Yajna Devata, Dadhyangatharvana Ṛshi)

देव्यौ वम्र्यो भूतस्यं प्रथमजा मखस्यं वोऽद्य शिरौ राध्यासं देवयजने पृथिव्याः। मखायं त्वा मखस्यं त्वा शीर्ष्णे ॥४॥

Devyo vamryo bhūtasya prathamajā makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ Makhāya tvā makhasya tvā śīrṣṇe.

Young and brilliant first graduate learned ladies, I welcome you to-day to the top position of this divine assembly of yajna in honour of the earth for the living beings.

Highpriest of yajna, I welcome you for the organisation of the yajna. I honour you for the top success of the yajna.

5. (Yajna Devata, Dadhyangatharvana Ṛshi)

इयत्यग्रंऽआसीन्मखस्यं तेऽद्य शिरौ राध्यासं देवयजने पृथिव्याः। मखायं त्वा मखस्यं त्वा शीर्ष्णे ॥५॥

Iyatyagra'āsīnmakhasya te'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe.

Young scholar, so much in advance of the yajna is this offer and invitation to you today to the top position

of the ritual in the divine yajna of the earth. I honour you for the conduct of the yajna and wish you bring it to the top of success.

6. (Yajna Devata, Dadhyangatharvana Ṛshi)

इन्द्रस्यौजः स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।।६।।

Indrasyaujaḥ stha makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

Sages and scholars, I exhort you to shine in the glory of Indra. I pray for Indra's blessings of honour and power in yajna. I invite and welcome you to be the head of yajna in honour of the divines and children of mother earth.

I invite you to the yajna of knowledge and pray you bring it to the top of success.

I invite you to the yajna of karma and pray you bring it to the top of success.

I welcome you to the yajna of worship and meditation and pray you bring it to the top of success.

7. (Ishvara Devata, Kanva Ṛshi)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।।७।।

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

May the sagely scholar of the Veda come and advance the yajna. May the noble ladies, scholars of the Law of Truth and the Divine Voice, come and take on the yajna for conduct. May the noble sages guide our yajna and take it forward, yajna which is good and gracious, maker of the brave, creator of great men and women, and inspirer of the leaders of the communities.

Sage and scholar of the Veda, we welcome you to the yajna and request you to take it to the top of success in knowledge.

Ladies of the Law, we welcome you to the yajna and we request you take it to the top of success in Dharmic values.

Noble saints and scholars, we welcome you to the yajna for meticulous conduct of it and pray you take it to the top of success in the advancement of culture, good conduct and civilized manners.

8. (Yajna Devata, Dadhyangatharvana Ṛshi)

मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥८॥

Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe. Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe. Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe.

Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

You are at the head of yajna, dedicated to the yajna of Brahmacharya. We exort you to take it to the top of success.

You are at the helm of the household, we commit you to the yajna of intelligent, creative and cooperative social action, and and wish and pray for you that you take it to the top of success.

You are at the head of the yajna of thinking and meditation, we elect you to the yajnic task of research, discovery and invention, and we hope and pray that you take it to the heights of achievement.

You are of the yajna, for the yajna, destined to be on top.

You are of the yajna, for the yajna, destined to take it to the top of success.

You are born of yajna, trained for yajna, committed to yajna, and destined to reach the top and take it to the top of success.

9. (Vidvan Devata, Dadhyangatharvana Ṛshi)

अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।

अश्व॑स्य त्वा॒ वृष्णः॑ श॒क्ना धू॑पयामि देव॒यज॑ने पृथि॒व्याः। म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ॥९॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

With the speed of the Ashvins and the generosity of Pusha, I season you for the yajna of the divinities of the earth. We want you for the yajna, we select you for the conduct of the yajna to the top of success for us.

With the energy and generosity of Indra, I temper you for the yajna of the divine powers of the skies. We select you for the yajna, we elect you for the yajna to take it to the top of success for us.

With the light and generosity of Savita, lord of sun-beams, I enlighten you for the yajna of the divinities of heaven. We elect you for the yajna, we consecrate you for the yajna to lead the yajna to the top of success for us

Of the yajna, for the yajna, we want you, we select you for the top of success.

You are of the yajna, you are for the yajna. We select you, we elect you for the top of success.

Of the yajna you are, for the yajna you are. We elect and consecrate you for the top of success for yourself, for us and for the yajna itself.

10. (Vidvan Devata, Dadhyangatharvana Ṛshi)

ऋजवे॑ त्वा सा॒धवे॑ त्वा सुक्षि॒त्यै त्वा॑ । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ॥१०॥

Ṛjave tvā sādhave tvā sukṣityai tvā. Makhāya tvnā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

Sagely scholar, for the simple and natural people, we want you. For the virtuous and the excellent, and for social good we elect you. For the sake of happy homes, we consecrate you. We want you for the yajna, and select you for the top success of yajna.

We select you for yajna. We elect you for yajna, for the top success of it.

We elect you for the yajna. We consecrate you for the top success of the yajna.

11. (Savita Devata, Dadhyangatharvana Ṛshi)

यमाय॑ त्वा म॒खाय॑ त्वा सूर्य॑स्य त्वा॒ तप॑से । दे॒वस्त्वा॑ सवि॒ता मध्वा॑नक्तु पृथि॒व्याः स॒ꣳ स्पृश॑स्पाहि । अ॒र्चिर॑सि शो॒चिर॑सि॒ तपो॑ऽसि ॥११॥

Yamāya tvā makhāya tvā sūryasya tvā tapase. Devastvā savitā madhvānaktu pṛthivyāḥ saṁspṛśaspāhi. Arcirasi śocirasi tapo'si.

For law and social justice, for yajna and social

cooperation, and for the discipline of piety in the service of the Sun, light of the universe, may the self-effulgent Savita, creator and generator of life, bless you with the honey-sweets of the earth. Protect yourself and us from the pollution of sin. You are the light of brilliance. You are the light of purity. You are the tempering fire of the austerity of Dharma.

12. (Prithivi Devata, Dadhyangatharvana Ṛshi)

अनाधृष्टा पुरस्तादग्नेराधिपत्यऽआयुर्मे दाः। पुत्रवती दक्षिणतऽइन्द्रस्याधिपत्ये प्रजां मे दाः । सुषदा पश्चाद्देवस्य सवितुराधिपत्ये चक्षुर्मे दाः। आश्रुतिरुत्तरतो धातुराधिपत्ये रायस्पोषं मे दाः । विधृतिरुपरिष्टाद् बृहस्पतेराधिपत्यऽओजो मे दाः। विश्वाभ्यो मा नाष्ट्राभ्यस्पाहि मनोरश्वासि ॥१२॥

Anāḍhṛṣṭā purastādagnerādhipatya'āyurme dāḥ. Putravatī dakṣiṇata'indrasyādhipatye prajāṁ me dāḥ. Suṣadā paścāddevasya saviturādhipatye cakṣurme dāḥ. Āśrutiruttarato dhāturādhipatye rāyaspoṣaṁ me dāḥ. Vidhṛtiruparisṭad bṛhaspaterādhipatya'ojo me dāḥ. Viśvābhyo mā nāṣṭrābhyaspāhi manoraśvāsi.

Mother Earth, unassailable and unviolated, from the east, under the rule and laws of Agni, bless me with life and age.

Mother of brave children, from the south, under the rule and supremacy of Indra, bless me with children.

Blessed home for humanity, from the west, under the rule and supremacy of Savita, bless me with light of the eyes.

Universal listener, praised and admired all round, from the north, under the rule and supremacy of the

lord sustainer of the world, bless me with health and wealth.

Mother of constancy, from above, under the rule and supremacy of Brihaspati, bless me with the light and lustre of life.

You are the Queen omnipresent in the heart and mind, protect me from the defilement and pollutions of the world.

13. (Vidvans Devata, Dadhyangatharvana Ṛshi)

स्वाहा मुरुद्भिः परि॑श्रीयस्व दिवः सꣳ स्पृश॑स्पाहि ।
मधु मधु मधु ॥१३॥

Svāhā marudbhiḥ pari śrīyasva divaḥ saṁ̆spṛsaspāhi. Madhu madhu madhu.

Man of knowledge, with truth of word and deed, shine as a flame with the children of the earth, mix with them and provide all round sustenance. Save the earth from the scorching blaze of the sun. May knowledge be holy sweet. May karma be honey-sweet. May worship be heavenly sweet. May life be honey-sweet.

14. (Ishvara Devata, Dadhyangatharvana Ṛshi)

गर्भो॑ देवानां पिता म॑तीनां पतिः प्रजाना॑म् ।
सं देवो देवेन॑ सवित्रा ग॑त सꣳ सूर्ये॑ण रोचते ॥१४॥

Garbho devānām pitā matīnāṁ patiḥ prajānām. Saṁ devo devena savitrā gata saṁ̆ sūryeṇa rocate.

The Origin of divinities, father of the wise, sustainer of His children, light of the universe, pervading the brilliant sun, giver of light and sustainer of life, the Lord shines all over, self-manifested. Know Him, be with Him, go with Him.

15. (Agni Devata, Dadhyangatharvana Ṛshi)

समुग्निरुग्निनां गतु सं दैवेन सवित्रा सꣳसूर्येणारोचिष्ट । स्वाहा समुग्निस्तपसा गतु सं दैव्येन सवित्रा सꣳसूर्येणा-रूरुचत ॥१५॥

Samagniragninā gata saṁ daivena savitrā sam̐ sūryeṇārociṣṭa. Svāhā samgnistapasā gata saṁ daivyena savitrā sam̐ sūryeṇārūrucata.

Agni, heat and vitality of fire, burns and shines in the world in unison with Agni, universal heat and light of Divinity, in unison with the Supreme Savita, creator of life (from whom the heat and vitality emanates to the fire), and in unison with the brilliant sun (who receives the emanation of light from Savita and radiates it to the fire).

Agni, Supreme Creator of light and life, pervades the heat of fire, being one with it; inspires the divine creative and generative power of nature, being one with it, and blazes as one with the sun, and thus illuminates the universe with His self-effulgent glory.

This is the voice of Divinity, in truth of word and deed.

16. (Ishvara Devata, Dadhyangatharvana Ṛshi)

धुर्त्ता दिवो वि भांति तपसस्पृथिव्यां धुर्त्ता देवो देवानामु-मर्त्यस्तपोजाः। वाचमुस्मे नियच्छ देवायुवम् ॥१६॥

Dhartā divo vi bhāti tapasaspṛthivyāṁ dhartā devo devānamamartyastapojāḥ. Vācamasme ni yaccha devāyuvam.

The self-effulgent wielder of the heavens, controller of the heat and light of the universe, sustainer

of the divinities of nature, and lord immortal manifesting through His passion for existence, shines on the earth, thunders in the skies and blazes in the stars.

Saint and sagely scholar, give us that voice and vision which may lead us to the life divine.

17. (Ishvara Devata, Dirghatama Ṛshi)

अप॑श्यं गो॒पामनि॑पद्यमान॒मा च॒ परा॑ च प॒थिभि॒श्चर॑न्तम् । स स॒ध्रीची॒: स विषू॑ची॒र्वसा॑न॒ऽआव॑रीवर्त्ति भुव॑ने- ष्व॒न्तः ॥१७॥

Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣū-cīrvasāna'ā varīvarti bhuvaneṣvantaḥ.

O that I could see that protective power divine, unassailable and incomprehensible, which is constant and unmoved and yet by mysterious ways vibrates within and beyond the universe, which pervades all the centripetal and centrifugal forces of nature in all directions of space and whirls around in the worlds of the universe.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

विश्वा॑सां भुवां पते॒ विश्व॑स्य मनसस्पते॒ विश्व॑स्य वचसस्पते॒ सर्व॑स्य वचसस्पते । दे॒व॒श्रुत्त्वं दे॑व घर्म दे॒वो दे॒वान् पा॒ह्यत्र॒ प्रावी॒रनु॑ वां दे॒ववी॑तये । मधु॒ माध्वी॑भ्यां॒ मधु॒ माधू॑चीभ्याम् ॥१८॥

Viśvāsāṁ bhuvāṁ pate viśvasya manasaspate viśvasya vacasaspate sarvasya vacasaspate. Devaśruttvaṁ deva gharma devo devān pāhyatra prāvīranu vāṁ devavītaye. Madhu mādhvībhyāṁ madhu mādhūcībhyām.

Lord creator and sustainer of the worlds of the universe, lord of the dynamics of universal mind, lord of the universal voice of knowledge, lord protector of the speech of humanity, listener of the voice of nobilities, lord of light, self-effulgent, save the divinities of nature and blessed souls of humanity.

Teacher and preacher, may the lord protect you both for the sake of divine gifts of knowledge and virtue.

Give us the sweets of life with the months of spring. Give us the sweets of knowledge and science by the hands of Ashvinis.

19. (Ishvara Devata, Atharvana Ṛshi)

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा ।
ऊर्ध्वोऽअध्वरं दिवि देवेषु धेहि ॥१९॥

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvo'adhvaraṁ divi deveṣu dhehi.

Lord and Light of the universe, for the purity of heart, for the enlightenment of mind, for the bliss of heaven and gift of energy, and for the light of the sun and knowledge of the stars, we meditate on you and the divine knowledge. Lord highest of existence, advance our yajna of love and non-violence among the divinities of nature and humanity and bless it that it may rise to the heavens.

20. (Ishvara Devata, Atharvana Ṛshi)

पिता नोऽसि पिता नो बोधि नमस्तेऽअस्तु मा मा हिꣳसीः।
त्वष्टृमन्तस्त्वा सपेम पुत्रान् पशून् मयि धेहि प्रजामस्मासु
धेह्यरिष्टाहꣳ सह पत्या भूयासम् ॥२०॥

Pitā no'si pitā no bodhi namaste'astu mā mā hiṁsīḥ. Tvaṣṭṛmantastvā sapema putrān paśūn mayi dhehi prajāmasmāsu dhehyariṣṭā' haṁ saha patyā bhūyāsam.

You are our father. As father, enlighten us. Homage and worship to you. Pray injure me not. Lord maker of the world, we are your children blest with brilliant gifts, and we wish to be with you. Bless us with children and animal wealth. Bless us with a noble community, I pray, unhurt and untarnished, I may always abide by you, my lord and protector.

21. (Ishvara Devata, Atharvana Ṛshi)

अहः केतुना जुषताᳬं सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताᳬं सुज्योतिर्ज्योतिषा स्वाहा ॥२१॥

Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā. Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā.

May the day, our wakeful state of the soul, join with knowledge, and may the light of our knowledge join with the light divine in truth of word and deed.

May the night, our dream-and-sleep state of the mind, join with knowledge, and may the light of knowledge join with the light divine in truth of word and deed.

इति सप्तत्रिंशोऽध्यायः ॥

CHAPTER–XXXVIII

1. (Savita Devata, Atharvana Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आददेऽदित्यै रास्नाऽसि ।।१।।

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade'dityai rāsnā'si.

In the yajnic creation of Savita, universal creator and progenitor, I take you unto me with the procreative powers of the Ashvins, sun and moon, and the sustaining powers of Pusha, the wind. You are the generous and gracious power of Mother Nature's fertility for expansive growth and freedom.

2. (Sarasvati Devata, Atharvana Ṛshi)

इडऽएह्यदितऽएहि सरस्वत्येहि ।
असावेह्यसावेह्यसावेहि ।।२।।

Iḍa'ehyadita'ehi sarasvatyehi. Asāvehyasāve hyasāvehi.

Come Ida, voice divine. Come Aditi, mother of fertility. Come Sarasvati, mother of knowledge and spirit of life's onward flow.

And come he who seeks the voice divine, who seeks generation and sacred growth, and who seeks knowledge and progress.

3. (Pusha Devata, Atharvana Ṛshi)

अदित्यै रास्नासीन्द्राण्याऽउष्णीषः ।
पूषाऽसि घर्माय दीष्व ।।३।।

Adityai rāsnāsīndrāṇyā'uṣṇīṣaḥ. Pūṣāsi gharmāya dīṣva.

Pushan, like the protective head-gear and the graceful crown of life, you are the giver of noble policy for the progress of society.

You are the mother spirit of nourishment and growth. Give us, we pray, give for the sake of yajna, sanctity, piety and humanity.

4. (Sarasvati Devata, Atharvana Ṛshi)

अश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व ।
स्वाहेन्द्रवत् स्वाहेन्द्रवत् स्वाहेन्द्रवत् ॥४॥

Aśvibhyāṁ pinvasva sarasvatyai pinvasvendrāya pinvasva. Svāhendravat svāhendravat svāhendravat.

Grow for Sarasvati in dynamic knowledge and wisdom, for Indra in dignity and power, and for the Ashvins in beauty and glory of the nation.

In truth of word and deed, be like Indra in knowledge.

In truth of word and deed, be like Indra in power.

In truth of word and deed, be like Indra in beauty and vitality.

5. (Vak Devata, Dirghatama Ṛshi)

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः।
उर्वन्तरिक्षमन्वेमि ॥५॥

Yaste stanaḥ śaśayo yo mayobhūryo ratnadhā vasuvidyaḥ sudatraḥ. Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave' kaḥ. Urvantarikṣamanvemi.

Sarasvati, like the mother's breast which overflows for the baby, which is blissful, and which is a generous jewel box of the choicest gifts of life, is your gift of the Word and Vision, which is supremely generous, and by which you feed the entire humanity.

That stream of voice and vision, mother, let flow here on earth for the nourishment of your children so that I too may follow the voice and rise to the vast skies.

6. (Ashvins Devata, Dirghatama Ṛshi)

गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसि द्यावापृथिवीभ्यां त्वा परिगृह्णाम्यन्तरिक्षेणोपयच्छामि । इन्द्राश्विना मधुनः सारघस्य घर्मं पात वसवो यजत वाट् । स्वाहा सूर्यस्य रश्मये वृष्टिवनये ॥६॥

Gāyatraṁ chando'si traiṣṭubhaṁ chando'si dyāvāpṛthivībhyaṁ tvā pari gṛhṇamyantarikṣeṇopayacchāmi. Indrāśvinā madhunaḥ sāraghasya gharmaṁ pāta vasavo yajata vaṭ. Svāhā sūryasya raśmaye vṛṣṭivanaye.

Happy bride, you are bright and joyous like the twenty-four syllable verse of the Gayatri metre. Happy groom, you are strong and free like the fortyfour syllable Trishtubh metre. For the sake of heaven and earth I accept you both as wedded couple, and I lead you home by the paths of the sky. Like Indra and the Ashvins, promote and advance the yajna fire of the sweets of honey in life. Inmates of the home, perform yajna in the home in honour of the Vasus and rays of the sun which

bring showers of rain for the earth. This is the voice of Divinity, follow it in truth of word and deed.

7. (Vata Devata, Dirghatama Ṛshi)

समुद्राय॑ त्वा॒ वाता॑य॒ स्वाहा॑। सरि॒राय॑ त्वा॒ वाता॑य॒ स्वाहा॑। अ॒ना॒धृ॒ष्याय॑ त्वा॒ वाता॑य॒ स्वाहा॑। अप्रतिधृ॒ष्याय॑ त्वा॒ वाता॑य॒ स्वाहा॑। अ॒व॒स्यवे॑ त्वा॒ वाता॑य॒ स्वाहा॑। अ॒शि॒मि॒दाय॑ त्वा॒ वाता॑य॒ स्वाहा॑ ॥७॥

Samudrāya tvā vātāya svāhā. Sarirāya tvā vātāya svāhā. Anādhṛṣyāya tvā vātāya svāhā. A pratidhṛṣyāya tvā vātāya svāhā. Avasyave tvā vātāya svāhā. Aśimidāya tvā vātāya svāhā.

Wedded couple, in truth of word and deed we accept you for the sea and the sky and the winds. In truth of word and deed, we accept you for the flowing waters and floods and storms. In truth of word and deed, we accept you for courage and freedom and the social environment. In truth of word and deed, we accept you for irresistible power and creation of freedom from the winds of tension. We accept you for all round protection of body, mind and soul and the study of prana energy, in honesty of word and deed. Surely, we accept you for the science of food and nourishment and udana vayu, all sustaining energy. This is the divine voice.

8. (Indra Devata, Dirghatama Ṛshi)

इन्द्रा॑य त्वा॒ वसु॑मते रु॒द्रव॑ते॒ स्वाहेन्द्रा॑य त्वाऽदि॒त्यव॑ते॒ स्वाहेन्द्रा॑य त्वाऽभिमाति॒घ्ने स्वाहा॑। स॒वि॒त्रे त्व॑ऽऋ॒भुम॑ते॑ विभु॒मते॒ वाज॑वते॒ स्वाहा॒ बृह॒स्पत॑ये त्वा वि॒श्वदे॑व्यावते॒ स्वाहा॑ ॥८॥

Indrāya tvā vasumate rudravate svāhendrāya tvā'dityavate svāhendrāya tvā'bhimātighne svāhā. Savitre tvā'ṛbhumate vājavate svāhā bṛhaspataye tvā viśvadevyāvate svāhā.

Homage to you, Indra, ruler of power, prosperity and justice. Salutations to Indra, lord of blazing splendour. Exhortations to you, Indra, destroyer of enemies. All hail to you, blest with light and generosity, supported by the wise, universally admired, and wielding plenty of food, energy and power of defence. Homage to you, lord of wide knowledge and wisdom blest with divine qualities.

9. (Vayu Devata, Dirghatama Ṛshi)

यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा ।
स्वाहा घर्माय स्वाहा घर्मः पित्रे ॥९॥

Yamāya tvā'ṅgirasvate pitṛmate svāhā. Svāhā gharmāya svāhā gharmaḥ pitre.

Hail to the lord of justice, master of law and divinity with faith and love for traditions and the seniors. Homage to the ruler, father and guardian of the people, dedicated to social yajna, and himself an image of yajna.

10. (Ashvins Devata, Dirghatama Ṛshi)

विश्वाऽआशा दक्षिणसद्विश्वान् देवानयाडिह ।
स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना ॥१०॥

Viśvā'āśā dakṣiṇasad viśvān devānayāḍiha. Svāhākṛtasya gharmasya madhoḥ pibatam-aśvinā.

Ashvins, teachers and preachers, men and women, in this world, enjoy the honey sweets of the

fragrant gifts of yajna from the holy materials offered into the sacred fire.

So also the highpriest sitting south of the vedi should offer homage of yajna for all the directions of space and all the divinities of nature and humanity.

11. (Yajna Devata, Dirghatama Ṛshi)

दिवि धाऽइमं यज्ञमिमं यज्ञं दिवि धाः।
स्वाहाग्नये यज्ञियाय शं यजुर्भ्यः ॥११॥

Divi dhā'imaṁ yajñamimaṁ yajñaṁ divi dhāḥ.
Svāhā'gnaye yajñiyāya śaṁ yajurbhyaḥ.

Men and women, wedded couples, pursue this yajna of home life, society and sacrificial ritual wakefully in the light of the day and raise it to the regions of the sun. Offer oblations to Agni in truth of word and deed. Perform yajna with verses of Yajurveda for the lovers of Yajurveda and let it emanate peace and fragrance all round.

12. (Ashvinau Devate, Dirghatama Ṛshi)

अश्विना घर्मं पातꣳहार्द्वानमहर्दिवाभिरूतिभिः ।
तन्त्रायिणे नमो द्यावापृथिवीभ्याम् ॥१२॥

Aśvinā gharmaṁ pātaṁ̆ hārdvānamahardivā-bhirūtibhiḥ. Tantrāyiṇe namo dyāvāpṛthivī-bhyām.

Ashvins, men and women, wedded couples, promote yajna with all kinds of protection and support day and nigh, and offer homage to the earth and heaven and to the sun, mover of the wheel of time. Yajna is so dear to the heart, so blissful to the soul.

13. (Ashvinau Devate, Dirghatama Ṛshi)

**अपा॑ताम॒श्विना॑ घ॒र्ममनु॒ द्यावा॑पृथि॒वीऽअ॑मꣳसाताम् ।
इ॒हैव रा॒तय॑ः सन्तु ॥१३॥**

Apātāmaśvinā gharmamanu dyāvāpṛthivī' amaṁsātām. Ihaiva rātayaḥ santu.

May the Ashvins, winds and sun rays, men and women, wedded couples, protect and promote the fire of yajna and yajnic living. And may the earth and heaven approve and advance the yajna so that here itself we may experience all the joys and comforts of life.

14. (Dyava-prithivi Devate, Dirghatama Ṛshi)

इ॒षे पि॑न्वस्वो॒र्जे पि॑न्वस्व॒ ब्रह्म॑णे पिन्वस्व क्ष॒त्राय॑ पिन्वस्व॒ द्यावा॑पृथि॒वीभ्यां॑ पिन्वस्व । धर्मा॑सि सु॒धर्मामे॑न्य॒स्मे नृ॒म्णानि॑ धारय॒ ब्रह्म॑ धारय क्ष॒त्रं धा॑रय॒ विशं॑ धारय ॥१४॥

Iṣe pinvasvorje pinvasva brahmaṇe pinvasva kṣatrāya pinvasva dyāvāpṛthivībhyāṁ pinvasva. Dharmāsi sudharmā'menyasme nṛmṇāni dhāraya brahma dhāraya kṣatraṁ dhāraya viśaṁ dhāraya.

Man of yajnic power, grow for the growth of food. Grow for the growth of energy. Grow for the growth and expansion of divine knowledge. Grow for the strength and protection of the social system. Grow for the growth and protection of the earth and the environment. You are Dharma, the sustainer. You are Sudharma, noble ruler and sustainer. You are the man of love and non-violence. Hold and bring the wealths of life for us. Sustain and support research, education and the Brahmana. Support and strengthen organisation,

governance and the Kshatriya. Govern, support and promote the economic system and the Vaishya producer of wealth.

15. (Pusha & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ पू॒ष्णे शर॑से॒ स्वाहा॒ ग्राव॑भ्य॒: स्वाहा॑ प्रति॒रवेभ्य॑: ।
स्वाहा॑ पि॒तृभ्य॑ऽऊ॒र्ध्वब॑र्हिभ्यो॑ घर्म॒पाव॑भ्य॒: स्वाहा॒ द्यावा॑-
पृ॒थि॒वीभ्या॒ꣳ स्वाहा॒ विश्वे॑भ्यो दे॒वेभ्य॑: ॥१५॥

Svāhā pūṣṇe śarase svāhā grāvabhyaḥ svāhā pratiravebhyaḥ. Svāhā pitṛbhya' ūrdhva-barhirbhyo gharmapāvabhyaḥ svāhā dyāvā-pṛthivībhyām̐ svāhā viśvebhyo devebhyaḥ.

Homage to gentle Pusha, sweet mother Earth, giver of nourishment and growth. Homage to the clouds and mountains. Homage to the reverberating caves and skies. Homage to the forefathers and the seniors. Homage to the higher powers of intelligence and the sustainers of pure yajna fire. Homage to heaven and earth. Homage to all divinities.

16. (Rudra & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ रु॒द्राय॑ रु॒द्रहू॑तये॒ स्वाहा॒ सं ज्योति॑षा॒ ज्योति॑: । अह॑:
के॒तुना॑ जुषताꣳ सु॒ज्योति॒र्ज्योति॑षा॒ स्वाहा॑ । रात्रि॑: के॒तुना॑
जुषताꣳ सु॒ज्योति॒र्ज्योति॑षा॒ स्वाहा॑ । मधु॑ हु॒तमिन्द्र॑तमेऽ-
अ॒ग्नाव॒श्याम॑ ते देव घर्म॒ नम॑स्तेऽअस्तु॒ मा मा॑ हिꣳ-
सीः ॥१६॥

Svāhā rudrāya rudrahūtaye svāhā saṁ jyotiṣā jyotiḥ. Ahaḥ ketunā juṣatām̐ sujyotirjyotiṣā svāhā. Rātriḥ ketunā juṣatām̐ sujyotirjyotiṣā svāhā. Madhu hutamindratame' agnāvaśyāma te deva gharma namaste' astu mā mā him̐sīḥ.

Homage to Rudra who rallies and calls up the Rudra prana energy (for the destruction of evil). The light of the world joins with the light of the universe.

May the day with its lustre, beautiful light, join with the light divine. Homage to this communion.

May the night with its beauty, soothing grace, join with the grace divine. Salutations to this communion.

Lord of the universe, cosmic yajna, grant us a taste of the celestial honey sweets offered into the mightiest fire of cosmic yajna. Salutations to you!

Mighty Rudra, lord of pranic energy, lord of justice and reckoning, pray injure us not.

17. (Agni Devata, Dirghatama Ṛshi)

अभीमं महिमा दिवं विप्रो बभूव सप्रथाः । उत श्रवसा पृथिवीꣳसंसीदस्व महाँ२॥ऽअसि रोचस्व देववीतमः। वि धूममग्नेऽअरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥१७॥

Abhīmaṁ mahimā divaṁ vipro babhūva saprathāḥ. Uta śravasā pṛthivīm̆ sam̆ sīdasva mahām̆'asi rocasva devavītamaḥ. Vi dhūma-magne'aruṣaṁ miyedhya sṛja praśasta darśatam.

Agni, inspired and expansive, this grandeur of yours predominates the heaven and fills this earth with fame.

Great you are indeed, most pleasing and blissful to the divinities. Pray be settled in the vedi and shine.

Agni, lord admirable, pray create the red flames of divine beauty (and fragrance from the vedi).

18. (Yajna Devata, Dirghatama Ṛshi)

या तें घर्म दि॒व्या शुग्या गा॑य॒त्र्याᳬं ह॑वि॒र्धानें । सा त॒ऽआप्यां॑यता॒न्निष्ट्यां॑यतां॒ तस्यै॑ ते॒ स्वाहा॑ । या तें घर्मा॒न्तरि॑क्षे शुग्या त्रि॒ष्टुभ्याग्नीं॑ध्रे । सा त॒ऽआप्यां॑यता॒न्निष्ट्यां॑यतां॒ तस्यै॑ ते॒ स्वाहा॑ । या तें घर्म पृ॑थि॒व्याᳬं शुग्या जग॑त्याᳬं- सद॒स्या॑ । सा त॒ऽआप्यां॑यता॒न्निष्ट्यां॑यतां॒ तस्यै॑ ते॒ स्वाहा॑ ॥१८॥

Yā te gharma divyā śugyā gāyatryām̐ havir-dhāne. Sā ta'ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā. Yā te gharmāntarikṣe śugyā triṣṭu-bhyāgnīdhre. Sā ta'ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā. Yā te gharma pṛthivyām̐ śugyā jagatyām̐ sadasyā. Sā ta'āpyāyatāṁ niṣṭyā-yatāṁ tasyai te svāhā.

Light and spirit of yajna, the light of your bright flames that is in heaven, in the Gayatri verses and in the house of yajna, may that increase and may that grow higher and stronger. For that all hail to you and homage in worship in truth of word and deed.

The energy of your bright flames that is in the sky, in the Trishtubh verses and in the fire, may that increase and grow faster and stronger. For that all hail to you and exhortation.

The heat of your bright flames that is on the earth, in the jagati verses, and in the house of Assembly, may that increase and grow wider and stronger. For that all hail and exhortation to you.

19. (Yajna Devata, Dirghatama Ṛshi)

क्षत्रस्य॑ त्वा प॒रस्पा॑य॒ ब्रह्म॑णस्त॒न्वं॑ पाहि ।
विश॑स्त्वा॒ धर्म॑णा व॒यमनु॑क्रामाम सु॒वि॒ताय॒ नव्य॑से ॥१९॥

Kṣtrasya tvā paraspāya brahmaṇastanvaṁ pāhi. Viśastvā dharmaṇā vayamanu krāmāma suvitāya navyase.

Ruler of the land, for the protection of the people and advancement of the nation, protect and promote the Brahmana body of education and research. Protect and strengthen the Kshatra body of defence and administration. And all the people and we too support and follow you as a matter of discipline and Raja-Dharma for the achievement of new and newer forms of wealth and well-being.

20. (Yajna Devata, Dirghatama Ṛshi)

चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः स नः सर्वायुः सप्रथाः । अप द्वेषोऽअप ह्वरोऽन्यव्रतस्य सश्चिम ॥२०॥

Catuḥsraktirnābhirṛtasya saprathāḥ sa no viśvāyuḥ saprathāḥ sa naḥ sarvāyuḥ saprathāḥ. Apa dveṣo'apa hvaro'nyavratasya saścima.

Ruler, head of the national yajna of governance and administration, well-armed you are all round in the four directions. Centre-hold of the law and the body-politic, you are expansive (omnipresent, as if, through the system). Universally popular, may you attain to full age to protect and promote us. Celebrated head of universal development and friend of all, may you live a full age of dignity for us. We reject hate and hostility, crooked opposition and those committed to contrary values.

21. (Yajna Devata, Dirghatama Ṛshi)

घर्मैतत्ते पुरीषं तेन वर्द्धस्व चा च प्यायस्व ।
वर्द्धिषीमहि च वयमा च प्यासिषीमहि ॥२१॥

Gharmaitatte purīṣaṁ tena vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi.

Dharma, brilliant ruler and high-priest of this blazing yajna, this nation and this yajna is the measure of your power and potential. Grow by it and attain to your full stature. And may we too grow by it and rise to our full national honour and glory.

22. (Yajna Devata, Dirghatama Ṛshi)

अचिंक्रदद् वृषा हरिर्महान् मित्रो न दर्शतः ।
सꣳसूर्येण दिद्युतदुदधिर्निधिः ॥२२॥

Acikradad vṛṣā harirmahān mitro na darśataḥ.
Saṁ sūryeṇa didyutadudadhirnidhiḥ.

Agni, brilliant light of cosmic yajna, roaring with thunder, showering with the clouds, shooting as lightning, great and glorious, universal friend, bright and beautiful, and blazing with the sun is a jewel treasure of wealth deep as the oceans of space.

23. (Apah Devata, Dirghatama Ṛshi)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै
सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥२३॥

Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the herbs and waters and the pranic energies they bear be efficacious as good friends to us, and may they carry strong antidotes for those negativities that injure us and which we hate to suffer.

24. (Savita Devata, Dirghatama Ṛshi)

उद्वयन्तमसस्परि स्वः पश्यन्तऽउत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥२४॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.

High and higher beyond the dark, looking up to the heavens, let us rise and reach to the sun, bright and blazing, light supreme among the stars of the universe.

25. (Ishvara Devata, Dirghatama Ṛshi)

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि॥२५॥

Edho'syedhiṣīmahi samidasi tejo'si tejo mayi dhehi.

Lord of the universe, you are the fire. You are the fuel. You are the furnace. You are the light and you are the radiation.

Radiate that fire and splendour unto me. May we grow intense radiant by the blaze of that light and fire divine.

26. (Indra Devata, Dirghatama Ṛshi)

यावती द्यावापृथिवी यावच्च सप्त सिन्धवो वितस्थिरे । तावन्तमिन्द्र ते ग्रहमूर्जा गृह्णाम्यक्षितं मयि गृह्णाम्यक्षितम् ॥२६॥

Yāvatī dyāvāpṛthivī yāvacca sapta sindhavo vitasthire. Tāvantamindra te grahamūrjā gṛhṇāmyakṣitaṁ mayi gṛhṇāmyakṣitam.

Indra, lord of fire and splendour, as far as the heaven and earth abound, as far as the seven seas of

space roll on, that far do I hold on to that immortal zone of power and splendour and receive it unto me intact and indestructible with all my strength and energy.

27. (Yajna Devata, Dirghatama Ṛshi)

मयि त्यदिन्द्रियं बृहन्मयि दक्षो मयि क्रतुः । घर्मस्त्रिशुग्विराजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह ॥२७॥

Mayi tyadindriyaṁ bṛhanmayi dakṣo mayi kratuḥ. Gharmastriśugvirājati virājā jyotiṣā saha brahmaṇā tejasā saha.

That expansive power in me, that yajnic efficiency of action like threefold passion of fire, lightning and the sun shines in me with the immanence of light, omniscience and cosmic power of Infinity.

28. (Yajna Devata, Dirghatama Ṛshi)

पयसो रेतऽआभृतं तस्य दोहमशीमह्युत्तरामुत्तराꣳ समाम्। त्विषः संवृक्क्रत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्निहुतः। इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमतऽउपहूतऽउपहूतस्य भक्षयामि ॥२८॥

Payaso reta'ābhṛtaṁ tasya dohamaśīmahy-uttarāmuttarām̐ samām. Tviṣaḥ saṁvṛk kratve dakṣasya te suṣumṇasya te suṣumṇāgnihutaḥ. Indrapītasya prajāpatibhakṣitasya madhumata' upahūta'upahūtasya bhakṣayāmi.

From the milk of cosmic plenty, vitality is received. We receive the shower of that vitality rising in abudance year by year.

Lord of infinite peace and joy, for the human observance and extension of your cosmic yajna I am one with your light and splendour, lord of omnipotence and bliss of life. And having invoked and fed the fire of yajna, inspired and sanctified by the holy fire, I taste the honey-sweets of yajna raised by the waves of Indra's energy, and consumed, revitalized and showered by the sun, father and guardian of the children of divinity.

इति अष्टात्रिंशोऽध्यायः ॥

CHAPTER–XXXIX

1. (Prana & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ प्रा॒णेभ्य॒: साधि॑पतिकेभ्यः । पृ॒थि॒व्यै स्वाहा॒ग्नये॒ स्वाहा॒न्तरि॑क्षाय॒ स्वाहा॑ वा॒यवे॒ स्वाहा॑ । दि॒वे स्वाहा॒ सूर्या॑य॒ स्वाहा॑ ॥१॥

Svāhā prāṇebhyaḥ sādhipatikebhyaḥ. Pṛthivyai svāhāgnaye svāhāntarikṣāya svāhā vāyave svāhā. Dive svāhā sūryāya svāhā.

This oblation is for the pranas, companions of the soul, (at the end of life when the pranas merge with the universal prana). This oblation is for the earth. This is for the fire. This is for the sky. This is for the air. This is for the heaven. This is for the sun.

This is the end of life in truth of word and deed. (The divinities of nature take their portion of the temporal existence of the human being when death overtakes life.)

2. (Digadayah Devata, Dirghatama Ṛshi)

दि॒ग्भ्यः स्वाहा॑ च॒न्द्राय॒ स्वाहा॒ नक्ष॑त्रेभ्य॒: स्वाहा॒ऽद्भ्यः स्वाहा॒ वरु॑णाय॒ स्वाहा॑ । नाभ्यै॒ स्वाहा॑ पू॒ताय॒ स्वाहा॑ ॥२॥

Digbhyaḥ svāhā candrāya svāhā nakṣatrebhyaḥ svāhā'dbhyaḥ svāhā varuṇāya svāhā. Nābhyai svāhā pūtāya svāhā.

This oblation is for the quarters of space, this is for the moon, this is for the nakshatra stars, this is for the waters, this is for the seas, this is for the navel, this

is for purification through the fire.

3. (Vak etc. Devata, Dirghatama Ṛshi)

वाचे स्वाहा प्राणाय स्वाहा प्राणाय स्वाहा । चक्षुषे स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा श्रोत्राय स्वाहा ॥३॥

Vāce svāhā prāṇāya svāhā prāṇāya svāhā. Cakṣuṣe svāhā cakṣuṣe svāhā śrotrāya svāhā śrotrāya svāhā.

This oblation is for speech and its purity, this is for the breath of one nostril, this is for the breath of the other, this is for the sight of one eye, this is for the sight of the other, this is for the hearing by one ear, this is for the other.

4. (Shri Devata, Dirghatama Ṛshi)

मनसः काममाकूतिं वाचः सत्यमशीय । पशूनाꣳरूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहा ॥४॥

Manasaḥ kāmamākūtiṁ vācaḥ satyamaśīya. Paśūnāṁ rūpamannasya raso yaśaḥ śrīḥ śrayatāṁ mayi svāhā.

May I get the sanctified will and resolution of the mind. May I get the divine truth of speech. May I beget the beautiful forms of living beings. May I get the sweet vitality and taste of food. May all these and honour, beauty and grace be vested in me in life again and again.

This is the voice of the soul in truth of word and deed.

5. **(Prajapati Devata, Dirghatama Ṛshi)**

प्रजापतिः सम्भ्रियमाणः सम्राट् सम्भृतो वैश्वदेवः संसन्नो घर्मः प्रवृक्तस्तेजऽउद्यतऽआश्विनः पयस्यानीयमाने पौष्णो विष्यन्दमाने मारुतः क्लथन् । मैत्रः शरसि सन्ताय्यमाने वायव्यो ह्रियमाणऽआग्नेयो हूयमानो वाग्घुतः ॥५॥

Prajāpatiḥ sambhriyamāṇaḥ samrāṭ sambhṛto vaiśvadevaḥ saṁsanno gharmaḥ pravṛktasteja' udyata'āśvinaḥ payasyānīyamāne pauṣṇo viṣyandamāne mārutaḥ klathan. Maitraḥ śarasi santāyyamāne vāyavyo hriyamāṇa'āgneyo hūyamāno vāgghutaḥ.

Jiva, the soul, nourishing and supporting life, is prajapati, guardian of life. Fully provided and prosperous, it is Samrat, brilliant and sovereign. Well-positioned in society, it is vaishhvadeva, a human divinity. High and distinguished it is gharma, yajnic fire. Risen to the heights, it is teja, splendour. Sanctified and initiated in water, it is ashvina, blessed with pranic energy. Abundant and generous, it is paushna, child of the sun. Destroyer of enemies, it is maruta, of the winds. Developing waters, it is maitra, generous and friendly. Moving tempestuously, it is of the air, flying and floating. Kindled and challenged, it is fiery. Invoked and invited, it is vak, voice of divinity.

6. **(Savita & Others Devata, Dirghatama Ṛshi)**

सविता प्रथमेऽहन्नग्निर्द्वितीये वायुस्तृतीयऽआदित्यश्चतुर्थे चन्द्रमाः पञ्चमऽऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे। मित्रो नवमे वरुणो दशमऽइन्द्रऽएकादशे विश्वे देवा द्वादशे ॥६॥

Savitā prathame'hann'agnirdvitīye vāyustṛtīya' ādityaścaturthe candramāḥ pañcama'ṛtuḥ ṣaṣthe marutaḥ saptame bṛhaspatiraṣṭame. Mitro navame varuṇo daśama'indra'ekādaśe viśve devā dvādaśe.

When the soul leaves the body, on the first stage it goes to Savita, the sun, to Agni on the second, to Vayu on the third, to Aditya on the fourth, to Chandrama on the fifth, to Ritu on the sixth, to Maruts on the seventh, to Brihaspati on the eighth, to Mitra on the nineth, to Varuna on the tenth, to Indra on the eleventh, and to Vishvedevas on the twelfth.

7. (Marutah Devata, Dirghatama Ṛshi)

**उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च ।
सासह्वाँश्चाभियुग्वा च विक्षिपः स्वाहा ॥७॥**

Ugraśca bhīmaśca dhvāntaśca dhuniśca. Sāsahvāňścā'bhiyugvā ca vikṣipaḥ svāhā.

According to its nature and action, the soul after death is violent or peaceful, fearful or fearless, dark or bright, roaring or quiet, patient or impatient, cooperative or non-cooperative, disruptive or concentrative, (and is reborn in an appropriate form).

8. (Agni etc. Devata, Dirghatama Ṛshi)

अग्निꣳहृदयेनाशनिꣳहृदयाग्रेण पशुपतिं कृत्स्नहृदयेन भवं यक्ना । शर्वं मतस्नाभ्यामीशानं मन्युना महादेवमन्तः पर्शव्येनोग्रं देवं वनिष्ठुना वसिष्ठहनुः शिङ्गीनि कोश्याभ्याम् ॥८॥

Agniṁ hṛdayenāśaniṁ hṛdayāgreṇa paśupatiṁ kṛtsnahṛdayena bhavaṁ yaknā. Śarvaṁ matasnābhyāmīśānaṁ manyunā mahādeva-mantaḥ parśavyenograṁ devaṁ vaniṣṭhunā vasiṣṭhahanuḥ śiṅgīni kośābhyām.

The soul comes to attain and hold Agni by the heart, electric energy by the front part of the heart, Pashupati Shiva by the whole heart, the kind Shiva by the liver, the fearsome Shiva by sides of the heart, ruling power by righteous anger, the great lord by ribs on both sides of the chest, heat and light of spirits by the intestines, manly excellence by the ventricles of the heart.

9. (Ugra etc. Devata, Dirghatama Ṛshi)

उग्रं लोहितेन मित्रꣳसौव्रत्येन रुद्रं दौर्व्रत्येनेन्द्रं प्रक्रीडेन मरुतो बलेन साध्यान् प्रमुदा । भवस्य कण्ठ्यꣳरुद्र-स्यान्तःपार्श्व्यं महादेवस्य यकृच्छर्वस्य वनिष्ठुः पशुपतेः पुरीतत् ॥९॥

Ugraṁllohitena mitraṁ sauvratyena rudraṁ daurvratyenendraṁ prakrīḍena maruto balena sādhyān pramudā. Bhavasya kaṇṭhyaṁ rudrasyāntaḥpārśvyaṁ mahādevasya yakṛ-ccharvasya vaniṣṭhuḥ paśupateḥ purītat.

The soul comes to have hypertension by the blood, friendliness by noble thoughts and values, violence by negative thoughts and values, honour and power by good conduct, strong people by power, good people and success by love and cheerfulness. Sweetness of the throat is the seat of praise and social appreciation. Inside of the ribs is the seat of Rudra. The liver is the seat of Mahadeva. The intestines are the seat of strength. The arteries of the heart are the seat of Pashupati.

10. (Agni Devata, Dirghatama Ṛshi)

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा । माꣳसेभ्यः स्वाहा माꣳसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहाऽस्थभ्यः स्वाहास्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा । रेतसे स्वाहा पायवे स्वाहा॥१०॥

Lomabhyaḥ svāhā lomabhyaḥ svāhā tvace svāhā tvace svāhā lohitāya svāhā lohitāya svāhā medobhyaḥ svāhā medobhyaḥ svāhā. Māṁsebhyaḥ svāhā māṁsebhyaḥ svāhā snāvabhyaḥ svāhā snāvabhyaḥ svāhā'sthabhyaḥ svāhā'sthabhyaḥ svāhā majjabhyaḥ svāhā majjabhyaḥ svāhā. Retase svāhā pāyave svāhā.

This oblation is for the hair in parts of the body, this is for the hair of the whole body. This is for the skin in parts, this for the whole. This is for blood in the parts, this for the whole. This is for the fat in the parts, this for the whole. This is for the flesh in parts, this for the whole. This is for the tendons, this for the nerves. This is for single bones, this for all. This is for the marrow in the parts, this is for the whole marrow in the body. This is for the semen. This is for the anus.

11. (Agni Devata, Dirghatama Ṛshi)

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा वियासाय स्वाहोद्यासाय स्वाहा । शुचे स्वाहा शोचते स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥११॥

Āyāsāya svāhā prāyāsāya svāhā saṁyāsāya svāhā viyāsāya svāhodyāsāya svāhā. Śuce svāhā śocate svāhā śocamānāya svāhā śokāya svāhā.

In all truth of word and deed and in all commitment to faith: homage to the spirit of new attainment, to effort for the new attainment, to balance and peace in the effort and attainment, to success in various new attainments, to effort for rising higher and higher, to purify and purification of the body, mind and soul.

Homage to the purifier, to the light of purification, and all hail to the body, mind and soul for the intake of purity from the process of purification.

12. (Agni Devata, Dirghatama Ṛshi)

तपसे स्वाहा तप्यते स्वाहा तप्यमानाय स्वाहा तप्ताय स्वाहा घर्माय स्वाहा । निष्कृत्यै स्वाहा प्रायश्चित्त्यै स्वाहा भेषजाय स्वाहा ॥१२॥

Tapase svāhā tapyate svāhā tapyamānāya svāhā taptāya svāhā gharmāya svāhā. Niṣkṛtyai svāhā prāyaścityai svāhā bheṣajāya svāhā.

In all truth of word and deed and in all commitment to faith : homage to the fire of purification, to the soul in the crucibles of purification, to the soul receiving the light of purification, to the soul purified and redeemed, to the heat and light of the new day, to purity from pollution and evil, to disintegration of body and release of the soul, to penitence and self-introspection, and homage to new health and new happiness.

13. (Agni Devata, Dirghatama Ṛshi)

यमाय स्वाहाऽन्तकाय स्वाहा मृत्यवे स्वाहा । ब्रह्मणे स्वाहा ब्रह्महत्यायै स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा द्यावापृथिवीभ्याᳬस्वाहा ॥१३॥

Yamāya svāhā'ntakāya svāhā mṛtyave svāhā. Brahmaṇe svāhā brahmahatyāyai svāhā viśvebhyo devebhyaḥ svāhā dyāvāpṛthivībhyām̐ svāhā.

In truth of word and deed and faith, homage to Yama, lord of justice and reckoning. Homage to Antaka, transcendent time that ends up everything in existence. Homage to Death that consumes all that is born. Homage to Brahma, the Supreme. Homage to the migration of the soul. Homage to the divinities of existence. Homage to Heaven and to Mother Earth.

इत्येकोनचत्वारिंशोऽध्यायः ॥

CHAPTER–XL

1. (Atma Devata, Dirghatama Ṛshi)

ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥

Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam.

All this that is, moving in the moving universe, is pervaded by the Ruling Lord of Existence. Therefore, live it as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone's wealth. It belongs to none (except to the Lord).

2. (Atma Devata, Dirghatama Ṛshi)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto'sti na karma lipyate nare.

Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear the soul of man within.

3. (Atma Devata, Dirghatama Ṛshi)

असुर्य्या नाम ते लोकाऽअन्धेन तमसावृताः ।
ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः॥३॥

Asuryā nāma te lokā'andhena tamasāvṛtāḥ. Tāṅste pretyāpi gacchanti ye ke cātmahano janāḥ.

Surely after death and even while living, demonical souls sunk in darkness who kill their conscience and live only a physical existence (void of virtue) go to those sunless regions of the world which are covered in the impenetrable darkness of sufferance.

4. (Brahma Devata, Dirghatama Ṛshi)

अनेजदेकं मनसो जवीयो नैनद्देवाऽआप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥४॥

Anejadekaṁ manaso javīyo nainaddevā' āpnuvan pūrvamarṣat. Taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti.

Brahma is constant, unmoving, One and only One, without a second, and faster than the mind. The mind and senses cannot attain to It, although It is present everywhere, already and always. Though still, It surpasses and transcends others who are at the fastest move in nature. Within It the wind holds the waters of the universe. Within the Divine Presence the soul performs its actions. (If somthing moves faster than the velocity of light, it becomes omnipresent. And what is omnipresent, is still too, because there is no space to move through.)

5. (Atma Devata, Dirghatama Ṛshi)

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥५॥

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ.

It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this.

6. (Atma Devata, Dirghatama Ṛshi)

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति॥६॥

Yastu sarvāṇi bhūtānyātmannevānupaśyati.
Sarvabhūteṣu cātmānaṁ tato na vi cikitsati.

One who sees all the forms of existence existing within the Supreme Soul, and the Supreme Soul immanent in all the forms of being, suffers from no doubt or illusion (and holds on to faith).

7. (Atma Devata, Dirghatama Ṛshi)

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोकऽएकत्वमनुपश्यतः॥७॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvijānataḥ.
Tatra ko mohaḥ kaḥ śoka'ekatvamanupaśyataḥ.

In the state of knowledge wherein the knower knows all the forms of being as pervaded by the same One Soul, how can there be any illusion or suffering for the person who sees the same Unity in existence everywhere.

8. (Atma Devata, Dirghatama Ṛshi)

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽअर्थान् व्यदधा-
च्छाश्वतीभ्यः समाभ्यः ॥८॥

Sa paryagācchukramakāyamavraṇam asnāviraṁ śuddhamapāpaviddham. Kavirmanīṣī paribhūḥ svayambhūryāthātathyato'rthān vyadadhācchāśvatībhyaḥ samābhyaḥ

The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, without sinews, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for the infinite ages of eternity creates, organises, reveals and sustains all the forms of existence as they are and ought to be.

9. (Atma Devata, Dirghatama Ṛshi)

अन्धन्तमः प्र विशन्ति येऽसम्भूतिमुपासते ।
ततो भूयऽइव ते तमो यऽउ सम्भूत्याꣳ रताः ॥९॥

Andhaṁ tamaḥ pra viśanti ye'sambhūtimupāsate. Tato bhūya iva te tamo ya'u sambhūtyāṁ ratāḥ

Down into the darkest dark do they fall who worship only the primordial prakriti. Still deeper and darker do they fall who worship only the existential forms and are lost therein.

10. (Atma Devata, Dirghatama Ṛshi)

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

Anyadevāhuḥ sambhavādanyadāhurasambhavāt. Iti śuśruma dhīrāṇāṁ ye nastadvicacakṣire.

Different is the result, they say, from primordial prakriti, and different is the result, they say, from the

existential forms. This have we heard from the Wise who revealed it to us.

11. (Atma Devata, Dirghatama Ṛshi)

सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥११॥

Sambhūtiṁ ca vināśaṁ ca yastadvedobhayam̐ saha. Vināśena mṛtyuṁ tīrtvā sambhūtyā-mṛtamaśnute.

One who knows the immortal/constant primordial and the mortal/mutable existential and knows that Supreme Spirit along with both, masters the facts of death by the mortal and realizes the immortal by the primordial.

12. (Atma Devata, Dirghatama Ṛshi)

अन्धन्तमः प्र विशन्ति येऽविद्यामुपासते ।
ततो भूयऽइव ते तमो यऽउ विद्यायाꣳ रताः॥१२॥

Andhaṁ tamaḥ pra viśanti ye'vidyāmupāsate. Tato bhūya iva te tamo ya'u vidyāyām̐ ratāḥ.

Down into the darkest dark do they fall who worship Avidya, i.e., illusion, or mere karma (action). Still deeper, and darker do they fall who are lost in Vidya, i.e., knowledge without reference to karma or the reality content of it.

13. (Atma Devata, Dirghatama Ṛshi)

अन्यदेवाहुर्विद्यायाऽअन्यदाहुरविद्यायाः ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

Anyadevāhurvidyāyā'anyadāhuravidyāyāḥ. Iti śuśruma dhirāṇāṁ ye nastadvicacakṣire.

Different is the result of Vidya, they say, and different is the result of Avidya, they say. This we have heard from the wise who revealed the difference of both to us.

14. (Atma Devata, Dirghatama Ṛshi)

विद्यां चाविद्यां च यस्तद्वेदोभयंँसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥१४॥

Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ̆ saha.
Avidyayā mṛtyuṁ tīrtvā vidyayā' mṛtamaśnute.

One who knows Vidya, i.e., the constant reality and the knowledge of it, and Avidya, i.e., illusion, for what it really is, and Karma including the order of change, and knows that Supreme Spirit along with both Vidya and Avidya, masters the reality and meaning of death by Avidya, and realises Immortality by Vidya.

15. (Atma Devata, Dirghatama Ṛshi)

वायुरनिलममृतमथेदं भस्मान्तंँशरीरम् ।
ओ३म् क्रतो स्मर । क्लिबे स्मर । कृतंँस्मर ॥१५॥

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ̆ śarīram. Om krato smara. Klibe smara. Kṛtaṁ̆ smara.

The end of the body is ash. The prana-vayu merges with the cosmic energy. And this soul is immortal.

O soul, remember Om, Supreme Soul of Existence. Agent of Karma, remember your karma. Remember both these to realise your real form and potential.

16. (Atma Devata, Dirghatama Ṛshi)

अग्ने नयं सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema.

Agni, brilliant lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

17. (Atma Devata, Dirghatama Ṛshi)

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् । ओ३म् खं ब्रह्म ॥१७॥

Hiraṇmayena pātreṇa satyasyāpihitaṁ mukham. Yo' sāvāditye puruṣaḥ so' sāvaham. Om khaṁ brahma.

The face of truth is covered by a golden veil. The veil is removed by the Lord of golden glory.

The life and light that shines in the sun is that Supreme Purusha. That is there, and that is here in me.

Om is the saviour. Om is Brahma, Brahma is infinite, sublime.

इति चत्वारिंशोऽध्यायः ॥

NOTE

Swami Dayananda has accepted this version of Yajurveda chapter 40. There is another version, which is also accepted as Ishopanishad, and that has eighteen mantras. That version from mantra 15 to mantra 18 is given below:

15. The face of truth is covered with a golden veil (the veil of Prakrti). That veil, O Lord preserver and promoter of life, unveil so that we may see the Truth and eternal Dharma.

16. Lord giver of life and protection, universal guide, eternal light, lord of creation, Sole Lord, one and absolute, universal Eye, seer omniscient, gather up your light for me. The splendour that is yours is the most auspicious and sublime form I see. The light that shines in the sun is the Purusha. That is there, That is in me.

17. The end of the body is ash. The breath of life goes to eternal energy. The soul is immortal. O soul, remember Om. Remember your karma. Lord of yajna, agent of karma, remember the actions performed.

18. Agni, light of life, lead us on by the right path to the wealth of life. Brilliant lord omniscient of all laws and ways of existence, and all our thoughts and deeds, remove from us all sin and crookedness. We sing songs of celebration in praise of you. Homage to you again and again

Note: In the Vaidic tradition of religious studies, thought and practice specially after Swami

Shankaracharya, three works have been prominent. They are: Vedanta Sutras, Upanishads, and the Gita. The three together are known as Prasthana-trayi, and summed up as 'Vedanta' in popular parlance. And Vedanta is sometimes understood to be an 'End of the Vedas', a 'take off' and even a substitute for the Vedas. For the information of the dedicated readers it is important to mention that:

1. The Vedanta Sutras are an extensive commentary on the closing words of Yajurveda. The closing words of Yajurveda are: Om Kham Brahma. And the opening words of Vedanta Sutras are: Athāto Brahma Jijñāsa

Which means: And now, an enquiry into the nature of Brahma. Clearly the Vedanta Sutras are an extensive act of meditation on the open-ended close of Yajurveda. Similarly Mandukyopanishad also is an expansive act of meditation on OM, the first of the closing words quoted above and Yajurveda (40, 15): Om Krato Smara.

2. Chief among Upanishads for the common reader are Ishopanishad and Mandukyopanishad. Ishopanishad is a literal version of the closing chapter of Yajurveda, and Mandukya, an act of meditation on OM.

3. The Gita is a call to action, an extensive commentary on the second mantra of the closing chapter of Yajurveda:

Kurvanneveha karmāṇi jijiviṣecchatam samāḥ,

Evam tvayi nānyatheto'sti na karma lipyate nare.

Prasthana-trayi thus is neither the 'End of the Vedas', nor a substitute, nor a take off. Each work is a continuation of Vedic studies in its own context of meditation, meditative teaching, and a rousing call to action in a situation of karmic crisis.

The three are, thus, not a departure from the Vedas, they are a homage to the Vedas.

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